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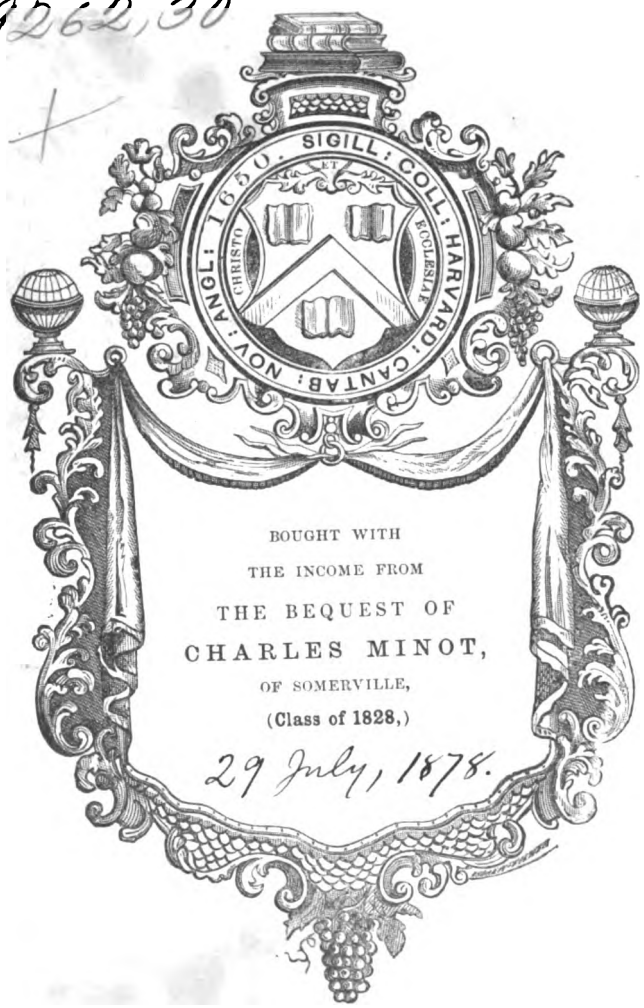

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THE

GAELIC ETYMOLOGY

OF THE

Languages of Western Europe

AND MORE ESPECIALLY OF

THE ENGLISH AND LOWLAND SCOTCH,

AND OF THEIR SLANG, CANT, AND COLLOQUIAL DIALECTS.

BY

CHARLES MACKAY, LL.D.

FELLOW OF THE ROYAL SOCIETY OF ANTIQUARIES OF DENMARK.

"Every word in human language has its pedigree."—THE DUKE OF SOMERSET.

"Without a considerable knowledge of Gaelic, no person can make any proficiency whatever in philology."
—DR. MURRAY, *Late Professor of Oriental Languages in the University of Edinburgh.*

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DUKE OF ROTHESAY, EARL OF CARRICK, BARON RENFREW,

AND

LORD OF THE ISLES,

This Volume,

WHICH SHOWS THE CONNEXION OF THE LANGUAGE

OF HIS SCOTTISH ANCESTORS

AND

OF THE EARLIEST KELTIC INHABITANTS OF GREAT BRITAIN

AND IRELAND

WITH SAXON, MEDIÆVAL, AND MODERN ENGLISH,

IS

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INTRODUCTION.

IT has been a belief common to all the lexicographers and compilers of English dictionaries from the earliest time at which such works were undertaken, until the present day, that the English was originally a Saxon or Teutonic language—modified and extended by the Greek and Latin—introduced into it in the first instance through the medium of Norman French, and afterwards more directly from the learned languages. Dr. Johnson was among the first to state this opinion as a fact. He says in the Preface to his well-known Dictionary, that continues to be the basis on which all our modern works of the kind—whether English or American—are founded; that "the two languages from which our primitives have been derived are the Roman and Teutonic. Under the Roman I comprehend the French and Provincial (*Provençal*) tongues; and under the Teutonic range the Saxon, German, and all their kindred dialects. Most of our polysyllables are Roman, and our words of one syllable are very often Teutonic." A similar idea was expressed before Johnson's time by the author of *Gazophylacium Anglicanum* (1689), who set forth in his preface that "all (English) words almost, except such as come from the French and the Latin, and their adherents, owe their original to the English, Saxon, and Low Dutch dialects of the ancient German; for Spain did very little contribute thereto, except that some few words have crept in by commerce, which are only useful to such as trade thither." This author would not allow that any portion of the original language spoken by the Keltic inhabitants prior to the successive invasions of the Romans, Danes, and Saxons, was adopted by the conquerors. "The Saxons," he said, "did endeavour the total destruction of the inhabitants;

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and did effect it, saving some few that fled to the mountains of Wales and Cornwall. Thus is it not reasonable to conjecture that the language—the ancient British (save what was preserved as before, who, by a law of conquerors, were prohibited intercourse with the Saxons) must die with the people; and a new one, namely the Saxon, be introduced in its stead?" Dr. Johnson, nearly a hundred years afterwards, reiterated this reasoning and these supposed facts, stating in his History of the British Language, prefixed to his Dictionary,—

"Though the Britains [Britons] or Welsh were the first possessors of this island, whose names are recorded, and are therefore in civil history always considered as the predecessors of the present inhabitants; yet the deduction of the English language from the earliest times of which we have any knowledge to its present state, requires no mention of them; for we have so few words which can with any probability be referred to British roots, that we justly regard the Saxons and Welsh as nations totally distinct. It has been conjectured that when the Saxons seized this country, they suffered the Britons to live among them in a state of vassalage, employed in the culture of the ground and other laborious and ignoble services. But it is scarcely possible that a nation, however depressed, should have been mixed with another in considerable numbers, without some communication of their tongue; and therefore it may, with great reason, be imagined that those who were not sheltered in the mountains perished by the sword."

Recent historical researches prove abundantly (see especially "The English and their Origin," by Luke Owen Pike, M.A., 1866; "The Pedigree of the English People," by Thomas Nicholas, M.A., Ph.D., 1868, and an "Introduction to the Study of Early English History," by John Pym Yeatman, 1874), that the Keltic inhabitants of England were not exterminated by the conquerors, that the story of such extermination rests only on the authority of one writer, Gildas, who lived and wrote in Brittany long after the period of which he treats; and that the Danish and Saxon invasions—though successful on the Eastern and Southern coasts of the island—did not extend so far into the Midland Counties or into the West, as to make the invaders numerically superior to the original inhabitants. It is also clear on philological grounds, that two branches of the Keltic language were spoken by the people—the Kymric, or Welsh; and the Gaelic or Erse, that spoken to this day in the Highlands of Scotland and Ireland, and

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which was formerly spoken in the greater part of England. The proofs are, first, the Keltic names of places (London itself is a Gaelic name) in every part of the British Isles; second, the patronymics of families, not merely Scottish, but English, which are clearly traceable to the Gaelic; and the incorporation into the language of many hundreds of words—used in the vernacular—many of them called slang or cant, and declared to be unfit for the purposes of literature; and others, a puzzle to all philologers, who obstinately or ignorantly refused to look for their roots in the only place where it was possible to find them, viz.—the Gaelic.

If the British people had really been exterminated, their language would of course have been exterminated with them, at a time when there were no printed books and few manuscripts to preserve it; and all that could have remained of it, would have been the names of mountains, rivers, and important places, though it is possible that these names might have perished also, and been superseded by new ones given by the conquerors. A succinct statement and examination of the theory of this mythical extermination of a whole people, will clear the way for the philological question.

On the departure of the Romans the Britons were not only a numerous but a highly civilized race—as civilization was considered in that age—and powerful enough, if they could only have managed to agree among themselves, to assert and maintain their independence. But they did not agree; and the result was that they fell a prey to the Saxons, whom one of their jealous princes foolishly invited to take part in their internal commotions. All this is patent to everybody. But here the question arises, did the Saxons, and after them the Danes, really gain such a complete mastery over the Britons as to exterminate the greater portion of them and drive the small remainder into the mountain fastnesses of Wales, to the remote extremities of Cornwall, and across the Forth to the other side of the then formidable Grampians, that not even the Romans had ventured to cross in their career of conquest? The answer to this question until very recent times was always in the affirmative. The ancient historians, and after them the modern school histories, agreed in accepting this view of the case, and while admitting the

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conquered English to be a mixed race—more mixed perhaps than any other European people—they uniformly insisted that, in the reign of Harold and his predecessors, the English people were Anglo-Saxons, with a slight admixture of Danes and other Scandinavians, and that the Kymri, and Kelts, were nowhere to be found except in Cornwall, Wales, the Isle of Man, Ireland, and the Highlands of Scotland. Careful criticism will show that this historical statement is untrue. The great majority of the English people at the time of the Conquest under William of Normandy were Kelts. The Norman invaders were themselves of the same race—recruited to a great extent in Armorica, now called Brittany—and this invasion, as far as numbers went, was a consequent augmentation of the Keltic element in the British or English race.

The only authority for the commonly received statement, is Gildas. Who was Gildas? He was a monk, born in England in or about the year 514. His name implies that he was a Kelt, and is derived apparently from *gille* or *gil*, a youth, and *daorsa*, captivity or bondage. He went to Armorica, or Brittany, in 550, and at some time during the ten subsequent years wrote his book called "De Excidio Britanniæ," in which he told the melancholy story of the degeneracy, conquest, flight, and extermination of the ancient and Gaelic-speaking Britons. He declares that the Britons, reduced to a "wretched remnant," sent their "groans" to the Roman Consul Aëtius, imploring his aid against the Scots and Picts (who, it should be remembered, were Kelts as well as they), stating "that the barbarians drove them to the sea, and that the sea drove them back to the barbarians; that these two modes of death awaited them; that they were either slain or drowned." He adds, "that the Romans, affording them no aid, their councillors agreed with that proud tyrant Furthrigern (Vortigern) to invite the fierce and impious Saxons—a race hateful to God and man. Nothing was ever so pernicious to our country. . . . A multitude of whelps came forth from the lair of the barbaric lioness. They first landed on the east shore of the island, and there fixed their sharp talons. . . . Some of the miserable remnant (of the Britons), being taken in the mountains, were murdered in great numbers; others constrained by famine, came and

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yielded themselves to be slaves for ever to their foes; others passed beyond the seas with loud lamentations." This very melancholy story was copied from Gildas a century afterwards, by the "Venerable Bede," and three centuries afterwards by Nennius, and thence found its way, unquestioned, into the ordinary histories of England. Dr. Nicholas in his "Pedigree of the English" expresses the greatest contempt for Gildas as an authority—asserts that there were three or four persons of the name, and that he cannot distinguish which was which; but allowing, for the sake of argument, that he was a real person, he asks how far is he to be considered an adequate authority for the statements he makes? By no means mistrusting his own judgment in the matter, he nevertheless, supports his conclusions by those of other writers, and notably by the most illustrious of historians, Gibbon, and by Sir Thomas Duffus Hardy. The former, speaking of Gildas, describes him as a monk, who, in profound ignorance of human life, had presumed to exercise the office of historian, and had strangely disfigured Britain at the time of its separation from the Roman Empire. Sir Thomas Hardy proclaims the narrative of Gildas to be "meagre," and "involved in a multitude of words;" that he has but an "indistinct acquaintance" with the events he describes; that he is confused and declamatory; that his statements, except in very few instances, cannot be traced to any known source; and that when he comes to his own time he is, if possible, more obscure than when he discusses those of a bygone age. As regards his authorities, Gildas himself confesses "that he wrote more from foreign relations than from written evidences pertaining to his own country."

Having shown how little the authority of Gildas is to be depended on, the next step in the inquiry is to ascertain whether his statement as to the all but total extermination of his countrymen gains any corroboration from subsequent facts with which he and the men of his day were unacquainted. If the Ancient Britons over the greater part of England were exterminated in the sixth century, how could they be numerous in any part of England in the seventh, eighth, ninth, and tenth centuries? In the time of Athelstan, the Saxon king, five hundred years after the arrival of Hengist and Horsa (if these were

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the names of real persons, and did not signify horse and mare, from the devices on the banners of the invaders), communities of Kymri (Kelts) speaking Keltic, and observing their own usages, were in existence in the very heart of the kingdom of Wessex. In the reign of Egbert, four hundred years after the days of Hengist and Horsa, it appears from the "will of King Alfred," published in Oxford in 1788, that the counties of Dorset, Devon, Wilts, and Somerset, were all considered as belonging to the Weal-cynne (Welkin), the dominion or kingdom of the Welsh, or Ancient Britons. "Throughout the country, even in the central parts," says Dr. Nicholas, "such as Bedford, Banbury, Potterton, Bath, we find so late as between the years 552 and 658, mighty battles fought by the Britons proper of those districts, who rose to avenge the oppressive exactions of their conquerors, as is proved by the Saxon Chronicle under those dates. During all this time," he adds, "West Wales, or Cornwall and Devon, great part of Somerset, Wiltshire, Gloucestershire, Worcestershire, Herefordshire, Shropshire, Cheshire, Lancashire, Yorkshire, Westmorland, Cumberland, and the south of Scotland, as well as the whole of Wales, the *patria intacta* of the Kymri, were in the possession of those Britons who had hitherto kept themselves unmixed with the Teutons." Regarding the manner in which the Britons were disposed of—a hundred and twenty-five years after Gildas wrote of their total extermination—a curious instance is recorded in Camden's "Britannica," quoted by Dr. Nicholas. In the year 685, "Egfrid, King of Northumbria, makes a grant of the district of Cartmel, with the Britons thereupon, to the see of Lindisfarne." Cartmel is in Furness, Lancashire; and it appears, as Dr. Nicholas states, "that when an Anglo-Saxon king obtained the power of absolute disposal of the native inhabitants of a whole district, he exercised the power not by their extermination, not by their consignment to bondage, but by bestowing them as a holy gift to the Church, thus handing them over to the best protection then existing." In short, the researches of modern authors abundantly prove that the Britons made a gallant fight against both the Saxons and the Danes; that neither the Saxons nor the Danes ever sought to exterminate, but only to subdue them; and that as time wore on, and

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Saxon rule became more firmly established, the two races blended together, and the Kelts became so Saxonified and the Saxons so Keltified by constant intermarriage, that Danes, Saxons, and Kelts gradually fused into one people, called the English. The last conquest of England added to, and did not diminish, the Keltic element, inasmuch as the Normans who came over with William were of Keltic origin. This fusion of race was fortunate alike for Kelts and Saxons, and produced not only a noble people, but a noble language. The Kelts are martial, quick-witted, imaginative, musical, generous, and rash, but lack continuity of purpose, and sustained energy; while the Saxons are solid, plodding, industrious, prudent, slow to anger, sure to complete what they once take earnestly in hand, while they are deficient in wit, fancy, and imagination. The Keltic poetry of Shakespeare, Scott, and Burns is combined in the English character with the Saxon energy and sound sense of such men as Watt, Stephenson, Cobden, and Bright; while the language that has sprung from the two sources, promises to be *the* language of the world.

The Saxon monks who were the earliest historians of Britain wrote at a time when the English language was in an inchoate form and had not come into literary existence. They knew nothing whatever of the ancient language that had been spoken by the British people, for more than a thousand years before either Roman, Saxon, or Dane, set foot on these islands. The language they employed was Latin, and they derived such knowledge of Great Britain, and the Britons as they possessed or laid claim to, from the Saxons and Danes who by right of conquest had assumed the government, but more especially from Julius Cæsar and the Latin historians who had made mention of the Roman conquest and partial occupation of the country. They were acquainted with some of the myths and legends of the early Britons, but these they either exaggerated, perverted, or misunderstood, and presented as history a farrago of foolish romance, that rested on no solid fact, and often had no better foundation than the mistranslation of a British word, as in the case of the *Coir-mhor* (Stonehenge) which they supposed to signify "*chorea gigantum*" or the "dance of giants," and upon which misunderstanding they built up many ridiculous legends to account for the title.

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British historians of a later date, and after the hybrid Anglo-Saxon, partially Keltic, but largely Teutonic, had developed into such English as was spoken, and written in the times of Wicliffe and Piers Plowman, took their cue from their monkish predecessors, and represented the Britons, whether they were Kymri or Gael, between whom they recognized no difference, as utter barbarians. No one thought of verifying or even questioning the supposed facts that were recorded; so that error from small beginnings grew into monstrous bulk, and still overshadows the page that purports to be British history.

That the Britons on the first invasion of their island by Julius Cæsar, had attained a considerable degree of civilization, and proficiency in the arts of peace, is evident on the unimpeachable, because unwilling, testimony of the great commander himself. According to his showing they cultivated the land, possessed numerous flocks and herds as well as horses, and were skilful artificers in all the known metals. The formidable war-chariots which played such havoc in the thickly serried ranks of the Romans, and of which Cæsar has recorded his salutary dread, could not have been constructed by savages. Nor was the Druidical religion which the Britons professed, the dark and bloody superstition that it has been for ages the fashion to represent it, or a faith, whatever its errors and cruelties may have been, inferior either in humanity or in sublime ideas of the great Creator, to that of the Greeks and Romans. Hume borrowing the facts from Cæsar, represented the religion of the Druids "as one of the most considerable parts of the government of the people. The Druids, comprising the three orders of Priests, Bards, and Prophets, besides ministering at the altar, and directing all religious duties, presided over the education of youth; enjoyed an immunity from wars and taxes; possessed both the civil and criminal jurisdiction; and decided all controversies among states and individuals. Whoever refused to submit to their decrees was exposed to the severe penalty of excommunication, forbidden access to public worship, and debarred all intercourse with his fellows." Yet with strange inconsistency the historian who rendered this high tribute to the Druids persisted in calling them barbarians and cannibals! Hume's example was

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followed by nearly all succeeding historians until the recent period of the equally prejudiced Macaulay. But as already observed, the searching critical spirit and the fuller investigation of our times have lifted some portion of the once almost impenetrable veil that hid from our eyes the noble forms, and the venerable speech of our British ancestors, from whom at this remote day, the living people of Great Britain and Ireland have inherited some of their finest qualities. It has been tardily discovered that we are not quite so Teutonic a people as we have been for ages considered, and that even our modern English, largely Teutonic as it became in consequence of the Saxon and Danish invasion and partial conquest of the country, had a threefold infusion of Keltic, both in its vernacular, and in its literary speech; first, the portion derived primarily from the Britons, second, the portion derived from the Normans, whose language was itself Keltic at second-hand, and third, from the Latin, all the principal root words of which are older than the Latin of Cæsar, by many centuries, and traceable to the Keltic swarms that migrated from Asia and overran Europe long before Greece and Rome had come into national existence.

The true place of the Kelts in history has been well assigned by the greatest of American writers, with a mind wholly uninfluenced by the prejudice instilled by early English writers. Mr. R. W. Emerson, in his "English Traits," affirms that the English, through these Keltic or early British, "are of the oldest blood of the world!"

"Some peoples," he adds, "are deciduous or transitory. Where are the Greeks? and where the Etrurians? where the Romans? But the Kelts are an old family of whose beginning there is no memory, and their end is likely to be still more remote in the future; for they have endurance and productiveness. They planted Britain, and gave to her seas and mountains names which are poems, and imitate the pure voices of nature. They are favourably remembered in the oldest records of Europe. They had no violent feudal tenure, but the husbandmen owned the land. They had an alphabet, astronomy, priestly culture, and a sublime creed. They made the best popular literature of the middle ages in the songs of Merlin, and the tender and delicious mythology of Arthur."

So much for the historical argument. Coming to the philological we find that Dr. Johnson, the great English lexicographer of the eighteenth century says of the "Erse," meaning the Scottish Gaelic,

"Of the Erse, as I understand nothing, I cannot say more than I have been told. *It is the rude speech of a barbarous* people, *who had few thoughts to express, and were content,*

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as they conceived grossly, to be grossly understood. After what has been lately talked of Highland bards, and Highland genius,[1] many will startle when they are told, that *the Erse never was a written language*, that there is not in the world an Erse manuscript a hundred years old; and that the sounds of the Highlanders were never expressed by letters, till some little books of piety were translated, and a metrical version of the Psalms was made by the Synod of Argyle.

Unaware that Irish and Scotch Gaelic are essentially the same language, with a few orthographical differences, and more especially the substitution of a dot for the letter *h* in the mode of expressing the aspirate, Dr. Johnson attempted to depreciate the Scottish Gaelic by comparing it unfavourably with the Irish. "The Welsh, and the Irish," he said are cultivated *tongues*. The Welsh, two hundred years ago, insulted their English neighbours for the instability of their orthography; while the Erse merely floated on the breath of the people and could therefore receive little improvement."

Though Dr. Johnson visited the remarkable island of Iona, the Sacred Isle of the Kelts, the seminary of learning and the nurse of civilization at a time when all Europe, except the perishing Roman Empire, was sunk in the deepest barbarism, he appears to have been wholly unaware that long after the era of St. Columba, with whose history he was familiar, the piratical Danes and Norsemen, in a series of cruel and relentless invasions, persisted in for upwards of two centuries, carried fire and sword into the Hebrides, and that they destroyed all the records, muniments, and manuscripts that were stored in the Holy Island, and that the absence of any very ancient Gaelic manuscripts in Scotland is to be attributed to that cause. The Welsh and the Irish were more fortunate in the preservation of the written treasures of their language; a fact of which Johnson was aware, and of which he took advantage to decry the Scotch, the favourite objects of his real or pretended aversion.

Leaving the question of the fabulous extermination of the Britons and the consequent death of their language in England to the recent historians, who have treated the subject so thoroughly as to render necessary a new History of England, to be traced on the lines which they have laid down, the attention of the reader must now be directed to the proofs afforded by the English language itself;—

[1] The Poems of Ossian.

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First, that the Gaelic and other divisions of the Keltic, so despised by Johnson and the succeeding writers whom his false teaching led astray, prevails to a very large extent in the unliterary and colloquial speech of the English people, and that it continually crops up in apparently new, but in reality very ancient slang, or, as they are sometimes called, cant words.

Second, that the Gaelic underlies all the languages of the Western, and some parts of North-Western Europe, especially French, Spanish, and Italian.

Third, that what is called Anglo-Saxon, should be designated Kelto-Saxon, and that the word *Angle*, is a corruption of *An Gael*, or, "the Gael."

Fourth, that the "Low Latin" of the Middle Ages, especially that form of it which is used in law books, is composed of Keltic or Gaelic words with Latin terminations.

Fifth, that large numbers of English words which Johnson and others affirm to be "low, vulgar, and without etymology," are derived from the Gaelic and the Kymric, where Johnson and his successors could not or would not look for them.

Sixth, that the great Keltic swarms which before the dawn of history proceeded from the heart of Asia and peopled Assyria, Babylonia, Egypt, Phœnicia, and afterwards Greece, Italy, Gaul, and the British Islands, gave names to all the mountain ranges and great rivers of Europe; and that these names are mostly Gaelic, though sometimes Kymric.[2]

Seventh, that the Gaelic is akin to the Sanscrit and other ancient and modern Oriental languages, and that it is probably, co-eval with, if not anterior to Sanscrit itself, which was the language of the priesthood and the literati; whilst the Gaelic was the language of the people.

[2] "That the Celtic is a dialect of the primary language of Asia, has received the sanction of that celebrated philologist, the late Professor Murray, in his Prospectus to the Philosophy of Language. That the Celts were the *aborigines* of Europe, and their language the aboriginal one, even Pinkarton himself is obliged to admit. It is a point, on all hands conceded, that neither colonies nor conquerors can annihilate the aboriginal language of a country. So true is this, that, even at the present day, the Celtic names still existing over the greater part of Europe, and even in Asia itself, afford sufficient *data* whereby to determine the prevalence of the Celtic language, the wide

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Much prejudice, the result of long and industriously circulated error must be removed before these propositions will be generally accepted, or in many instances so much as listened to. It will be enough to quote the statements of two recent writers on the History and growth of the English Language, to prove how deeply rooted is the Saxon or Teutonic idea in the minds of scholars, and what slight attention they have bestowed or are prepared to bestow on the Keltic. Saxonism belongs to the historic period, but Kelticism is prehistoric, and has to be judged not from the books composed in a newer language, by men who did not understand the old, but by its own internal evidence as well as by the topographical and geographical nomenclature of the greater part of Europe, and all Asia that is not Mongolian. The first of the writers from whom it is proposed to quote is Mr. George P. Marsh, in his "Lectures on the English Language," and the second is Professor Craik, of Belfast, in his "Compendious History of English Literature and of the English Language from the Norman Conquest," London, 1861. Both of these writers insist upon the exclusively Teutonic foundation of the English Language, and where they do not wholly ignore, they strenuously depreciate the Keltic people and the Keltic tongues. Mr. Marsh says,—

"To one acquainted with the history of Great Britain, the *comparative insignificance of the Celtic element, both as respects the grammar and the vocabulary of English, is a surprising fact, and the want of more distinct traces of Celtic influence in the development of the Continental languages is equally remarkable.* Of European languages, the Celtic alone has not propagated or extended itself, and it does not appear ever to have been

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extent of their ancient territories, and their progress from east to west. The Roman language unquestionably derives its affinity to the Sanscrit through the medium of the Celtic; and to any one who pays minute attention to the subject, it will appear self-evident that the Doric dialect of the Greek, founded on the Celtic, laid the foundation of the language of Rome. The *Gothic*, over the whole extent of Germany and the greater part of Britain and Ireland; the Phœnician, or Moorish, in Spain, &c., &c., &c., are, all of them, merely recent superinductions ingrafted on the Celtic—the *aboriginal root*. Conquerors generally alter the form or exterior of the language of the conquered to their own idiom; but the basis or groundwork is always that of the aboriginal language. The Roman language *Gothicized* produced the Italian. The Celtic in Gaul (with an admixture of the *lingua rustica Romana*) *Gothicized* produced the French. The old British (a dialect of the Celtic) *Saxonized* produced the English, &c., &c. Whoever would rear a philological system radically sound (as far, at least, as respects the languages of Europe) must, therefore, commence with the Celtic, otherwise he will derive the *cause* from the *effect*—the *root* from the *branches*."—*Huddleston's Preface to "Toland's History of the Druids."* 1814.

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employed by any but those rude races to whom it was aboriginal, as well as vernacular. Nor has it in any important degree modified the structure, or scarcely even the vocabulary of the languages most exposed to its action. Two thousand years ago, if we are to rely on the general, though it must be admitted, uncertain testimony of historical narrators and inquirers, the British Islands, France, a large part of Switzerland, a considerable extent of the coasts of the Adriatic, of the valley of the Danube, and of Northern Italy, as well as portions of the Spanish peninsula, and an important territory in Asia Minor, were, with the exception of small maritime colonies, of Italian, Greek, and Phenician origin, inhabited exclusively by Celts."

In making this statement, to which Mr. Marsh gives but a feeble and reluctant acquiescence, he is strictly accurate, but when he goes on to assert that "the race is now confined to Western and South Western England, the Scottish Highlands, Ireland, and a narrow district in Western France," he is not only in error with regard to Western and South-Western England, but he leaves out of sight the important truth that race and language are not identical, or else the English-speaking negroes of the Southern States of the American Union might claim to be considered Saxons, or, if the epithet be preferred, Anglo-Saxons, and that all the white races of Europe have become so amalgamated within the last thousand years, that in our time it is difficult to say who is a pure Kelt, and who a pure Saxon or pure Goth.

"In Wales alone," Mr. Marsh goes on to say, "did the Celts attain an elevated original and spontaneous culture, and in their disappearance from their wide domain, they have left indeed some ruined temples, some popular superstitions, as relics of their idolatrous worship, but scarcely a distinguishable trace of their influence in the character, the languages, or the institutions of the people which have superseded them."

"The "ruined temples" of the Kelts, unless such stone circles as Stonehenge be meant, would be difficult to discover; but, independently of that subject, Mr. Marsh falls into the error of confounding the Kymri and the Gael, and of imagining that the language of the one was the language of the other, and that there were no Britons but the Welsh.

Still under the impression that the Welsh were the only people in the British Isles who were entitled to the name of Britons, he argues,—

"We may safely say that though the primitive language of Britain has contributed to the

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English a few names of places, and of familiar material objects, yet it has, upon the whole, affected our vocabulary and our syntax far less than any other tongue with which the Anglo-Saxon race has ever been brought widely into contact. *I might go too far in saying that we have borrowed numerically more words from the followers of Mohammed than from the aborigines of Britain*, but it is very certain that the few we have derived from the distant Arabic are infinitely more closely connected with, and influential upon, all the higher interests of man, than the somewhat greater number which we have taken from the contiguous Celtic."

That Mr. Marsh is perversely wrong in the assertions which he makes in this and the previous passages quoted from his work, which is an admirable one, when it does not touch upon the *quæstio vexata* of the Gaelic or Keltic, will, it is hoped, be apparent to every impartial student of the following pages.

Mr. Marsh, in a final note to the various passages above quoted, endeavours to guard himself against the not unnatural supposition that his partisanship of the Teutonic, if it does not blind, somewhat perverts his philosophic and critical judgment, and says,—

"I am not here controverting the opinions of Prichard and other advocates of the original Indo-European character of the Celtic languages, but I speak of the actual relations of the Celtic, the Gothic, and the Romance tongues, through the period during which we can trace their fortunes with *historical certainty*. The Celtic dialects, at the earliest moment when we can be fairly said to know anything of their vocabularies, had been long exposed to the action of Gothic and Romance influences."

No doubt this is correct:—but the main fact that the Keltic languages are of an older date than the "Gothic and Romance influences," which were brought to bear upon them in the course of time and the permutations of politics and nationalities, ought to have inspired an inquirer after the truth, to hear and examine before he condemned; and this Mr. Marsh, like Dr. Johnson before him, has not done.

He remarks accurately that "Etymology has its *fashions* and its caprices as well as other human pursuits, and *Celtism* seems just now to be the prevailing epidemic in this department."

To this it may be retorted that the fashion or the caprice too long prevalent among English philologists was in favour of Saxonism and Teutonicism, and that if Keltism is an epidemic, it is one of research and study, and has but succeeded a worse epidemic of incredulity and contempt, bestowed upon an ancient history and a

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venerable speech, both of which deserve the respect which all true things ought to inspire.

Professor Craik, who as soon as he comes upon the known and firm ground of English literature from the times of Chaucer to our own, writes well and impartially, exhibits the Keltophobia, if such a word may be coined for the purpose, that has afflicted nearly all English writers, who have had to pass an opinion on the Keltic languages originally spoken throughout all the British islands. He says, in the earliest pages of his "Compendious History,"—

"*Neither the Welsh nor the Irish language and literature, can with any propriety be included in the history of English literature and of the English language.* The relationship of English to any Celtic tongue is more remote than its relationships not only to German or Icelandic, or French or Italian or Latin, but even to Russian or Polish, or to Persian or Sanscrit. Irish and Welsh are opposed in their entire genius and structure to English. It has indeed sometimes been asserted that the Welsh is one of the families of the English. One school of last century philologists maintained that full a third of our existing English was Welsh. No doubt, in the course of the fourteen centuries that the two languages have been spoken alongside of each other in the same country, a considerable number of vocables can hardly fail to have been borrowed by each from the other; the same thing would have happened if it had been a dialect of Chinese that had maintained itself all the time among the Welsh mountains. If, too, as is probable, a portion of the previous Celtic population chose or were suffered to remain even upon that part of the soil which came to be generally occupied after the departure of the Romans by the Angles, Saxons, and other Teutonic or Gothic tribes, the importers of the English language and founders of the English nation, something of Celtic may in that way have intermingled and grown up with the new national speech. But the English language cannot therefore be regarded as of Celtic parentage."

In this passage the Professor imagines that the Kymric and not the Gaelic was the speech of *all* the early Britons. He goes on to say, "the Celtic words, or words of Celtic extraction, that are found in it, be they some hundreds in number, or be they one or two thousand, *are still only something foreign.*"

To this assertion it is sufficient to reply that the purely Keltic words which remain in the English vernacular, consisting as they do, to a large extent of slang expressions, and of many others that cannot be traced to any other European tongue, and which Johnson and his successors abandon as "without etymology," cannot justly be called *foreign*, whatever other epithet may be applied to them.

Again ignoring the Gaelic of Scotland, Ireland, and the Isle of Man,

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and confining himself to the idea of a Kymric infusion of elementary words into the English, he says,—

"It has been suggested that the Celtic branch must in all probability have diverged from the common stem at a much earlier date than any others. At any rate in point of fact the English can at most be said to have been powdered or sprinkled with a little Celtic. Whatever may be the number of words which it has adopted, whether from the ancient Britons, or from their descendants the Welsh, they are only single scattered words. No considerable department of the English dictionary is Welsh. No stream of words has flowed into the language from that source. The two languages have in no sense met and become one. They have not mingled as two rivers do when they join and fall into the same channel. There has been no chemical combination between the Gothic and Celtic elements, but only more or less of a mechanical intermixture."

As if remembering, ere too late, that he occupied a Chair in an Irish University, and that the Irish Gael, proud of their ancient language, might not be satisfied without some mention of their early literature, the Professor endeavours though without any suspicion that the Gaelic or Irish could have any claim to a share in the English vernacular which he denied to the Kymric, to render a tribute to the learning of the people among whom his lot was cast.

"The earliest literature of which any remains still exists in any of the native languages of the British Islands must be held to be Irish. The Irish were probably possessed of the knowledge of letters from a very remote antiquity. Although the forms of their present alphabetical characters are Roman, and are supposed to have been introduced by St Patrick in the fifth century, it is very remarkable that the alphabet, in the number and powers of its elements, exactly corresponds with that which Cadmus is recorded to have brought to Greece from Phœnicia."[3]

There is a remarkable passage in Horne Tooke which relates to a certain Northern language which he calls the Anglo-Saxon, and which he imagines to be much older than the Latin or the Greek. The Anglo-Saxon is not older than Latin or Greek except in those portions of it which are derived from the Keltic. If, whenever he mentions either the "Northern language" or the "Anglo-Saxon," we were to substitute the word "Keltic," the result would be a striking testi-

[3] Not exactly. The alphabet of Cadmus contained sixteen letters. That of the Irish and Scotch Gaelic contain seventeen, in consequence of the addition of the *f*, or digamma, which was lost to Greek literature for a period of three thousand years. If *h* (which is the mark of the aspirate) be considered a letter—which it really is not in Gaelic any more than in Greek—the Gaelic alphabet would consist of eighteen.

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mony, to the value of the evidence, brought forward in the following pages, in support of the immense antiquity of the Gaelic. He says,—

"Our modern etymologists become surrounded with difficulties, because they direct their attention to the East (Rome and Greece) and not to the North. . . . They seem to forget that the Latin is a mere modern language, compared with the Anglo-Saxon (Keltic). The Roman beginning (even their fable) is not, comparatively, at a great distance. The beginning of the Roman language we know, and can trace its formation step by step. But the Northern (Keltic) origin is totally out of sight, is entirely and completely lost in its deep antiquity. . . . The bulk and foundation of the Latin language most assuredly is Greek, but great part of the Latin is the language of our Northern (Keltic) ancestors grafted upon the Greek. And to our Northern (Keltic) language the etymologist must go for that part of the Latin which the Greek will not furnish; and there, without any twisting or turning, or ridiculous forcing and torturing of words, he will easily and clearly find it. We want, therefore, the testimony of no historians to conclude, that the founders of the Roman State and the Latin tongues, came not from Asia, but from the North of Europe, for the language cannot lie. And from the language of every country we may with certainty collect its origin. In the same manner, even though no history of the fact had remained, and though another Virgil and another Dionysius had again, in verse and prose, brought another Æneas from another Troy to settle modern Italy, after the destruction of the Roman Government; yet, in spite of such false history or silence of history, we should be able from the modern language of the country (which cannot possibly lie) to conclude with certainty that our Northern (Keltic) ancestors had again made another successful irruption into Italy, and again grafted their own language upon the Latin, as before upon the Greek. For all the Italian which cannot be easily shown to be Latin, can be easily shown to be our Northern (Keltic) language."

Horne Tooke had devoted no attention to Keltic literature, to the Keltic language, or to the migration of the Keltic races into Europe, or he would not have fallen into the error of denying the Asiatic origin of that great Keltic, which he wrongly calls Northern, speech, which is the indubitable—or, as might better be said, the undoubtable—predecessor both of the Greek and the Latin. It was not generally known, or scarcely suspected in the time of Horne Tooke, though it is now generally admitted by all who have studied the subject, that the Kelts were a people of Asiatic origin, who spoke a language as ancient as Sanscrit, and closely allied to it, of which the Scottish and Irish Gaelic is a branch, and that from the heart of Asia as population increased, they spread themselves into Assyria, Phœnicia, Egypt, and the neighbouring countries, where they founded a mighty civilization, and that afterwards in the course of many,

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perhaps three or four thousand years, they overran the West of Europe, Italy, Spain, Gaul, Ireland, Britain, part of Germany, and Scandinavia. The names of all the rivers and mountains of Europe are clearly traceable to this remarkable people, as philologists in the present revival of investigation into the Keltic languages are aware. And not only rivers and mountains, but continents and kingdoms, received from this primitive race, the appellations by which they are known to this day. The Egyptians, who swarmed from the heart of Asia into new lands, when the old had become over-peopled, just as the people of our isles have swarmed into America, called the home of their race *As-ia*, or the "back country," from the Gaelic *As*, back, and *ia* (now obsolete), a country, in the the same way as the Scotch, English, and Irish in America speak of their first home as the "old country." They called Africa—known to the Romans as Libya—*Abh-ruitheach-ia* (*Av-ruic-ia*), the country of the flowing river, or the Nile; and Italy, they called *Eudail-ia*, from *Eudail*, cattle, and *ia*, country, the land of cattle and pastoral wealth. But though these facts are known to the learned, few are aware how many of the names of the gods and goddesses, and the more or less fabulous heroes in the Greek and Roman mythology, were immediately derived from the Egyptians, and before them from the Babylonians and Assyrians, along with the religion and the philosophy of Greece. The Greeks themselves did not know how much they were indebted to foreign sources for the names of their divinities, though the great Socrates had a suspicion of it. In Jacob Bryant's "Mythology," vol. i. page 165, there is a quotation from Socrates, which says,—

"I am very sensible that the Grecians in general, and especially those who are subject to foreigners, have received with their language many exotic terms. If a person should be led to seek for their analogy or meaning in the Greek tongue and not in the language from whence they proceeded, he would be grievously puzzled."

Jacob Bryant, though almost wholly ignorant of the Keltic languages, and unaware of the helps to investigation to be derived from those rich mines of words and ideas, says in another part of his work,—

"Hecatæus of Miletus acknowledges that the traditions of the Greek were as ridiculous as they were numerous; and Philo confesses that he could obtain little intelligence

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from that quarter; that the Grecians had brought a mist upon learning, so that it was impossible to discover the truth: he therefore applied to people of other countries for information. Plato owned that the most genuine helps to philosophy were borrowed from those, who, by the Greek, were styled barbarians."

In the Appendix to this volume will be found the Keltic or Gaelic derivation of many of the names of the Greek and Roman Divinities, showing a clear connexion between the Assyrian, and the Egyptian, and the Gaelic, as it has come down from remote antiquity to our times, and affording a very singular support to the conviction of all those who have found reason to believe in the early Eastern origin of that language, or rather of that small and attenuated remnant of a speech that is older than the oldest of empires, older than many that perished thousands of years ago.

An equally remarkable proof of the almost imperishable vitality of the Gaelic, surviving in forms of speech, among various nations, without attracting the smallest suspicion on the part of the learned, as to the meaning that the words were ever intended to convey, may be found in the choruses, supposed to be mere gibberish, of the popular songs of the English, the Scotch, the Irish, the Welsh, and the French. The *Fal, lal, la*, the *Tra, la, la*, the *Fa, lero, loo*, the *Tooral, looral*, the *Down, down, derry down*, the *Tire lire*, and other apparently absurd collocations of syllables that do duty in hundreds of widely diffused songs and ballads, and that have done such duty for scores of generations as choruses to compositions with which they have no real connexion, are relics of the once solemn worship by the Druids of the Sun and the heavenly bodies. These choruses, often repeated, fixed themselves upon the popular ear and memory, and have flourished in the parrot-like repetition of the unthinking multitude for ages after their original meaning has fallen into oblivion. From the further elucidation of this curious subject that carries us back to the time when Druidism was the faith of all non-Roman Europe, the reader is also referred to the Appendix, where he will find fully set forth, the true meanings of the otherwise non-intelligible rhymes of the ancient races, that masquerade unsuspected in the songs of the vulgar.

The uninformed who know nothing of the Keltic—and the preju-

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diced who know little, and depreciate that little—assert that the Gaelic, if once spoken throughout the British Isles, has left no trace, either of words or of grammar, in the modern English language. That it has left abundant traces in the words, will be evident to all who will peruse without prejudice the "Gaelic Etymology" of the following pages. As regards the influence of Gaelic upon English Grammar, it is easy to show that the Gaelic idiom, lost in the Continental languages, survives in English, and in English only. The phrase "I am speaking," cannot be rendered in French or German or any other Continental tongue, except by the simple, "I speak." "*Je suis parlant*" or "*Ich bin sprechend*" would sound barbarously, or be unintelligible to a French or German ear. The idiom, however, is Gaelic, in which language it is constantly employed. The use of the word "do" as an intensitive of a verb is another instance of Gaelic origin. The French and the German, or any other European nation, cannot say "I *do* love you," but the Gael use the word "*dean*" in the exact sense of the English "*do*," and to these two languages the word is restricted. The difference between the words "do" or "make" supposed to be synonymous, is a subject that merits a fuller investigation than is necessary or would be convenient in these pages.

It is only the Gaelic and the English, and to a small extent the French, which can use such expressions as "make haste," "make ready," or "do make haste," or "do make ready." The French, however, say "*faites* attention," *make*, not *do* attention; and "*Faites-moi le plaisir*," do or make me the pleasure. For "make haste," the Gaelic has "*dean cabhag*" do or make haste or hurry, and for "make ready," *dean reidh*, two phrases that in French would be *hâtez-vous* or *préparez-vous*.

The common English salutation, "How *are* you?" is not literally translatable into any European language except the Gaelic. A Frenchman would not understand the inquiry if put into the form of *Comment êtes-vous?* Nor an Italian, if he were asked, *Come siete?* Nor a German, if he had to reply to *Wie sind Sie?* But the words, if translated into Gaelic, become *Cia mar tha sibh?* which is an exact verbal rendering of the English. The equally common English phrase, "How *do* you do?" partakes of the Gaelic idiom in the use of the

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first *do*, as an augmentative of the force of the second, but the final "do" is a vulgar, and possibly not to be amended, corruption of the old word *dow*, to thrive, to prosper, to flourish.

Such vernacular English phrases as "I am a going," or "a doing," or "a walking," are of Gaelic origin, and are not reproducible in other European languages. All these examples show that the very primitive grammar of the Gael has modified in English that of the Teutonic, with which it came into contact, and that it largely pervades our colloquial speech.

The prefixes *ac* and *ag* in so many English words derived immediately from the Latin seem to have been borrowed originally from the sign of the Gaelic present participle *ag* or *aig* (ing) which precedes and does not follow the root as in English. The English say drink-*ing*, the French say buv*ant*, but the Gael say *ag ol*. It is difficult to account for this syllable on the hypothesis that *ac* is a corruption of *ad*, in such words as *ac*-cede, *ac*-celerate, *ac*-cept, *ac*-claim, *ac*-commodate, *ac*-company, *ac*-cord, *ac*-quire, *ag*-glomerate, *ag*-glutinate, *ag*-grandize, *ag*-gravate, *ag*-gregate, and many others, where the root is in itself sufficient to express the meaning without a prefix. In the words *ac*-knowledge and *ac*-quaint, that are not derived from the Latin or French, it is the same Gaelic *ag* or *aig* that does duty in expressing the present participle *before*, instead of *after* the infinitive.

The orthography of the English and French languages shares with the Gaelic, the peculiarity of making use of silent letters, and of consonants that serve no other purpose, than to lengthen or broaden the sound of a preceding vowel. As the Gaelic aspirate modifies the sound of *m* or *b* into that of *v* or *f*, and of *d* into *y* at the beginning of a word, and silences *d* altogether at the end if followed by the aspirate, so in a similar manner the English *g* is silent in *gnaw*, *gnarl*, *gnat*, *gnash*, and such Greek words as *gnome* and *gnostic*, and *k* is silent in *knave*, *knead*, *knee*, *kneel*, *knot*, &c. The letters *gh* in the same way are silent, and only serve to modify the sound of the preceding vowel or vowels as in *nigh*, *night*, *through*, *thought*, *plough*, *ought*, and others familiar to all who read and spell. The French sound the singular and the plural of the third persons of their verbs alike, but write them differently, and are clearly indebted to their Keltic ancestors for this orthographical peculiarity.

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The Gaelic as now spoken in the Highlands of Scotland and in Ireland has lost many words that it once possessed—of which the places have not been supplied by any new growth—but of which the roots remain hitherto unsuspected in English, French, Italian, Spanish, and even German, and of which many examples will be found in the following pages. In reference to the words which some etymologists, in their ignorance of the Keltic, derive from what they sometimes call the Neo-Latin, and sometimes Low Latin, Professor Max Müller states in his "Lectures on the Science of Languages," First Series, Lecture V., "That from the very beginning the stock with which the Neo-Latin dialects started was not the classical Latin, but the vulgar, local, provincial dialects of the middle, the lower, and the lowest classes of the Roman Empire;" to which statement of a fact he might have added that all these Neo-Latin words were Keltic or Gaelic, with a Latin terminal, many of which have been incorporated in our law books, of which the word "burglary" (page 64) is a notable example.

Anglo-Saxon in the same manner is largely a Keltic language. All the words that it contains, which are not traceable to one or the other of the Teutonic dialects are either from the Kymric or the Gaelic. What is called the Anglo-Saxon or more properly the Saxon, or Teutonic, may be looked upon as the father of the early English language, but the mother, or grandmother, is unquestionably the Keltic in one of its two great branches.

The last, and one of the most striking of the proofs that the Keltic tongues, instead of leaving no traces upon the literature of Europe, has left many, is to be found in the fact that modern poetry is indebted for the idea of rhyme and all its charm and grace to the Gael and Kymri. Upon this point the Rev. Ulick J. Bourke, Canon of Tuam Cathedral, and President of St. Jarlath's College, speaks with authority in his excellent volume, "The Aryan Origin of the Gaelic Race and Language," London, 1875. He says,—

"Amongst the many important results from the modern study of Gaelic as a language, and as a branch of philology, is the certainty that from the "*dáns*," or songs of the Kelts, has come the use of rhyme in modern European poetry. . . . . In this way English literary writers of the past—not those of the present, who have written within the past ten years—have acted regarding the subject of rhyme in modern poetry. They knew that rhyme is found at the present time in poetry of every language throughout Europe.

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Where did it come from? Not from Latin poetry as practised by the Romans; not from the Greek, because the Greeks never knew anything about rhyme; not from Germany, for the ancient Germans did not regard rhyme as a requisite of poetic composition. Men, ignorant of the true cause of an effect, like the philosophers of old, who, not being able to account for the fact that a fluid ascended an exhausted tube, said that it was because nature abhorred a vacuum, feign a cause rather than admit their want of knowledge. Hence, not knowing the origin of rhyme, sciolists and mere literateurs stated that it must have been borrowed from the Saracens.

* * * * * * * * * * * * * * *

"Men who have studied Irish poetry express their opinion forcibly and favourably on the subject of rhyme, and say, with strong reason, that it is to the Kelts of Gaul and Ireland, Europe owes the poetic property of rhyme in modern metrical composition.

"What says Zeuss, the greatest of German Keltic scholars? and his authority alone is worth that of a thousand others: 'In ea assonantia, origo prima assonantiæ *finalis* est, cultæ præsertim a populis recentioribus Europæ, quam dicunt rimum.' And he shows in a note that the word *rimum* (rhyme) is of Irish origin: 'Quamvis ea vox computationem poeticam indicans in vetustis libris Hibernicis non occurrat, frequentissimi tamen est usus. Simplex Hibernica substantiva *rim*, inde derivatur *rimire*, computator.'

"The authority of Matthew Arnold, Professor of Poetry in the University of Oxford, ought, on a subject relating to English poetry, to have great weight with the English reader; both because he is a man of great learning, especially in poetry, and is an impartial witness on this special subject of Gaelic learning. He declares that 'rhyme is the most striking characteristic of our modern poetry as distinguished from that of the ancients, and a main source to our poetry of its magic charm of what we call its *romantic element*; rhyme itself, all the weight of evidence tends to show, comes into our poetry from the Kelts.'"

Though Gaelic, like the Latin and the Greek, seems destined at no distant date to expire as a spoken language, it will not be allowed to perish, any more than the classical tongues of Greece and Rome from the memory and appreciation of the learned. It will afford another exemplification of the fact, portrayed in eloquent words by Professor Max Müller (Lectures on the Science of Language, Second Series, 1861).

"That languages reflect the history of nations, and how if properly analyzed, almost every word will tell us of many vicissitudes through which it passed on its way from Central Asia, to India, or to Persia, to Asia Minor, Greece and Italy, to Russia, Gaul, Germany, the British Isles, America, New Zealand, nay back again, in its world-encompassing migrations, to India and the Himalayan regions from which it started, many a word has thus gone the round of the world and it may go the same round again and again. For although words change in sound and meaning to such an extent that not a single letter remains the same, and that their meaning becomes the very opposite of what it originally was, yet it is important to observe, that since the beginning of the world no new addition has ever been made to the substantial elements of speech, any more than to the substantial elements of nature. There is a constant change in language, a coming

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and going of words, but no man can ever invent an entirely new word. We speak to all intents and purposes substantially the same language as the earliest ancestors of our race; and guided by the hand of scientific etymology, we may pass on from century to century through the darkest periods of the world's history, till the stream of language on which we ourselves are moving carries us back to those distant regions where we seem to feel the presence of our earliest forefathers."

In studying Gaelic we in reality go back to the earliest dawn of civilization. We find it to have been the language of a primitive, but a highly poetical, and pure-minded people, who had attained a high degree of spiritual and moral culture. The Gael, like the early Hebrews, gave names to things without thought of immodesty, and spoke of the functions of nature and of the physical formation of man, without shame or the suspicion of indecency;—for what is usually called indecency never exists among primitive communities. They also gave simple names to simple ideas, that in the growth of ages have become complex. When they spoke of what we now call "fame" they called it *fuaim*, a sound, a noise, and when they uttered the word *gloir*, which we call "glory," they only meant "praise," or laudatory talk.

If in the compilation of this work, which has been a labour of love, and has employed the author for many years in the never idle intervals of other literary studies and pursuits, he has fallen into errors, few or many, as no doubt he has, for want of knowledge, for want of care and forethought, for want of thorough and exhaustive investigation, for want of time, he has only to throw himself on the indulgence of the critical and learned reader, and to plead the shortness of human life, the limitation of the intellect, and the overshadowing abundance of the cares that burthen us all. No philologist is, ever has been, or ever can be, perfect in a study which might well overtask a life of three times the traditional seventy years accorded to mankind; and in the statement of this fact the author rests his defence against the possibly superior judgment that in after-time may find occasion to expose his unintentional errors, or dispute his conclusions.

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THE GAELIC ETYMOLOGY

OF THE

ENGLISH LANGUAGE.

A.—A prefix to several English words, and in many instances a contraction for *at*, *on*, or *in*, as, *a*-shore, *on* shore or *at* shore; *a*-foot, *on* foot; long *a*-coming, long *in* coming; come *a*-board, come *on* board. Mr. Max Müller, in the second series of his Lectures on the Science of Language says:—

"We have not far to go to hear such phrases as 'he is *a*-going,' 'I am *a*-coming,' instead of the usual, 'he is going,' 'I am coming.' Now the fact is, that the vulgar or dialectic expression, 'he is *a*-going,' is far more correct than 'he is going.' . . . 'I am going,' is in reality a corruption of 'I am *a*-going, i. e. I am *on* going.' . . . Thus, *a*-sleep is *on* sleep, *a*-right is *on* right, *a*-way is *on* way, *a*-back is *on* back, *a*-gain is *on* gain (German *entgegen*), &c."

Mr. Max Müller is a notable authority, and all that he says on the subject of language is entitled to respectful consideration. That the prefix *a* is sometimes synonymous with *on* is evident from the phrases, *a*-foot and *a*-shore; but that it is not invariably synonymous with or a contraction of *on*, will appear from a critical examination of the word "again," *q. v.*

ABASH.—To intimidate, to be intimidated, to shame, to make ashamed. This word appears originally to have been *bash*, as in the following examples from *Nares* and *Halliwell*.

Neither *bash* I to say that the people of Rome invaded this isle, rather upon a greedy mind to encroach than as just title thereto.—HOLLAND, *Ammianus Marcellinus*, 1609.

And this *bash* not thou to do, in whose ancestors' time a senator was taxed and fined by the censor, that durst, while it was not decent and seemly, kisse his own wife before the daughter of them both.—*Ibid.*

And as I stood in this *bashment*, I remembered your incomparable clemencie.—GOWER, 1544.

Abash, from the French *esbahir*, to affrighten, which comes from the Latin *expaveo*, if it be not likewise from the Spanish *abaxar*, to keep under, because inferiors are usually *abashed* when suddenly accosted by superiors.—*Gazophylacium Anglicanum.*

Abash, originally to put to confusion from a strong emotion, whether of fear, wonder, shame, or admiration, but restricted in modern times to the effect of shame. *Abash* is an adoption of the French *esbahir*, the origin of which is to be found in the old French *baer*, *béer*, to gape, an onomatopeia from the sound *ba*, most naturally pronounced on opening the lips. Hence *bah!* the interjection of wonder.—WEDGWOOD.

The author of *Gazophylacium Anglicanum*, unaware of the word *bash*, took the lead in a definition, which has been accepted by every succeeding English lexicographer from his day to the present. The French *ébahir* does not, however, explain the word *bashful*, easily

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shamed, timid, shy, modest. The true etymon would seem to be the

Gaelic.—*Bathais* (the *t* silent before the aspirate, and pronounced *ba-hash*), the forehead, the brow. The words *brow-beat*, to intimidate with severe looks; and *affront*, from the French *front*, the brow or forehead, lend countenance to this derivation; so that *bash* would be synonymous with brow-beat, as *bashful* would signify a person easily brow-beaten, or easily put to shame by the severity or the impudence of another, or easily overawed in the presence of a superior. See PASH.

ABET.—To incite, to assist, and encourage.

This I think may not incommodiously come from the Latin preposition, *ad*, to *a bet*, which in composition signifies, to stand by one, or *bet* on one's side.—*Gazophylacium Anglicanum.*

Saxon *betan*, to encourage, egg on, incite. —BAILEY, 1731.

Old French *abetter*, from *bet*, the cry used in setting dogs on their prey.—CHAMBERS.

Gaelic.—*Ath* (pronounced *ah*), a prefix equivalent to the Latin *re* and the German *wieder*, again, or a second time. See AGAIN.

Beathaich (from *Beatha*, life), to feed, support, nourish, animate: whence *ath beathaich*, or abet, to reanimate, to revive.

ABIGAIL (slang).—A lady's maid; more properly one of an ill-temper, or tyrannical to her mistress; a spoiled favourite.

Gaelic.—*Abhagail*, waspish, snappish, ill-tempered.

ABOYER (French).—To bark like a dog.

Gaelic.—*Abh*, the barking of a dog; *abhach*, a terrier dog; *abhagail*, *abhagach*, petulant, snappish, currish, ill-tempered (said of a dog).

ABRACADABRA.—A word used by the astrologers and by superstitious people in the middle ages, written in the form of a triangle, in successive repetitions, each time with the omission of the final letter, thus:—

A B R A C A D A B R A
A B R A C A D A B R
A B R A C A D A B
A B R A C A D A
A B R A C A D
A B R A C A
A B R A C
A B R A
A B R
A B
A

A paper, or parchment, or piece of metal, with the inscription in this form was worn round the neck, and was supposed to guard the wearer against fever or ague. The word appears resolvable into the

Gaelic.—*Adhamhra* (*ahavra*, or *abra*), glorious, noble, excellent, illustrious; *ceud*, first, or a hundred; whence *adhamhra-ceud adhamhra* (*avra*, or *abra-ceud*, *abra*), may either mean excellent, a hundred times excellent; or excellent, first excellent, or of the first excellence.

ABRAM (cant), naked; *Abram cove*, a strong thief, a poor man; *Abraham men*, or *Abram men*, the slang name of a class of beggars in England in the sixteenth century.

An *abraham man* is he that walketh bare-armed and bare-legged and faineth himself mad.—*Fraternitye of Vagabonds*, 1575.

Gaelic.—*Brama*, unpolite, boorish, savage, uncivilized.

Kymric.—*Bram.*

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ABYSS.—A bottomless profundity.

Greek *ἀ*, without; *βυσσος*, bottom.—CHAMBERS.

Greek *ἀβυσσος*, unfathomable, from *ἀ* and *βυσσος* or *βυθος*, depth.—WEDGWOOD.

Gaelic.—*Aibheis* (aivish), the deep sea, the ocean; *aibheiseach*, vast, void, immense; *aibhistear*, the devil, the destroyer; one who dwells in the abyss.

ACCORD.—To agree.

CONCORD.—Agreement.

DISCORD.—Disagreement.

The second syllable of these words is derived by English etymologists from the Latin *cor, cordis*—the heart. Under *accord*, Mr. Donald, in *Chambers*, has "derived from Latin *ad*, to, and *cor*, the heart (with heart); under *discord*, he has Latin *dis*, privation, and *cor*, heart (without heart); and *concord*, *con*, connexion, *cor*, the heart (connexion with the heart)."

Gaelic.—*Cord*, to agree, to adjust, to settle; *cordadh*, agreement; *ath chord*, to agree again; *mi-chordadh*, discord; *comh-chordadh*, concord.

ACCRUE.—To increase, to grow to or upon.

French *accroître*, to grow to, accrue; Latin *ad, crescere*, to grow to.—CHAMBERS.

Gaelic.—*Ath-chruth*, change of form or appearance by natural growth; *ath-chruthacachd*, regeneration, reformation; *ath-chruthaich*, reconstruct, regenerate, reform, increase by natural law.

ACE.—The one of each of the four suits at cards; or in the game of whist, the trump of which is the highest card that can be played.

French *as*, Italian *asso*, from the Latin *as, assis*, which signifies a single one.—WEDGWOOD.

As the Latin word *as*, and its derivative *assis*, signify a pound weight—consisting of twelve ounces—the derivation from that language is not clear. It is probable that the true source of "ace" is the

Gaelic.—*As*, out; *i.e.* that which puts out or effaces the value of all other cards in the suit that is played.

ACERBE (French). — Bitter, sour; *acerbity*, bitterness, sharpness, acridity, sourness.

Latin *acerbus*, sharp; *acer*, sharp, from root *ac*; *aceo*, to be sour. Icelandic *skarpt*. German, *scharf*.—CHAMBERS.

Gaelic.—*Searb* (pronounced *sharp*, or *sharb*), bitter; *Searbhag*, a bitter draught; *Searbhaigh*, embittered; *Searbhachd*, bitterness.

ACHE.—A pain, a pang.

From *ach!* the natural expression of pain. So from the German *ach! alas!* the term is applied to woe, grief. Greek *ἀχος*, pain, is formed on the same principle.—WEDGWOOD.

Gaelic.—*Acaid*, a pain, a hurt; *acaideach*, painful, distressing; *aeaidiche*, most painful; *acain*, to sigh, to moan, or sob in pain; *acaineach*, plaintive, querulous, distressing; *acainear*, a mourner. Sanscrit *aka*, pain; from *ka*, happiness, and *a*, the negative particle.

ACKNOWLEDGE.—To avow, to confess, to admit a knowledge of.

Philologists have had a difficulty in accounting for the first syllable in this word; and Mr. Wedgwood has avoided it altogether. The first attempt at elucidation was made by the author of *Gazophylacium Anglicanum*, who says it is "from the preposition *ad*, and the Anglo-Saxon *cnap*—a contraction of *cnapan*, to know." In this supposition he has been followed by several later writers. The word does not appear among Herbert Coleridge's "Oldest

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Words in the English Language," and the date of its introduction into literature is uncertain. It would seem to be half Gaelic, half English—and may either have had its source in the

Gaelic.—*Aithnich*, to know, to discern; *aithneachd*, knowledge, discernment, recognition; *aithneachail*, intelligent, discerning; *aithneachair*, shall be known or acknowledged; or in the Gaelic prefix, *ath*, synonymous with the Latin *re*, prefixed to the English word knowledge, as, *ath-knowledge*, which, with the addition of the initial *k* of knowledge to the Gaelic *ath* or *à*, would become *aknowledge*, or *acknowledge*.

ACQUAINT.—To make known.

ACQUAINTANCE.—One who is known, a companion.

Old French *accointer*, to make known; *coint*, informed of a thing; from Latin *cognitus*, according to Diez. The German has *kund*, from *kennen*, to know.—WEDGWOOD.

Gaelic.—*Ath-cinnte*, known again, re-acquainted; *cinnte*, certainty, truth, known with certainty; *cinnteach*, certain, sure; *cinnteachd*, certainty, assurance of a person or a thing.

ADDER.—A venomous reptile, a viper.

From the Anglo-Saxon *atter*; Belgian *adder*; Danish *eder*.—*Gazophylacium Anglicanum*.

Anglo-Saxon *aethor*, poison; *naeddre*, an adder.—CHAMBERS.

Gaelic.—*Nathair*, a serpent. The initial *n* has been transferred, in Saxon English, from the noun to the preceding article, *i. e.* an *adder* instead of a *nadder*.

ADDLE.—To work with a will, to earn, to thrive.

Swedish *odla*, to till, to cultivate the soil, the sciences or the memory. To earn is to get by cultivation or labour. Old Norse *othli*, *ethli*, *athal*, nature, origin. Anglo-Saxon *ethel*, native place, country.—

With good men's hogs or corn or hay,
I *addle* my ninepence every day.

Where ivy embraceth the tree very sore,
Kill ivy, or tree will *addle* no more.—*Tusser.*
WEDGWOOD.

Gaelic.—*Adh*, prosperity.

ADMIRAL.—The commander of a fleet. According to Kennett, the term was not introduced into England before the latter end of the reign of Edward I.

From the Arabic *emir*, a lord or commander, and the Greek ἁλιος, of or belonging to the sea: *q. d.* Prince of the Sea. Minshew takes it from *Meer-al*, above sea, the whole sea, *q. d.* over the whole sea.—*Gazophylacium Anglicanum*.

According to some the word was obtained in the wars with the Saracens of Spain, from Emir Alma, or Emir of the water, which readily resolves itself into the other word.—HALLIWELL.

Ultimately from Arab *amir*, a lord, but probably introduced into the Western languages from the early Byzantine forms *amēras*, *amēraios*, the last of which, as Mr. Marsh observes, would readily pass into Mid-Latin *amiralius*, with a euphonic *l*, *admiraldus*.—WEDGWOOD.

As the word "admiral" was not originally confined to a conqueror by sea, but signified a high and mighty prince—whether he were great by sea or land—and as the Keltic nations had no occasion to borrow from the Arabic or Byzantine, or to join an Arabic and a Greek word together to signify a great sea-captain, which the phrase did not originally imply, the root ought to be looked for in the Keltic languages.

Gaelic.—*Ard*, high, eminent; *morail*, majestic, magnificent; whence *Ardmorail*, a title given to a great prince, and corrupted for euphony into *a-morail*; in French, *amiral*; and in English, *admiral*. The modern Gaelic is *ardmara*, prince or chief of the sea.

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ADORATION.—Worship.

ORATION.—A speech (from the Latin *orare*), to pray (to speak to God), but not used in this sense in English. An orator is one who speaks, not one who prays. The origin of the Latin *orare*, to pray, as distinguished from *orare*, to speak, of which the root is *os*, the mouth, and *ore*, of the mouth, seems to be the

Gaelic.—*Aor*, to entreat, to pray, to worship, to adore; *aoradh*, worship, adoration. *Aor* also means to join, to adhere, to hold together. Compare this idea (of adoration) with religion, from *religo*, to bind together.

ADULTERY.—The illicit intercourse of married people with those to whom they are not married, violation of the marriage vow.

Latin *adulter*, a paramour; originally probably only a young man, from *adultus*, grown up.—WEDGWOOD.

Gaelic.—*Adhall*, sin, corruption; *adhallach*, sinful, corrupt; *adhaltranach*, adulterous; *adhaltranas*, *adhaltras*, adultery.

ADVISE.—To recommend, to counsel.

ADVICE.—Counsel.

AVIS (French).—A notice, a recommendation to take heed.

The Latin *visum*, from *videri*, to see, gave rise to the Italian *viso*, old French *vis*. *Visum mihi fuit*, it seemed to me, would be rendered in old Italian, *fu viso a me*. . . . To be avised or advised of a thing would be to have notice of it, to be informed of it, whence *advice* (in the mercantile sense), notice, news. To advise, in the usual acceptation of the term at the present day, is to communicate our *views* to another, to give him our opinions for the purpose of guiding his conduct; and advice is the opinion so given.—WEDGWOOD.

A different etymology from the root of *fios* (wisdom), and not from *visum* (sight), is traceable in the

Gaelic.—*Ath*, re, again, new, fresh; *fios*, knowledge, information, notice. Whence *ath-fhios*, new or fresh knowledge or information. In Welsh, from the same root, comes the word *adwys*—a second summons—the same as the French *avis*, a notice, an advertisement.

AGAIN.—An adverb signifying the repetition of an act previously performed; once more, another time, another action, another effort.

Mr. Max Müller derives this word from the Anglo-Saxon *on gain*. In this he but follows all other English etymologists. But neither he nor his predecessors attempt to explain why two such different words as "again" and "against" are, or can be traceable to the same source, the one word signifying reproduction, and the other antagonism or opposition. The German or Teutonic, of which Anglo-Saxon is to some extent a branch, have *wieder*, "again;" and *noch ein mal*, yet one time, *or* once more *for* "again," and *entgegen* for "against." The true root of "again" is the

Gaelic.—*Ath ghin*, to reproduce, to regenerate, to generate or perform a second time.

The Gaelic prefix *ath* (*à*) answers exactly to the Latin and English *re*, and this is the syllable and not *on*, which is prefixed to so many English words, which Mr. Max Müller and others have cited. This prefix is sometimes conjoined with a word directly derived from the Gaelic, as *again*, or sometimes with an Anglo-Saxon or English word, as in the colloquial phrases—"I am *a*-going," "I am *a*-coming," "he is *a*-sleeping or

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a-sleep," "he is *a*-doing of it," "she is *a*-talking." All these expressions contain the idea of repetition derived from the Gaelic *ath*. "I am *a*-going, *i. e.* I am continuing to go, or I am repeating the act of going;" "I am *a*-thinking," "I am continuing to repeat or renew my thoughts." To make all things *a*-new is to *re*-new all things; to *a*-wake is to wake again; to *a*-ttune is to tune again; to be *a*-thirst is not to be *on* thirst, but to be repeatedly thirsty; to be *a*-cold is not to be *on* cold, but to be cold continuously—to suffer from a repetition or reproduction of the cold. Now *a* days does not mean now *on* days, but now and during a succession, reproduction, and repetition of days; *a*-rise means rise again. This Gaelic prefix is not to be confounded with the Greek prefix *a* occurring in many English words, and which signifies negation.

AGE.—A period or portion of life or time.

Latin *ætas*, an age.—JOHNSON.

French *âge*; old French, *edage*; Latin *ætas*, *ævitas*, from *ævum*; Greek *αἰων*; Sanscrit *ayus*, long life.—CHAMBERS.

Age, d'une forme bas latin, non conservée.—LITTRÉ.

Gaelic.—*Aois*, age, antiquity.

AGG.—To irritate, to provoke, to contradict.

EGG ON.—To incite; whence, by corruption and misplacement of the aspirate, to "nag," to irritate by small and vexatious complaints. "She's an agg," or irritator, has become "She's a 'nag.'"

Gaelic.—*Agadh*, contradiction; *agail*, suspicious; *agairt*, imputing blame.

AGOG.—Open-eyed, alert, active, in keen expectation.

Low French *à gogo*, to one's wish.—JOHNSON.

It is strange that all our philologists have marked the etymology of this word as uncertain, as it may, I think, be satisfactorily derived from the Italian *agognare*, to wish, to long for.—BROCKETT, quoted by WORCESTER.

Gaelic.—*Gog*, quick motion, nodding or shaking of the head, alertness, activity, to toss the head quickly in expectation, in pride, or in defiance. With the prefix *ath* (à), signifying repetition, the word becomes *ath-gog*, an intensification of *gog*.

AGREE.—To accord, to consent, to harmonize, to coincide with.

AGREEMENT.—Consent, concord.

AGREEABLE.—Pleasant, agreeable, or pleasant to the senses; gratitude, a pleasant feeling, love given for benefits conferred.

AGRÉER (French).—To accept, to receive.

GRÉ (French).—Will, favour.

GREE (Lowland Scotch).—Agree, live in peace and harmony.

All these words—by some philologists derived from the Latin *gratus*, pleasing—have an older origin in the

Gaelic.—*Gradh* (grà), love, affection; *gràdhaich*, to love; *ath-gradh*, renewal of love, agreement, concord after discordance. The Lowland Scotch, to "bear the gree," is from the same root, to bear or win favour, acceptance, or victory.

AGRISE.—To affright, to terrify, to astonish.

Yet not the colour of the troubled deep
Those spots supposed, nor the fogs that rise
From the dull earth me any whit *agrize*.
DRAYTON, *Man in the Moon* (NARES).

All where was nothing heard but hideous cries
And piteous plaints that did their hearts *agrise*.
DU BARTAS (NARES).

Gaelic.—*Gris*, horror.

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AIM.—To endeavour to hit a mark, estimating by the eye the point and angle at which a missile must be thrown.

This word is derived by Skinner from old French *esmer*, to point at, a word which I have not found.—JOHNSON.

From the Latin *estimare*, to consider, to reckon, to fix at a certain point or rate; or old French *esmer*, to purpose, determine, to offer to strike, to aim or level at.—WEDGWOOD.

Gaelic.—*Amas, amais*, to hit, to mark, to aim; *aom*, to bend, to incline, to stoop (as one does in taking aim).

AIRLE-PENNY (Lowland Scotch).—The penny, or other sum, paid in advance as earnest, or precaution for the fulfilment of a bargain.

Gaelic.—*Earal*, prevision, caution, forethought.

AIRT (Lowland Scotch).—A point of the compass, the quarter from whence the wind blows.

Of a' the *airts* the wind can blaw,
I dearly lo'e the west.—BURNS.

Gaelic.—*Aird*, quarter of the earth, point of the compass; *airde*, a high place, a height; *ard*, high, lofty, supreme.

AIT.—A small island in a river or lake.

Supposed by Skinner to be corrupted from *islet*.—JOHNSON.

Eyot, from *eye*, an island.—WEDGWOOD.

Gaelic.—*Aite*, a place, a spot, a part.

A-KIMBO.—The hand placed against the side in such a manner as to make the elbow the point of two angles with the side and shoulder.

Crooked, bent, arched, from the Italian *à schembo*.—JOHNSON.

In a cross position, with arms *a kimbo* on each hip.—ASH.

There is no such word as *schembo*, or *à schembo*, in the Italian dictionaries, though so quoted by Johnson. The roots are

Gaelic.—*Cam*, crooked; *bogha* (*boà*), a bow, *i. e.* a crooked bow.

ALE.—A drink prepared from malt and hops.

This word may be possibly drawn from the Greek ἀλέα, heat.—*Gazophylacium Anglicanum*.

From the Anglo-Saxon *aele*; Icelandic *öl*; Gaelic *ol*.—CHAMBERS.

Gaelic.—*Ol*, to drink; *olach*, addicted to drinking.

ALIMENT. — Food, nourishment. Latin, *alimentum*.

Gaelic.—*Alaich*, to nourish, to nurse, to feed; also to bear, to produce; *alach*, a brood, a tribe, a generation; *altrumaich*, to nurse; *altruman*, a nurseling.

ALL.—The whole, the totality, the entirety, everything, everybody.

Gothic *alls*; Old Norse *allr*; Anglo-Saxon *eall*. Notwithstanding the double *l*, I have long been inclined to suspect that this word is a derivative from the root *â, æ, e, ei, aye*, ever. Certainly the significations of *ever* and *all* are closely related, the one implying continuance in time, the other continuance throughout an extended series on the parts of a multifarious object, &c. *Every one* indicates all the individuals of a series; *every man* and *all men* are the same.—WEDGWOOD.

Gaelic. — *Uile*, all, whole, every; *uileach*, universal; *uile-ghlic*, all wise.

ALLA!—The Druidical name of God or the Sun, obsolete in Gaelic, but inserted in the best Gaelic dictionaries. The word is still used in Eastern countries.

Gaelic.—*Ath*, again, renewed; *là!* the day, whence *à là*, or *alla!* the renewed day, or an exclamation at sunrise —"Again the day!" "Again the sun!"

ALLELUJAH, or HALLELUJAH.—An

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ejaculation of praise in religious worship.

Alelujah, or *Hallelujah*, from the Hebrew, "Praise ye Jehovah!"—WORCESTER.

A word of spiritual exaltation, "Praise God!"—JOHNSON.

From the Hebrew *halel*, to praise, and *Yah*, or *Jah*, Jehovah.—STORMONTH.

Gaelic.—*Alloil*, glorious, noble, excellent, renowned; *alloileachd*, glory, renown, illustriousness; *daoine alloil*, men of renown; *is alloil thusa*, thou art glorious! *aille*, beautiful, pleasant, agreeable; *luaidh*, praise.

ALLEMAND (French).—A German.

ALLEMAGNE.—Germany.

It has often been sought in vain to trace the etymology of the French words for Germany and the Germans. The root seems to point to a remote time when the Keltic races were alone in possession of the European Continent, and when the Goths and Teutons made their first irruptions to dispossess the earlier comers. The invaders would be called in the

Gaelic.—*Alla*, fierce, wild, barbarian; *allamharach*, a foreigner, a barbarian, an alien—foreign, fierce, wild; *allamharachd*, the state of being foreign—barbarity; *allanta*, ferocious; *all ghloir*, wild noise or speech, gibberish, the language of the barbarians. The Germans do not call themselves either Germans or Allemands, or their country Germany or Allemagne, but style themselves Deutsch, and their country Deutschland. Germany was the name given by the Romans, and Allemagne evidently by the Kelts, or Gael, to express their character of savage invaders.

ALOOF.—At arms' length; at such a distance from a person or thing as not to come near the outstretched hand.

All-off, from; according to Wedgwood, *on loof* or *luff*, to the windward of a person.—CHAMBERS.

Gaelic.—*Lamh* (*lav*), the hand, the arm; *fad o laimh*, far from the hand; *ath lamh* (*alav*), ready-handed. In this sense to hold aloof from a person would signify to stand apart in an attitude of defence, and ready to strike.

ALPS.—The high or snow-capped mountains of Europe.

ALPINE.—Relating to the Alps.

Gaelic.—*Alb*, a high mountain, connected with the obsolete Gaelic *alb*, the Latin *albus*, white, from their snow-covered summits; *alba*, *Albain*, *Albuinn*, the mountain land, *i.e.* Scotland, whence Albyn; *albannach*, a highlander, a mountaineer.

"Is *Albannach* a duine so," "He is a Highlander."—ARMSTRONG'S *Gaelic Dictionary*.

ALTAR.—The high place in a church; in ancient times the place where the sacrifice was offered.

The fire place on which sacrifices were made to the gods. Latin *altare*, which Ihre would explain from the Old Norse *eldr*, fire: and *ar*, or *arn*, a hearth; or perhaps the Anglo-Saxon *ern*, or *aern*, a place; as Latin *lucerna*, *laterna*, a lantern, from *luc-ern*, *leoh-tern*, the place of a light.—WEDGWOOD.

Gaelic.—*Alt*, high, or a high place; *altair*, an altar, a high place; *altach*, a grace at meat, spoken from the high place where the priest, chief, or father of the family sat.

AM.—First person singular of the present tense of the verb *to be*.

This important word is essentially Celtic. Richardson derives it, as does Johnson, from the Anglo-Saxon *eom*, and the Greek εἰμι.

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The Greek εἰμι, besides its equivalent application with the English *am*, is also *I go*, and the latter may approach to the primitive meaning, viz. motion, action; that which causes in another or in ourself, a feeling, a sensation; that which has feelings or sensations, *I am;* I cause feelings or sensations; I feel, or have feelings or sensations.—RICHARDSON.

The final *m* is no part of the original word, but, on the contrary, is the sign of the first person singular. In other words, it is the *m* in the Latin word *sum*, and the Greek word εἰμι. . . . Can the so-called verb-substantive have been in its origin a demonstrative pronoun, or that *I am* is an abstraction from *I here*, or some allied notion? Mr. Garrett has given many cogent reasons in favour of this view, and I refer to his paper on the subject for the clue to *this very obscure etymon*.—LATHAM.

As the English verb *to be* (so different from the German *seyn*, the French *être*, the Latin *essere*) is derived from the Gaelic *bith* (*th* silent), existence, life; so (*am*) the first person singular of the present tense, a word that is so obscure in its origin to Dr. Latham and other philologists, seems to be traceable to the same source in the

Gaelic.—*Am*, time—past, present, or future; a circle, a season.

In this sense *I am* would signify I, me, myself, exist in time, am conscious of time; *i.e.* I live, I *am*. In the same manner the peculiarly English and Gaelic use of the verb, as I *am* speaking, I *am* breathing, I *am* writing; for I speak, I breathe, I write, would signify emphatically, "I live and speak," "I live and breathe," "I live and write;" or, in other words, employ *time* for the purpose of those actions. The syllable *am*, which changes in Latin into *em*, *im*, *um*, *bam*, and in Greek into *om*, enters more or less into the conjugation of all verbs in the Keltic languages, or languages derived from the Keltic; but does not appear in the inflexions of Gothic or Teutonic words. In English, as already pointed out, it appears in the first person singular of the present tense, "I *am* speaking," for "I speak."

In Gaelic it appears in the first person singular and plural of the imperative—*olam*, let me drink; *olamaid*, let us drink; in Latin, in the first person plural of the the present tense—*mandamus*, we command; *amamus*, we love; and in fact pervades in the form already specified of *im*, *em*, *um*, and *bam*, the whole of the Latin verbs, regular or irregular, all of which seem in conformity with its Gaelic etymon to mark their *times* or tenses.

In Italian it appears in the present of the indicative mood, the imperative, and the future—*parliamo*, we speak; *parliamo*, let us speak; *parleremmo*, we shall speak.

In French it appears in the first person plural of the preterite—*nous parlâmes*, we spoke; *nous dinâmes*, we dined.

In Greek, besides εἰμι, the first person plural of the present indicative takes *om;* τυπτομεν, we strike.

In Spanish the *am* appears in *habiamos*, let us have; *teniamos*, let us hold; and in certain conjugations changes to *em*, as *queremos*, we ask.

The same form appears in the Hebrew and Greek—*am-en*, so be it, so it is, so let it be.

Am, signifying time or season, is further exemplified in the Gaelic words *amanna*, times, seasons; *amanta*, timely, seasonable; *amantachd*, timeliness, seasonableness; *anamach*, untimely, unseasonable.

AMAZEMENT. — Bewilderment of mind, astonishment, great perplexity.

Amaze, to put one in a maze or labyrinth, from the idle particle *a; a maze* (which see). *Maze*, a labyrinth, from the Belgian *messen*,

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to miss; or from the Anglo-Saxon *mase*, a gulf; for it is difficult to get out of the one or the other.—*Gazophylacium Anglicanum.*

From *maze*, a labyrinth, a place of perplexity and winding passages.—JOHNSON.

Probably from the Saxon *mase*, a gulf.—BAILEY.

Icelandic *massa*, to jabber; Provincial English to *mazle*, to wander as if stupefied.—CHAMBERS, *from* WEDGWOOD.

Gaelic.—*Masan*, delay, dilatoriness, indecision arising from perplexity; *masanach*, tardy, dilatory, perplexed.

AMITAN (Lowland Scotch).—A fool, a mad person, male or female; one yielding to excess of anger.

Gaelic.—*Amadan*, a fool; *amadanach*, foolish.

ANAN (obsolete).—An exclamation involving an inquiry used by one who has not heard what has been said to him, and who desires the remark repeated that he may hear and understand it.

Gaelic.—*An?* the interrogative particle. *An tu so?*—Is this you? This word is changed into *am* before the consonants *b*, *f*, *m*, and *p*, as *Am fac thu?*—Did you see? The English *an-an* is this particle duplicated.

ANCIENT.—Very old. Johnson traces this word no further than to the French *ancien*, which, in its turn, he derives from the Latin *antiquus*. Mr. Wedgwood rejects *antiquus*, and cites the Latin *ante* and the Italian *anzeo*, whence *anziano*.

Ancien. — Provençal *ancian;* Espagnol *anciano;* Italian *anziano*, d'une forme neo latine *antianus*.—LITTRÉ.

Gaelic.—*An*, intensitive particle, signifying very, exceedingly; *sean* (shan), old, whence *an-shean*, exceedingly old.

ANGLE.—A corner.

The corner or point where two lines meet. Latin *angulus;* Greek ἀγκυλος, ἀγκος, a bend; root, *ang*, bent.—CHAMBERS.

Gaelic.—*Eang*, a corner; *eangach*, hooked, angular.

ANGLO-SAXON. — These words are held to signify two German tribes of Angles and Saxons who invaded and conquered England after the departure of the Romans. They describe in their combination the present English, and a portion of the American people, as distinguished from the Keltic inhabitants of Scotland, Wales, and Ireland. *Angle* has been derived by nearly all philologists from a supposed German tribe in Jutland, and *Saxon* from the old German *saks*, *saxe*, or *seax*, a short sword which the Saxons are said to have carried in battle. *England* is supposed to signify the land of the *Angles*, and is an abbreviation of *Angle-land*. Hitherto no attempt has been made to trace the word *Angle* anterior to the time when the Saxons invaded Britain; and *seax*, or *saks*, a sword, has been implicitly received as the root of the word *Saxon*. The true root of *Angle*, and a very different and possibly more accurate source of *Saxon*, are to be found in the

Gaelic.—*An gaidheal* (*d* silent, pronounced *angai-eal*), the Gael, whence, by the addition of the German word *land* to the Keltic *an-gai-eal*, *Angle-land*, the land of the Gael. The Angles or Gael, if this derivation be correct, were the first inhabitants of Britain, as well as a Keltic colony of the same established in North Germany, who at an after period re-

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turned to the original land, along with the neighbouring Saxons, Teutons, or German tribes.

Sagaineach, short of stature, thick-set, heavy of build. As the Belgian tribes were called "*Fir-bolg*," men with big bellies, the Saxons were called *Sagaineach* (afterwards by corruption *Sassunach*), from their personal appearance, and not from the weapon which they carried.

Anglo-Saxon, traced to these sources, would signify the Keltic or Gallic Saxons, a combination which truly describes the modern English, and the Americans of English and British descent. *Angle-land* is in French *Angle-terre*, corresponding with the Gaelic *an-gaidheal-tir*, the land of the Kelts or Gael.

ANGRY.—This epithet, as applied to the state of a wound or sore in the flesh, is probably of a different origin from *anger*, indignation, wrath, and *angry*, wrathful; and traceable to the

Gaelic.—*Iongar*, pus, purulent matter, corrupted humour; *iongarach*, purulent festering; *iongrachadh*, suppuration.

ANGRY.—Incensed, wrathful.

ANGER.—Wrath.

A word of no certain etymology.—JOHNSON.

The idea of injury is very often expressed by the image of pressure. . . . And the root *ang* is very widely spread in the sense of compression: as in the German *eng*, compressed, narrow. Latin *angere*, to strain, strangle; *angustus*, narrow. Greek ἀγχω, to strain, to compress.—WEDGWOOD.

This idea of pressure as the root of the word "angry" though ingeniously supported by Mr. Wedgwood, is not wholly satisfactory. Anger is a fit of passion, or resentment, caused by a wrong done or attempted; and the root seems to lie in the idea of quickness, or suddenness, as will appear from the

Gaelic.—*Grad*, quick, sudden, agile, impetuous; *an*, a particle prefixed to numberless Gaelic adjectives, as an intensitive; whence *angrad*, very quick, very sudden, very impetuous. Hence an angry person is a person with a quick, sudden, or impetuous temper. In "Armstrong's Gaelic Dictionary" the word *angrach* is represented as provincial for angry.

ANIMATE.—To give life, to inspire with life. This word has its immediate source in English in the Latin, and the Latin in the Greek. But underlying the Latin and Greek are the etymons in the

Gaelic.—*An*, an element, a principle, a breath; *am*, existence in time, time, season; whence *an-am*, the soul, the vivifying spirit, the breath of life, the element of existence; *anaman*, a little soul, a darling, a little breath; *anamanta*, full of soul.

This etymology suggests a curious correspondence between the poetic thought of the Gael, and the mythology of the ancient Greeks. The Gaelic name of the butterfly is *anaman-dé*, the darling or breath of God. The beautiful story of Psyche, the soul, the beloved of Cupid, is known to every reader. "Psyche," says Lemprière, "is generally represented with the wings of a butterfly, to intimate the lightness of the soul, of which the butterfly is the symbol; and on that account, among the ancients, when a man had just expired, a butterfly

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was represented fluttering above, as if rising from the mouth of the deceased." The Gael have another word for the butterfly, *dealbhan-dé*, which is also connected with the idea of the Divinity, and the vital spark which He has breathed into all that live. *Dealbhan-dé* may be translated, the picture, the image, or the apparition of the soul, or of God.

ANNEAL.—To heat glass and metal and then cool slowly, to render them less brittle; to temper or prepare in the furnace.

Saxon *ealan*.—JOHNSON.

Anglo-Saxon *ælan*, *onælan*, to set on fire, burn, bake.—WEDGWOOD.

Anglo-Saxon *an*, *on*, and Italian *niello*, a kind of black enamel on gold or silver; French *neller*, to enamel, to temper.—STORMONTH.

Gaelic.—*Innil*, *inneal*, to prepare, to order, or conform to the principles of art; *innealta*, well ordered, tempered, prepared by art; *innealtachd*, conformity to art and rule.

ANNULAR.—Shaped like a ring.

ANNUAL.—Yearly, from the Latin *annus*, the year, or circle made by the earth round the sun.

Gaelic.—*Ann*, a circle, a revolution, a ring.

ANON.—Immediately, presently, by-and-bye.

Derivation uncertain.—JOHNSON, ASH.

Anglo-Saxon *on an*, in one, jugiter, continuo sine intermissione.—LYE.

At one time, in a moment, *ever and anon*, continually.—WEDGWOOD.

Gaelic.—*An*, *ain*, *ana*, a negative particle, without; *am*, time; whence by corruption *anon*, without (the lapse of) time, immediately.

ANTLERS.—Stag's horns.

French *andouillers*, the branches of a stag's horns, but properly *andouiller* is the first branch, or brow antler; *surandouiller*, the second. As the brow antlers project forward, the word has been derived from the Latin *ante*, before; but the explanation has not been satisfactorily made out.—WEDGWOOD.

The word "antler," as signifying the horns of the deer, is probably due to the graceful and sportive manner in which these animals toss their heads.

Gaelic.—*Antlas*, a frolic; *antlarach*, frolicsome; *antlar*, a cattle fair or market.

APENNINES. — A range of mountains in Italy.

Gaelic.—*Ard*, high; *beinne*, mountains.

APPANAGE.—The portion of an estate set apart by deed or covenant for a particular purpose, more especially for the support of the younger sons of a great house. "Pannage" is a law term for a portion of a forest legally reserved to the neighbours for the pasturage of certain animals, or for the feeding of the hogs on the acorns or beech nuts that drop from the trees. The origin of the word has given rise to much speculation, and has been traced as far as the Low or mediæval Latin, which contained many Keltic words with Latin terminations. Johnson and many others have been content to trace it to *panis*, bread; as if an appanage were that which was destined to provide bread for the person in whose favour it was established. Ducange has *panagia*, panis benedictis; and *panagium*, pro *appanagium*.

"Appanagium" is a mediæval Low Latin word which is thus explained in Ducange

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(Ed. Carpent.):—"Census vel præstatio pro jure pascendi porcos in silva domini." It is, in fact, the same thing as "pannage" (see Manwood's account of this forest right). As a legal term it is to be found in the old charters. Thus:—"Item appanagio dictæ forestæ, unde nostri dixerunt *appanagere* pro porcos glandibus pascere;" and so, "Ilz ont droit de franchises et libertez tels que nous avons en notre dit forest, et sont en possession de prendre toutes les bestes non herbaigées et *appannaigées*."

The real etymology of the word seems somewhat doubtful. Those who are curious in such matters may find a dozen to pick and choose from in Ménage. I am inclined to think that it does not come direct from *panis*, but that all the words, *pascere*, *pastio*, *pastinagium*, *pannagium*, &c., come from some root which means "provision" generally (see Ducange, *in voc. Apanare*).

"Appanage," therefore, is used in its most correct sense when it is applied (as I applied it) to forestal rights: or, to speak more correctly, the price of such a right, though it means sometimes one, sometimes the other. It was the assertion of such right which enabled the Corporation of London to keep open the forest (Epping); and their right in respect of this "appanage," enured to the benefit of the public at large, and so became their "appanage" also.—*Sir Wm. Vernon Harcourt, in Pall Mall Gazette, Dec.* 12, 1874.

The true root is the

Gaelic.—*Bann* (pronounced *pann*), a bond, a bill, a security, a covenant; *banndair*, one who draws up covenants or agreements; *bann shaor*, free by law, licensed; *bannaich*, to bind by force of law, to covenant; *ath bannaich* (*a-bannaich* or *a-pannaich*), whence *appanage*, that which is rebound, or resecured, and made firm by the law.

APPLE JACK.—A strong spirit, in use in America, distilled from apples.

Gaelic.—*Ubhal* (*uval*), an apple; *deoch* (*joch*), a drink; whence *ubhal-deoch*, or apple jack, a drink of apples.

ARABLE.—Applied to land which may be ploughed or cultivated. This word is undoubtedly derived from the Greek and Latin *aro*, to plough; though the root may be traced to many of the older Oriental languages, and to the

Gaelic.—*Ar*, to plough; *araire*, a ploughman; *aran*, bread; *arbhar*, corn.

ARBALÈTE (French).—A cross bow.

ARBALÉTRIER.—A cross-bowman.

ARBLAST.—A cross-bow.

ARBLASTER, ARBALISTER.—A cross-bowman.

With bowe and *arblast* there schoten to him
Four hundred knightes and moe.
MS. LAUD, *quoted by* HALLIWELL.

Of arblasties grete plentie were
None armour might their strengthe withstande.
CHAUCER, *Romaunt of the Rose.*

The roots of this word in French and English seem to be the

Gaelic.—*Ar*, battle; *buil*, to throw, to cast; *as*, out; whence an instrument to throw out or propel missiles in battle.

ARBEIT (German).—Work; *arbeiten*, to work. The German language is less indebted to the Keltic than the Latin languages of the west of Europe; but this word, which has not been adopted into Anglo-Saxon or into English, like its synonym, *werken*, to work, has a primitive as well as high origin in the

Gaelic.—*Ar*, to cultivate the earth, to plough, to till the land; *biadh*, food, sustenance.

So that *arbeit* is work upon the land for the production of food; the earliest and noblest work performed by the human race.

ARCHANGEL.—A chief or superior angel.

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ARCHBISHOP.—A chief or superior bishop.

ARCHDEACON.—A chief or superior dean or deacon.

ARCH ENEMY.—The chief enemy, the devil.

The word "arch" in these and other instances derived immediately from the Greek ἀρχη, government, rule, headship, superiority; but has its ultimate root in the

Gaelic.—*Ard*, high, supreme, chief.

ARDUOUS.—Steep, difficult to climb; whence metaphorically, anything that is difficult to accomplish, as an arduous task, an arduous duty.

Latin *ardum*, high, lofty, difficult to reach. —WEDGWOOD.

Gaelic.—*Ard*, high, chief, principal, mighty, noble, magnificent.

This word is applied not only to rocks and mountains, as in such names of places as *Ard*-gour, *Ard*-tornish, *Ard*-namurchan, and many others in the Highlands; but to several qualities and offices, as *ard*-aigne, high-minded; *ard*-chliu, high fame; *ard*-cathair, a high city, or metropolis; *ard*-righ, a high king, suzerain, or emperor.

ARE.—First, second, and third person plural, present tense of the verb *to be*.

This word, like the infinitive *be* and the first person singular of the present tense *am* (which see), is derived from the Keltic, and not from the Saxon element of the language. It is identical in sound, though not orthographically, with the Gaelic *tha*, which does duty for all the persons, both singular and plural, of the present tense *to be*, as *tha mi*, pronounced *ha mi*, I am; *tha sibh* (*ha she*), you are. The *r*, in the English *are*, is all but silent, and in ordinary conversation wholly so. The vulgar, *we a'nt*, for *we are not*, makes no pretence at retaining this consonant. *Tha*, *ha*, and the English form *are*, are nothing but strong aspirations, and among the earliest words ever spoken by man to express the idea of life. In the "Grammar of the Pure and Mixed East Indian Dialects," by Herasim Lebedeff, London, 1801, the present tense of the verb *to be*, shows a singular resemblance to and almost identity with the Gaelic, with the difference that the Bengalee precedes the verb by the pronoun, as in English, French, and other European languages, and that in Gaelic the verb comes first. There is also the difference, which seems to show that the Gaelic is the older language of the two, that the aspiration *tha*, in the first person singular and plural, receives a modification in the second and third persons in the Bengalee, but remains unchanged in the Gaelic.

GAELIC.	ENGLISH.	BENGALEE.
Tha mi.	I am.	*Ham ha.*
Tha tu.	Thou art.	*Toom ho.*
Tha i.	He is.	*Ooa hay.*
Tha sinn.	We are.	*Ham log ha.*
Tha sibh.	You are.	*Toom log ho.*
Tha iad.	They are.	*Ooa log hay.*

AREA.—An open space, a field.

ARENA.—A field, or area of combat.

Latin *area*, a threshing-floor, a bare plot of ground, a court-yard, an extent of flat surface.—WEDGWOOD.

Arena, the area in the central part of an amphitheatre in which the gladiators fought and other shows were exhibited. So called because it was covered with sand.—WEBSTER.

Gaelic.—*Ar aire*, slaughter; *arach*, *araich*, a field of slaughter or battle.

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ARGENT (French).—Silver, money.
ARGENTINE.—Silvery.

Latin *argentum*, silver; Greek ἀργος, bright.—CHAMBERS.

Gaelic. — *Airgiod*, silver, money, wealth, money of any kind; *airgiod beo*, quicksilver, or live silver; *airgiod ruadh*, red money, *i.e.* copper; *airgiodach*, having plenty of money or of silver.

ARGLE-BARGLE, ARGOL-BARGOL (Vulgar).—To dispute, contend.

Me and the minister were just *argle-bargling* a few words on the doctrine of the camel and the eye of the needle.—*Mansie Wauch.—Wheatley's Reduplicated Words of the English Language.*

Gaelic.—*Iargall*, a skirmish, a fight; *iargallach*, contentions; *iargaltas*, churlishness, contentiousness.

ARGOT (French).—Cant, slang, the language of thieves, tramps, and beggars, known only to the initiated.

Gaelic.—*Arg*, learning; *argradh*, ingenuity.

ARISE.—To rise, to get up.

Old Norse *risa*, to rise; Anglo-Saxon *arisan*, to rise up; *reosan*, to rush, to fall.—WEDGWOOD.

Gaelic.—*Eirigh*, to arise; *eiridh*, the act of rising.

ARITHMETIC.—The art and science of computation or numeration. Greek ἀριθμεω, I number. From the same root are the Latin, Italian, French, Spanish words for the same.

Gaelic. — *Aireamh*, a number, quantity; *aireamh, airmeidh*, to number, to compute; *aireamhach*, an accountant, a numerator, an arithmetician; *aireamh thomais*, mensuration, mathematics.

ARLE-PENNY, ERLE-PENNY (Lowland Scotch).—Money paid in advance as a deposit, to seal a bargain.

Arrhe, earnest money, a deposit.—*Nugent's French Dictionary.*

Arles and *arles penny*, North country words for earnest money given to servants.—*Halliwell's Dictionary of Archaisms and Provincialisms.*

Gaelic. — *Earlas, iarlas*, earnest money, a pledge to complete a bargain.

ARM.—A weapon.
ARMY.—An assembly of armed men, or men with weapons.

Latin *arma*; Gaelic *arm*, a weapon, probably derived from the human arm.—CHAMBERS.

The supposition that *arm* in the sense of a weapon is derived from the arm of the human frame is incorrect. In Gaelic the arm of the body is *gairdean*.

Gaelic.—*Ar*, battle; *arm*, a weapon for battle; *airm*, weapons; *armach*, warlike, armed; *armaich*, to arm, to gird on armour; *armailt*, an army; *armailteach*, trained to arms; *arm-coise*, foot soldiers, infantry; *arm-lann*, an armoury or depôt of arms; *armunn*, a hero, a warrior, a captain, a general; *arm-oilean*, military discipline.

The Keltic languages, and even the German, have different words for weapon and for the arm of the body. French *arme*, a weapon; and *bras*, the arm of the body; German *waffen*, arms, weapons.

ARM-GAUNT.—An epithet applied by Shakspeare to Anthony's horse, which has excited many doubts as to its meaning and etymology.

So he nodded.
And soberly did mount an *arm-gaunt* steed.

A word peculiar to Shakspeare. Some will have it *lean-shouldered*, some *lean with poverty*, some *lean as one's arm*; but

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it seems to me that Warburton, though he failed in his proof, gave the interpretation best suited to the text, "worn by military service."—NARES.

Hanmer reads *arm-girt;* Mason suggests not unhappily *termagant;* and Boaden *arrogant.* If the original lection be genuine, which I doubt, *gaunt* must be fierce, eager.—STAUNTON'S *Shakspeare.*

It may help to clear up the obscurity that envelopes this word to point attention to a possible meaning in the

Gaelic. — *Arm,* armour; *armach,* mailed, clad in armour; *gann,* scarce, scant, partial; whence *arm gantachd* would signify with scarcity of armour, a horse not in the full trappings of war, as was customary on great occasions, but one only scantily or partially mailed.

AROYNT, or AROINT.—This word is peculiar to Shakspeare, occurs in no other author before or during his time, and is supposed, first in the passage of *Macbeth,*

Aroynt thee, witch!

and, secondly, in *King Lear,* Act iii. Scene 4,

Bid her alight
Then troth plight,
Aroint thee, witch! *aroint* thee!

to signify "avaunt, begone!" By some the word has been conjectured to be a misprint for "anoint," and by others for "a *rowan tree,* witch!" the rowan, or mountain ash, having been long held as a certain charm against witchcraft and the evil eye. Mr. Staunton rejects both of these interpretations, and cites a North country proverb, "*Rynt,* ye witch! quoth Bessie Locket to her mother," as justifying by popular usage, the employment of *aroint* by Shakspeare. But this leaves the etymology of the word undecided. A root offers itself for consideration in the

Gaelic—*Ath* (*à*), again; *roinn,* to share, to distribute, to separate; whence *ath roinnte* (*à roinnte*), redistributed, set apart again.

Roinnte is not only used as separated, but as an adjuration to separate or stand aside. It takes this sense in the proverb quoted by Mr. Staunton, and is confirmed by a correspondent of Mr. Halliwell (*Archaic Dictionary*), who writes, 1855:—

"The word *roint* is, or was thirty years ago, a common Lancashire provincialism.... It denotes an angry or insulting mode of saying, 'Stand aside! get out of my way! or out of my gate!'"

ARRANT.—Thorough, in a bad sense, as, an *arrant* knave.

A word of uncertain etymology, but probably from *errant,* which being at first applied to its proper signification to vagabonds, as an errant or arrant rogue, that is, a rambling rogue; but in time its original signification, and being by its use understood to imply something bad, was applied at large to any thing that was mentioned with hatred or contempt. Bad in a high degree.—JOHNSON.

Swiss *urch, urchig, urig,* pure, unmixed; Gothic *airkens,* good, sound; Old High German *erchan,* genuine; Anglo-Saxon *eorenan stan*; Icelandic *iarkna stein,* a precious stone; Swiss *uren,* thoroughly bad, *Es ist uriges wetter,* when it both rains and snows.—WEDGWOOD.

From the Anglo-Saxon and German *arg,* bad.—CHAMBERS.

Gaelic. — *Urranta* (from *ur,* the beginning), thorough, complete, bold, uncompromising.

ARROW. — A warlike weapon discharged by percussion from a bow. All the etymological English Dictionaries derive this word from the Anglo-Saxon *arewe.* Neither the Teutonic, the Norman, or the Latin elements of the language afford the root. The German has *pfeil,* the French *flèche,* and the Latin *sagitta.*

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The Anglo-Saxon and the English, though Mr. Wedgwood suggests the Swedish *hurra*, to whirl or hurl, seem both to be traceable to the

Gaelic.—*Aroch*, straight.

The English word "bolt," which formerly signified and still in poetical composition signifies an arrow, as in the "bolts of Jove," the "bolt of Cupid," and thunderbolt, has a corresponding sense to the Gaelic *aroch*, as in *bolt* upright, *bolt* on end. Chaucer speaks of a lady—

> Mincing she was as is a joly colt,
> Long as a mast and upright as a *bolt*.

ARSE.—The breech, the fundament.

This word was in common use among our ancestors less than two centuries ago, and was openly, and without sense of impropriety employed by all classes. Though now relegated almost wholly to the vulgar, and scarcely ever admitted into print, it still subsists in expressions not pertaining to the human form, as in *arse-board*, or hinder board of a cart. It is also a term among sailors for the end of a block or pulley through which a rope is drawn. The ancient Gael, and indeed all primitive peoples, had no indecent words.

Gaelic. — *Air-ais*, pronounced *ar-aish*, to the back, backwards; from *air*, on, of, or concerning, and *ais*, the back.

ARSENAL.—A depôt of arms, ammunition, and implements of war.

Etymologists have not sought further than the French and Italian for this word, with the exception of Messrs. Engelman and Dozy, quoted by Mr. Wedgwood, who not only find *arzara* as the Italian for dockyard, a place for naval stores and outfit, but the Spanish *atarazana* and *atarazanal*, a dock, or covered shed over a rope-walk. They also find in the Arabic *dár-çana*, a place of construction or work. A simpler derivation offers itself in the

Gaelic.—*Aros*, a house, dwelling; *inneal*, an implement, an instrument; *innil*, to prepare, to equip, to fit out; whence *aros-inneal*, a house, or place of implements (of war).

ARSON.—The crime of wilfully setting fire to a house.

Latin *ardeo*, *arsum*, to burn.—Worcester.

Gaelic.—*Aros*, a house, dwelling, abode; *tein*, *thein*, to set on fire. Whence *aros-thein*, or *aros-hein*, house fire.

ARYAN.—A term applied to the group of Indo-European, as distinguished from the Semitic languages by Mr. Max Müller, and which has been generally adopted by philologists. Mr. Müller in explaining his reason for this classification, says that:—

"*Arya* is a Sanscrit word, and in the later Sanscrit, it means noble, of a good family. It was, however, originally a national name, and we see traces of it as late as the Law-Books of the Mâvanas, where India is still called Ârya-âvarta, the abode of the Âryas. In the old Sanscrit, in the Hymns of the Veda, Ârya occurs frequently as a national name and a name of honour, comprising the worshippers of the gods of the Brahmans, as opposed to their enemies, who are called in the Veda, *Dasyas*. . . . The etymological signification of *arya* seems to be one who ploughs or tills, and is connected with the root of *arare*. The Aryans would seem to have chosen this name for themselves, as opposed to the nomadic races, the Turanians, &c. The name was preserved by the Zoroastrians, who emigrated from India to the north-west, and whose religion has been preserved to us in the Zend-Avesta, though in fragments only. Now Ariya in Zend means venerable, and is at the same time the name of the people."

Mr. Max Müller's authority as a philologist is high, but, with proper deference, it may be suggested that

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he has mistaken the true root of this word, and that the proper clue is to be found in the religion of the Brahmans, and the followers of Zoroaster; in sun-worship, and not in agriculture; the same worship as that of the Keltic Druids of Britain.

Gaelic.—*Grian*, the sun, aspirated form *Ghrian!* (pronounced *yrian*). *A ghrian* (*a' yrian*), the sun. *A ghrian na h'og mhaduinn*, the sun of the early morn.

If this etymology be accepted, "Aryan" would signify something more than noble and venerable; and would imply that the Aryans, like the Druids, were priests or children of the sun. This explanation renders clear the whole dissertation on this subject, which appears in Mr. Max Müller's Sixth Lecture, First Series, on "The Science of Language."

M. Pictet, "De l'Affinité des Langues Celtiques avec le Sanscrit," lends no support to the definition of Mr. Max Müller, nor does the Very Rev. Canon Bourke of Tuam. Both of these trace "Arian" from the root *ar*, afterwards written *ard*, high; and think that *Arian*, like *Armenian*, signifies the people of a high or mountainous country. The roots of *Armenia* in this sense would be *ar* or *ard*, high; *monadh*, mountain; *ia*, a country; *Ardmona-ia*.

The inhabitants of Persia were a collection of nomad people, of the Indo-European stock, who called themselves by a name which is given in Greek Ἀρται, and which, with the kindred Median name of *Arii*, signifies noble or honourable, and is applied especially to the true worshippers of Ormuzd and followers of Zoroaster.—SMITH'S *Classical Dictionary*.

ASH, ASHES.—The remnant or backfall of anything which has been burned.

Ashes, dust: Gothic, *azzo*, Anglo-Saxon, *asca*, Esthonian, *ask*, refuse, dung.—WEDGWOOD.

Gaelic.—*As* (obsolete), to kindle a fire; *ais* (pronounced *aish*), back, backwards, that which falls back or falls down.

ASIA.—The name of the first inhabited continent of the Earth.

It is doubtful whether the name is of Greek or Eastern origin.—SMITH'S *Classical Dictionary*.

It is probable that the name is greatly older than the Grecian period, and that it was given by the Egyptians to the original home of the race; the place from which sprang the successive swarms that travelled westward from the interior and peopled Egypt, and afterwards Greece and Europe; and that its source is the

Gaelic.—*Ais*, back; *ia*, country; pronounced *aishia*, i.e. "the back country," to the East; used as the English-Americans use the phrase "old country" when they speak of the British Isles.

ASKANCE.—To look askance, to take a sly and furtive look or glance.

Old French, *a scanche*, de travers.—PALSGRAVE, *quoted by* WEDGWOOD.

Italian, *schiancio*, athwart, across; *scansare*, to turn aside. Dutch, *schuine*, aslant.—STORMONTH.

Gaelic.—*Sgàth*, a shade; *sgàthan* (*skaan*), a mirror in which you see the reflexion, or shade of yourself, or another; *sgàthach*, timid, bashful, furtively-looking; *sgathanaich*, to look in a glass; *ath sgathanaich*, to look again.

ASSESS.—To adjust the incidence of a tax.

Assess, to set, to fix the amount of a tax:—French, *asseoir*, to sit: Latin, *assideo*, *as-*

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sessum, to sit by; Low Latin, to set or fix a tax, from *ad*, to, and *sedeo*, to sit.—CHAMBERS,

Gaelic.—*Ath* (*à*), again; *cis*, a tax, impost, or assessment; *ciste*, a chest in which the money is kept.

ASSYRIA.—A country of Western Asia celebrated in ancient history.

Gaelic.—*Asur*, new, fresh; *ia*, land, territory.

May not this have been the name given to the land by the first colonizers and immigrants from the interior of Asia, the first home of the human race?

ATOM.—The smallest particle of matter.

Greek, *ἄτομος*; *ἀ*, not, *τεμνω*, to cut (not to be further subdivided).—WORCESTER, CHAMBERS, &c.

Gaelic.—*Dadum*, a mote, a whit, a jot, anything exceedingly small.

ATONE.—To expiate.

Philology has hitherto failed to trace this word to any satisfactory root. The common acceptation is that it is derived from "at one;" "to be, or cause to be at one;" with an offended person, *i. e.* "to be reconciled to him in consequence of an expiation." Johnson accepts this etymology, as did his predecessor the author of the *Gazophylacium Anglicanum*, who says:—

"*Attone*, or rather *atone*; q. d. *at one*; that is, friends again. But if you spell it attone, it must be drawn from *ad* and *tone*, by a metaphor; a consort or consonancy in music, representing the agreement of friends. I choose the former."

Mr. Wedgwood who is the last philologist who has essayed to explain the origin of this word, says, "Atone is to bring at one, to reconcile, and thence to suffer the pains of whatever sacrifice is necessary to bring about a reconciliation." But the word does not necessarily express the idea of sacrifice; a person may atone for a wrong done to another by the avowal of his sorrow and of his true repentance, if the offended person be of a kind and placable nature. Possibly the missing root may be found in the

Gaelic.—*Ath* (*à*), again; *toinn*, *tionn*, turn, twine, whence *ath toinn*, *ath tionn*, to turn again (from the wrong to the right; to reconcile). Whence to atone for a wrong would signify to turn from the wrong and cease to pursue it, and return, or cause to return to the right course. *Tionnaidh*, to turn, to convert, to alter the position, to change: *ath-tionnaidh*, to change again, *i. e.* from the wrong to the right; to atone.

ATTAR, or OTTO.—The essence or cream of roses.

Hindoo, *utr*, essence; Arabic, *itr*, perfume. —STORMONTH.

Gaelic.—*Uachdar*, cream, the top, the summit, the superior or higher part, the essence.

ATTIRE.—To dress; clothing.

Old French, *atour*, a hood; also a kind of tire or attire for a woman's head. Damoiselle d'*atour*, the waiting woman that used to dress or *attire* the mistress.—COTGRAVE.

The original sense of attiring was that of preparing or getting ready for a certain purpose, from the notion of turning towards it, by a similar train of thought to that by which the sense of *dress*, clothing, is derived from *directing* to a certain end, clothing being the most necessary of all preparations. —WEDGWOOD.

Italian, *tirare*, to draw; Old French, *attirer*.—CHAMBERS.

Gaelic.—*Ath*, again; *tior*, to dry. Whence *ath tior*, to dry a person again on coming from the bath; a word ap-

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plied to what the French call a *dame* or *demoiselle d'atour*, who performs this practice for a great lady.

ATTORNEY.—One who acts instead of another. In England the lower branch of the legal profession.

Low Latin, *attornatus*, from *ad*, to, and *torno*, to turn.—WEDGWOOD, CHAMBERS, &c.

Gaelic.—*Ath* (*à*), again; *dorn*, to hit (with the fist); *dorn*, a fist; *i. e.* one who hits again in the place of his principal, a deputy fighter or litigant; *dornach*, a pugilist; *dornag*, a guantlet (thrown down as a challenge).

AUBE (French).—The dawn of day.

Gaelic.—*Abaich*, *abuich*, to ripen, to mellow, to mature; *i. e.* the faint light ripening and maturing into the full glory of the day.

AUGUR.—To foretell the future.

AUGURY.—A forecast of the future.

Among the Romans one who foretold events by observing the cries of birds; a diviner, a soothsayer. Latin *avis*, a bird, and *gar*, the root of *garrio*, to cry.—CHAMBERS.

Augur, *see* Auspicious; Latin, *auspex*, from *avispex* (as *auceps*, a bird-catcher, from *aviceps*), a diviner by the observation of birds. As the augur drew his divination from the same source the element *gur* is probably the equivalent of *spex* in *auspex*; and reminds us of the Old English *guare*, to stare.—WEDGWOOD.

The term augur is commonly but erroneously derived from *avis*, a bird, and *garrio*, to chirp, on the supposition that the priesthood originally drew omens merely from the notes of birds. The true etymology ought very probably to be referred to some Etrurian term assimilated both in form and meaning to the Greek αὐγη, light (compare the German *auge*, an eye), and thus the primitive meaning of augur will be a seer.—ANTHON'S *Classical Dictionary*. New York, 1862.

Though the Roman augurs studied the cries and flight of birds for signs by which to guide their predictions, they by no means confined themselves to a single branch of divination, but observed the motions of the clouds, the phenomena of the heavens, the rain, the lightning, the thunder, the passing of quadrupeds on their path, whether on the right, the left, the front or the rear, the colour of animals, and all the little accidents of daily life, such as the spilling of salt, or the shedding of wine.

Gaelic.—*Agh* (awe); *aigh* (sometimes written *adh*), prosperity, fortune, joy; *aghach*, *adhach* (pronounced *awach*), with an aspirate, fortunate, prosperous, joyous, successful; *aghmhor*, *agh'or*, greatly fortunate.

Thus the Latin words, *augur* and *augures*, traced to their Keltic root, simply signify fortune-tellers, and have no particular connexion with birds, as all English philologists, except Dr. Anthon, have hitherto supposed.

AVARICE.—The intense desire of hoarding or accumulating money. *Avare* (French), a miser.

Latin, *avarus*, covetous; *aveo*, to desire, to rejoice.—WEDGWOOD.

The Latin derivation for *aveo*, to desire, does not fit the character of the avaricious man so clearly as the

Gaelic.—*Amharus* (pronounced *avarus*), suspicion, doubt, distrust; the prevalent disposition of a miser or avaricious person; *amharra* (*avara*), sour-tempered (French *avare*); *amharrusach*, *avarusach*, distrustful, avaricious.

AWE.—Fear, dread, terror.

AWFUL.—Dreadful, terrible, inspiring terror.

From the Belgian and Teutonic *acht*, *achte*, observance or respect.—*Gazophylacium Anglicanum*.

Gothic, *agar*, to be afraid; Anglo-Saxon, *ege* or *aga*, fear, dread.—WORCESTER.

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Danish, *ave*, chastisement, correction, fear, discipline; Greek, *ἀγη*, wonder.—WEDGWOOD.

None of the foregoing derivations is perfectly satisfactory. The Teutonic for 'awe' is *ehrfurcht*, or *furcht*, and *acht* in that language does not signify, as the author of *Gazophylacium* asserts, respect or observance; but is synonymous with the English 'heed' as in the phrase "sich in acht nehmen," to take heed to one's self. It is more likely that the root is the

Gaelic.—*Adh* (*d* silent), fate, fortune; whence *adhbhail* (*ahvul*), vast, huge, awful, wonderful, fearful (like fate).

AWKWARD.—In a hesitating manner, unskilful, ignorant.

Old English, *awk*, wrong, left; Anglo-Saxon *ward*, direction; *i.e.* in a wrong direction.—CHAMBERS.

Gaelic.—*Ag*, to hesitate, to doubt, hesitation; *agach*, inclined to doubt.

AWL.—An instrument used by shoemakers for piercing leather.

Anglo-Saxon, *ael* or *aweel*.—WORCESTER.

German *ahle*, Old High German *alansa*, French *alesne*.—WEDGWOOD.

Gaelic.—*Adhal* (*aal*), a hook.

AWMRIE. (Lowland Scotch).—A chest; generally supposed to be derived from the French *armoire*.

Gaelic.—*Amraidh*, a cupboard; properly a recess in a cottage wall, done over with wicker work, as still seen in many parts of the Highlands; *amar*, a receptacle, a vessel, a chest; *fraigh*, a partition wall.—*Dictionary of the Gaelic Language, compiled under the direction of the Highland Society of Scotland*. 1828.

AX.—To ask, to inquire.

This word, which now passes for a vulgarism, is the original form used by Chaucer and others. It is found in Bishop Bale's "God's Promises."

That their sinne, vengeance *axeth* continually.—NARES.

'Ask' is from the Anglo-Saxon *ascian* or *axian*.—WORCESTER.

From the Anglo-Saxon *acsian*, *ascian*, the Icelandic *aeskia*, German *leischen*.—WEDGWOOD.

Gaelic.—*Achanaich*, to entreat, to beseech earnestly, to supplicate; whence *achain*, a prayer, a supplication; and *achanach*, beseechingly, supplicatory; *aisg*, a request: this last word was probably introduced into Gaelic from the English.

AZURE.—The purest blue, the blue of the unclouded skies.

From the French *azur*, Italian *azurro*, Spanish *azul*, Persian *lazurd*; all of them from the Latin *lazulis*, a blue stone.—*Gazophylacium Anglicanum*.

From the Persian *lazur*, whence *lapis lazuli*, the sapphire of the ancients.—WEDGWOOD.

Gaelic.—*Ur*, fresh, young, beautiful; *as-ur*, to renew, to refresh, to make beautiful again, as the sky becomes after the clouds and storms have passed over.

B.

BABY, or BABE.—The new-born of the human species, an infant.

A word, says Skinner, according to Menage of Syriac origin. Skinner himself would derive it from the Italian *babbola*, *à babbo*, but as it is purely *vox infantilis*, and the infants of one country do not borrow it from the infants of another, it needs no foreign etymology. It consists of the repetition of *ba*, the earliest because the easiest consonant uttered by children. Akin to it is the Greek *παππας*, *παπα*, the Hebrew *ab*, and the Syriac *abba*, father.—RICHARDSON.

In the nursery language of the Norman-English, *papa*, *mamma*, *baba*, are the father, mother, and infant respectively, the two

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latter of which pass into *mammy* and *babby*, *baby* and *babe*; while the last with a nasal forms the Italian *bambino*.—WEDGWOOD.

Babe, French *poupée*, Latin *pupa*, a doll. —LATHAM.

Dr. Richardson's and Mr. Wedgwood's reasoning and its illustrations do not apply to the word "baby," representing an infant; but to *baba* or *papa*, as representing father. The word "baby" does not exist in any European language but the English except in colloquial French, into which it has very recently been adopted, as *bébé*; whereas if Dr. Richardson's reasoning were correct, the word should be as widely spread as "papa." The new-born child, when beginning to speak, does not speak of itself, but of its parents, its "papa" and its "mamma," words that are known in all languages and dialects.

Gaelic.—*Beó*, living, alive, active, lively; from *bi*, to be, to exist; whence *béo-béo!* a name not given to the infant by itself, but an exclamation of pleasure applied by the father or mother to the living thing which has been given to them.

BACHELOR.—An unmarried man.

This is a word of very uncertain etymology, it not being known what was its original sense.—JOHNSON.

Apparently from a Celtic root.—WEDGWOOD.

Probably from the Welsh *baclyen*, a boy, and *bach*, little.—CHAMBERS.

Gaelic.—*Bacail*, a stop, a hindrance, an impediment; *bacalaire*, an impeder, *i. e.* one who impedes by his celibacy the peopling of the world. See BALK.

BAD.—Evil, wicked, not good, hurtful.

This word is sometimes used, not in the sense of the reverse of good, but in the sense of pain, hurt, disease, as in the phrases, "I have a *bad* cold;" "He has a *bad* sore throat;" "He has a *bad* leg," &c.

Gothic, *bauths*, insipid.—JUNIUS.

Dutch, *quaad*.—SKINNER.

Bayed, past participle of *bay*, to bark at or reproach.—HORNE TOOKE.

Persian, *bad*, evil.—WEBSTER.

Written by Gower *quad*.—WORCESTER.

Gaelic.—*Beud*, mischief, hurt; *beudach*, evil, iniquitous, hurtful; *beudaich*, to harm, to injure; *beudag*, a little, idle, slanderous, bad woman.

BAGATELLE (French).—A trifle, a small thing.

Italian *bagatella*, a conjuror's trick.—CHAMBERS.

French *bague*, a trifle, from Latin *bacca*, a berry.—STORMONTH.

Gaelic.—*Beag*, little, small; *tail*, fee, wages.

BAGGAGE.—A term of contempt applied to a woman.

From the French *bagasse*, a prostitute.—CHAMBERS.

From the Italian *bagascia*.—LATHAM.

Gaelic.—*Bagaid* (pronounced *bagage*), a fat woman, a clumsy woman, a coarse woman, a woman with a large stomach; *bag*, the stomach.

BAH!—An exclamation of contempt at anything foolish.

Gaelic.—*Báth* (pronounced *bà*), foolish, childish, puerile, stupid; *báth*, a fool.

BAIL.—A surety; to give security for a person's reappearance in a court of justice, if he be allowed his liberty until the day of trial.

From the French *bail*, a keeper.—*Gazophylacium Anglicanum*.

BAILIFF.—An officer of the sheriff, charged with legal functions of

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arrest and service. Also the manager of a farm, under the proprietor or tenant; a steward of a house or estate.

From the Italian *baglio*, a foster father, which by a metaphor manifestly flows from the Latin *bajulo*, to carry on one's shoulders.—*Gazophylacium Anglicanum.*

From the Low Latin *balliare*, and French *bailler*, to deliver.—WORCESTER.

Gaelic.—*Baile*, a village, a town, a city; whence the Scottish word *baillie*, the magistrate of a city, equivalent to the English alderman; Gaelic *bailidh*. The Old *Bailey* in London means the old town, throwing back its origin to the pre-Saxon and pre-Roman times. *Baile* in Gaelic also signifies a farm, whence *bailiff*, in the sense of a steward or overseer. *Bailiff*, in the sense of a sheriff's officer, means a *town's* officer.

BAIT.—The food, or pretended food, placed upon a hook to deceive and catch fish; meat set to allure; to furnish with food on a journey, as to *bait* a horse.

Anglo-Saxon *batan*, Icelandic *beit*, Swedish *bete*, pasture.—STORMONTH.

Gaelic.—*Biadh*, food, to feed, to fatten; *biadhta*, fed, baited; *biadhtach*, a grazier, (rarely) an ostler.

BALAI (French).—A broom.

BALAYER.—To sweep.

Gaelic.—*Bealaidh*, *bealuidh*, the broom, planta-geneta, of the sprigs of which sweeping brooms were originally made.

BALDERDASH.—Nonsense, loud and empty talk.

Anything jumbled together, an unnatural mixture. A low word probably from the Saxon *bald*, bold, and *dash*, to mix.—ASH.

Balder, to use coarse language.—HALLIWELL.

Welsh, *baldorddi*, to babble, to talk idly; Dutch, *balderen*, to roar; Danish, *bialdar*, foolish talk, nonsense; Gaelic, *ballart*, noisy boasting; *ballartaich*, a loud noise.—WEDGWOOD.

Gaelic.—*Ballart*, *ballartach*, noisy, boastful, braggart; *ballartachd* a proclamation, a boast; *ballartaich*, a noise, a shouting, a boasting; *bailisdeir*, a babbler; *bailisdeireachd*, bluster.

BALK.—To frustrate, to hinder, to impede; usually pronounced *bawk*.

Derived by Skinner from the Italian *valicare*, to pass over.—JOHNSON.

To *balk* young lads in learning languages.—LOCKE, *quoted by* JOHNSON.

From the Anglo-Saxon, Dutch, and German *balk* and *balken*, a beam of wood, a log, piece of timber.—WORCESTER.

To *balk* is to pass over in ploughing; to leave a thing unaccomplished; to disappoint, to skip over. Icelandic *balkr*, the division between two stalls in a cow-house. Swedish *balka*, to partition off (with a beam of wood).—WEDGWOOD.

Gaelic.—*Bāc*, to hinder, to prevent, to frustrate one's design, to restrain; *bacadh*, a hindrance, an obstruction.

BALLUSTER.—The column, or the light rail that acts as a protection to a flight of stairs;—corrupted into bannisters.

BALLUSTRADE.—A row of columns or bannisters.

Said to be from *balaustia*, the flower of the pomegranate, the calyx of which has a double curvature, similar to that in which ballusters are commonly made. But such rows of columns were doubtless in use before that name was given to them. The Spanish *barauste*, from *barc* or *varc*, a rod, seems the original form of the word. . . . *Baraudilta*, a small balustrade, small railing.—WEDGWOOD.

Gaelic.—*Balladh*, a wall, a defence; *stiorlan*, *stirean*, thin, slender.

BALOW (Lowland Scotch).—The first word of a lullaby used by nurses, and well known to all lovers of poetry by the pathetic song,

Balow, my babe, lie still and sleep,
It grieves me sair to see thee weep.

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Gaelic.—*Bà*, an injunction to sleep, equivalent to the English "Bye! bye!" *Laogh*, the young of any animal; a calf; a word used especially as a term of endearment for a child.

BAMBOOZLE (Slang).—To cheat, to deceive.

Swift says *bamboozle* was invented by a nobleman in the reign of Charles II.; but this I conceive to be an error. The probability is that a nobleman first used it in polite society. The term is derived from the *Gipsies*.—HOTTEN'S *Slang Dictionary*.

Bammel, to beat, to pummel: a Salopian word.—HALLIWELL.

Bamboozle is from *bam*, a cheat; to deceive, to impose upon.—WORCESTER.

Gaelic.—*Beum*, a blow, to strike; *basail*, deadly, mortal.

It would appear from the Gaelic derivation that the original meaning of *bamboozle* was to deal "a deadly blow" or "to kill." Probably the word in process of time was softened down in English, so as to signify no more than to ruin a person by cheating him.

BANAL (French). — Common-place, of the nature of a truism, not profound, unoriginal.

Gaelic.—*Banail*, womanish.

BANNS.—The public proclamation at church of the names of men and women who propose to be united in wedlock. This word is always used in the plural.

BAN.—To place under interdict by force of law, to proclaim.

BANISH.—To decree by law the expulsion of a person from his native country.

All these words, of such opposite meanings, spring from one root, the

Gaelic.—*Bann*, a covenant, an obligation, an agreement, a bond, a security; anything ratified by the law; and in this sense applying alike to marriage or other contracts between parties, or to penal liabilities incurred towards the State. See APPANAGE.

Banais, wedlock, the bonds of matrimony. *Fear na bainnse*, the man of the wedlock or wedding; *Bean na bainnse*, the bride or woman of the wedding.

The Italian *banda* and *banditti* are words traceable to the same root, a band of thieves leagued together by a real or implied oath, or bond of fidelity.

BANQUET.—A dinner, supper, or other repast of more than usual magnificence.

This word, both in French and English, is commonly derived from the Italian *banchetto*, the diminutive of *banco*, a bench; but the connexion of ideas between a very large and splendid entertainment and a very small table or bench is not obvious. Nares says:—

"That what we now call the *dessert*, was in early times called the *banquet*, which was placed in a separate room to which the guests removed after they had dined."

He quotes from Massinger's *Unnatural Combat*:—

We'll dine in the great room, but let the music
And *banquet* be prepared here.

He also quotes the latest use of the word in this sense from Evelyn's Memoirs, 1685:—

"The banquet (dessert) was twelve vast chargers piled up so high, that those who sat one against another, could hardly see each other. Of these sweetmeats the ambassadors tasted not."

As the word is peculiar to languages that have a Keltic basis, and does not appear, except in a borrowed form, in any languages of Gothic and Teutonic origin (the Germans render "banquet" *Gastmahl* or Guest Meal), and as the

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retirement of the guests after dinner to another and larger room for dessert and sweetmeats, was for the purpose of joining the ladies and hearing music, as stated in Massinger, it is probable that the true etymon is to be sought in the

Gaelic.—*Ban* or *bean*, a woman; *banais*, *bainnse*, a wedding; *bainsean*, a wedding feast; *bainnseachd*, feasting, banqueting.

If this derivation be accepted, a banquet was originally a wedding breakfast or dinner, from whence, the ideas being associated with the presence of ladies, it was afterwards extended to mean any elegant repast; a dessert after dinner, and any feast of more than customary splendour and pretension.

BANTER.—To jest against a person, in vulgar language to "chaff."

A barbarous word without etymology, unless it be derived from the French *badiner*. —JOHNSON.

When wit hath any mixture of raillery, it is but calling it *banter*, and the work is done. This polite word of theirs was first borrowed from the bullies in Whitefriars, then fell among the footmen, and at last retired to the pedants.—SWIFT, *quoted in* WEDGWOOD.

From the French *badiner*, to joke.—WORCESTER, CHAMBERS, &c.

Unknown derivation, but probably originating in a slang word.—STORMONTH.

Gaelic.—*Ban-tighearna*, a lady-lord, the mistress of the house, the lady-ruler.

Possibly the English word is from this root, and may have originated in the jocular accusation against a man, that he was "henpecked," that "the grey mare was the better horse," and that he was under "petticoat government."

BANTLING.—A name sometimes of contempt, sometimes of affection, for an infant.

From *bairnling*, a little child.—JOHNSON.

So called from the *bands* in which it is wrapped.—WEDGWOOD.

Used only in low or droll style: perhaps from *bairn*.—ASH.

A child born before the marriage of its parents. Perhaps *ban*-telling, or *bane*-telling.—RICHARDSON.

Gaelic.—*Ban*, a woman; *altrach*, a nurse, a fosterer; *banaltrach*, a female nurse; *banaltrachd*, nursing, the business of a nurse.

BANYAN DAYS.—A phrase employed by sailors to denote the days when no animal food is served out: derived from the remembrance of childhood, when bread and milk days came round twice or thrice in the week.

The Banians are a peculiar class among the Hindoos, who believe in the doctrine of metempsychosis, and therefore abstain from animal food. The phrase "Banian days," when seamen have no meat served out to them, is probably derived from the practice of the *Banians* of Hindostan.—WORCESTER.

Gaelic.—*Bainne*, milk; *bonnach*, Lowland Scotch, *bannock*, a cake; *bannachan*, a cake made with milk.

BAR.—A rod of wood or metal, to mark the limits of a place set apart, either for privileged persons, or for criminals in a court of law; also a bolt to keep a door closed.

BARRIER.—A collection of bars.

BARRISTER.—An advocate who pleads at the "bar" before the judges.

BARRICADE.—A defence; parapet, a protecting wall.

All these words are traceable to the

Gaelic.—*Barr*, the top, a high place,

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a reserved place, the upper part; *barra*, a court of justice; *barradhal*, a parapet; *barrach*, to heap up; *barrachd*, superiority, height; *barra-bhard*, a high poet, a chief poet, a laureate; *barrail*, excellent, exceeding, surpassing.

BARBARIAN.—Uncivilized, savage.

BARBAROUS.—Cruel, fierce.

Barbar, the native name of a part of the coast of Africa. The Egyptians fearing and hating its inhabitants, used their name as a term of contumely and dread, in which sense it passed to the Greeks, and thence to the Romans.—BRUCE, *quoted by* WORCESTER.

The original import of the Greek *βάρβαρος*, and the Latin *barbarus*, is to designate one whose language we do not understand. Then as the Greeks and Romans attained a higher pitch of civilization than the rest of the ancient world, the word came to signify rude, uncivilized, cruel.—WEDGWOOD.

Gaelic.—*Borb*, cruel, fierce, ignorant, savage; *borbachd*, ferocity; *borbarra*, barbarous, uncivilized, wild, untamed.

BARBICAN.—A beacon, a watch-tower. The name of a street in London, so called from a watch-tower on the ancient wall of the city.

Low Latin, *barbacanna*, probably from the Persian *baba-kaneh*, an upper chamber.—CHAMBERS.

Gaelic.—*Barr*, the top, the uppermost part; *beachd*, observation, watching; *beachd-ionaid*, a watch-tower, a beacon.

BARE.—Naked, uncovered, shorn, clean shaven or cut.

Perhaps from the Greek *φανερος*, clear; but it doth more than allude to the Latin *pareo* from *appareo*, to be apparent.—*Gazophylacium Anglicanum.*

Anglo-Saxon, *abarian*, to strip off; *bar*, naked.—WORCESTER.

Anglo-Saxon, *berian*, to make naked; German, *bar*, Icelandic, *ber*.—CHAMBERS.

Gaelic.—*Bearr*, to shave, shear, clip, crop, make bare; *bearrag*, a razor, that which bares the chin; *bearr-sgian*, a pruning knife; *bearraiche*, a shaver, a barber.

BARGAIN.—To negotiate in trade or commerce, with the view of effecting a sale or purchase. A bargain, anything particularly cheap, or advantageous to the purchaser.

Scaliger writing against Festus, draweth it from an old Latin word *bargenna*. 'I had (would) rather derive it from the Italian *per*, for *pro*, and the verb *gagnare*, to gain a profit.—*Gazophylacium Anglicanum.*

From the Welsh *bargen*, and French *bargaigne*.—JOHNSON.

Bargen, Keltic British, a contract.—BAILEY.

Old French, *barguigner*, to chaffer, bargain, or haggle in the making of a bargain; the radical idea is the confused sound of wrangling.—WEDGWOOD.

Gaelic.—*Barr*, a crop, a growth; *gin*, to generate, to produce; *i.e. barrgin*, something acquired by purchase, that will "bear again," or be productive in the future. Another derivation has been suggested in *bathar* (*bar*), goods; *gann*, *gainne*, want, hunger, greed; whence *bathar-(bar)-gainne*, *i.e.* want of goods, or such want on the part of a purchaser as conduces to a bargain.

BARGE.—A fat, heavy person, a term of contempt. (Halliwell.)

BARGY.—Fat, corpulent, unwieldy.

Gaelic.—*Barrach*, excessive.

BARK.—A species of ship, poetically a boat; technically, a three-masted vessel which does not carry a mizen sail.

From the Italian *barca*, *varca*, q.d. *varcare*, to row over a shallow place; perhaps from the Greek *βαρις*, a kind of boat.—*Gazophylacium Anglicanum.*

Barca, Low Latin, a small ship.—JOHNSON.

French, *barque*, Old French, *barge*, German and Danish, *barke*, Spanish, Italian and Low Latin, *barca*, Icelandic, *barkr*.—CHAMBERS.

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The origin may be Old Norse, *barki*, the throat; then the bows or prow of a ship, *pectus navis*, and hence, probably by a metaphor, as in the case of the Latin *puppis*, *barkr* came to be applied to the entire ship.—WEDGWOOD.

Gaelic.—*Barc*, to rush, to move swiftly; *barca*, a swift boat, or vessel; *barcadh*, rushing impetuously as of waves, or through the waves.

BARM (Lowland Scotch and Northern English).—Yeast, ferment.

BARMIE.—Yeasty.

From *burm*, Welsh.—JOHNSON.

The word is found in Shakspeare, Lily, Beaumont and Fletcher, and other early writers.—HALLIWELL.

Searching auld wives' barrels,
Och, hone, the day!
That clarty *barm* should stain my laurels!
BURNS.

Just now I've ta'en the fit o' rhyme,
My *barmie* noddle's working prime.
BURNS.

Gaelic.—*Beirm*, yeast; *aran gun bheirm*, bread without yeast, unfermented bread.

BARNACLE.—One of a family of sedentary crustaceans.

From the French *bernacle*.—WORCESTER.

Manx, *bayrn*, a cap; *barnagh*, a limpet; Gaelic, *bairneach*, a limpet, a barnacle; Welsh, *brenig*, limpets.—WEDGWOOD.

Gaelic.—*Bairneach*, a limpet.

BARON.—The lowest title in the hereditary peerage of England, Scotland, and Wales. Also a title of nobility in all the countries of Western Europe.

Gaelic.—*Bar* (obsolete), a man, a learned man; *baran*, a great man.

BARRACK.—A building for the accommodation of soldiers, commonly but erroneously used in the plural.

From the Italian and Spanish *baracca*, and the French *baraque*.—WORCESTER.

Literally a hut made of branches; a building in which soldiers are lodged. From the Gaelic *barrach* and *barrachadh*.—CHAMBERS.

Gaelic.—*Barrach*, the lopped branches of trees; *barrachadh*, a temporary hut, hovel, or cottage made of the branches of trees and brushwood (such as would be made by soldiers in an enemy's country); *barrachlach*, brushwood and trimmings of trees.

BARRATOR.—A law term, one who stirs up strife, and provokes law suits.

BARRATRY.—The stirring up of strife.

French, *barrateur*, a deceiver; Low Latin, *barataria*; Italian, *barateria*, deceit; *baratar*, to cheat; Old French, *barat*, deceit.—WORCESTER.

Gaelic.—*Beurradair*, a satirist; a person who uses his evil tongue against his neighbours.

BARRIKIN (Slang).—Discourse, talk, attempted eloquence.

Gaelic.—*Beurrachd*, wit, eloquence.

BARTER.—An exchange of goods for mutual convenience and advantage.

Barter seems to have been named like *bargain*, from the haggling and wrangling with which the business is conducted.—WEDGWOOD.

From the French *baratter*.—JOHNSON.

Old French *bareter*.—CHAMBERS.

Gaelic.—*Bathar* (*bar*), goods, ware, merchandize; *tairbhe*, advantage, profit; *atharaich*, to change.

BASIN.—A wide, open vessel, a dish; the hollow of a country that is drained by a river.

French, *bassin*, Italian, *bacino*, Dutch, *back*.—CHAMBERS.

Gaelic.—*Bas*, the palm of the hand; the palm of the hand with the fingers bent over it so as to contain water.

Kymric.—*Bas*, shallow.

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BASKET.—A small receptacle of wicker work, for carrying commodities.

Basged, Welsh.—JOHNSON.

Gaelic.—*Bascaid*, a basket; *bas*, the hand; *caiteach*, rushes, wicker-work.

Kymric.—*Basg*, plaiting, basket-work; *basged*, a basket; *basgedan*, a little basket.

BASTARD.—One born out of wedlock; French, *bâtard*.

Apparently of Celtic derivation, from *baos*, lust, fornication; Old French, *fils de bast*, *fils de bas*.

He was begete of *basd* God wot.—*Arthur and Merlin*.—WEDGWOOD.

Gaelic.—*Baos*, *baois*, lust.

BASTE.—A culinary term for moistening the meat that is roasting before the fire.

To rub the meat while roasting with a *stick* (*bâton*, *baston*) covered with fat.—CHAMBERS.

Gaelic.—*Baist*, to immerse, to saturate (also to baptize with water); *baiste*, immersed, saturated, moistened, watered; *baistidhe* (obsolete), the water that drips from the eaves or roof of a house.

BASTILE.—A celebrated fort and prison in Paris, demolished by the people at the commencement of the great French Revolution of 1789. Cowper sang,

The Bastile
With horrid towers, the abode of broken hearts.

The word was adopted into English at the time of the Reform of the Poor Laws in 1834, when it became the custom among those who considered the amended Law to be too hard and severe in its operation, especially towards the aged, to stigmatize the Union Workhouses as "Whig Bastiles." Bearing in mind the horrible atrocities committed with the sanction of the old kings of France, in the dreadful dungeons of the happily abolished Bastile, the Keltic derivation of the word is but too appropriate.

Gaelic.—*Bàs*, death; *tiodhlaic* (*d* silent), inter, bury; whence *bas-tio-laic* [softened and corrupted into Bastile], death and burial.

BATHE.—To immerse one's self in water, for health or cleanliness.

The primary meaning seems to be to warm, then to warm by the application of hot water; to refresh one's self in water whether warm or cold. . . . Hence probably may be explained the name of *Baiæ*, as signifying warm baths to which that place owed its celebrity.—WEDGWOOD.

Gaelic.—*Bàth*, to drown, to quench; the sea, the deep water (Greek βαθος).

BAUBLE.—A fool's plaything; and in the ancient days, when monarchs and great nobles entertained professional jesters and court fools, the wand or emblem of their office. This wand was generally ornamented with bells, fringe, and hanging tassels.

An idiot holds his *bauble* for a god,
And keeps the oath which by that god he swears. *Titus Andronicus.*

Low Latin, *baubella*, French, *babiole*. Spelman suggests the French *beau-belle*, masculine and feminine adjective for pretty.—WORCESTER.

The origin of the word is *bab* or *bob*, a lump, and as a verb to move quickly up and down (*bob* about and around); Gaelic, *bab*, a tassel or hanging bunch.—WEDGWOOD.

Baubella in Low Latin signifies toys, jewels, but that word being only found in Hovenden, it is as probable that the English may be the original as the contrary. Perhaps both are from the French *babiole*.—NARES.

Gaelic.—*Bà*, a fool; *ball*, an instrument; *ball cluiche*, a plaything; whence

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bà-ball, a bauble, a fool's instrument or sign of office.

BAWL.—To bellow, to cry out lustily.

BELL.—A hollow vessel of metal, that struck by its tongue or clapper produces sound.

BELLOW.—To roar, to cry out lustily; to roar like an enraged animal.

BELLOWS.—A domestic instrument for producing wind.

All these words are traceable to the Gaelic *beul*, a mouth; though the philologists try hard to find another root in the Anglo-Saxon *belan*, to cry out; which is itself derived from the Gaelic.

Bellow is from the Anglo-Saxon *bellan*, and Belgian *bolcken*, and French *bugler*, to bellow or low as an ox; Teutonic *beller*, to howl; all of them from the sound.—*Gazophylacium Anglicanum.*

Bellows is derived from the Saxon *bilog;* perhaps it is corrupted from "bellies," the wind being contained in the hollow or *belly.* —JOHNSON.

The word *balg, bolg*, is used in several Keltic and Teutonic languages to signify an inflated skin or case. Gaelic *balg, bolg*, a bag, wallet, or belly.—WEDGWOOD.

Dr. Johnson's idea, adopted by Mr. Wedgwood (without the absurd addition that the wind is contained in the bellows, or instrument that propels it to the fire), does not point to the true derivation of this word. A bellows or pair of bellows, is not a bag or belly containing wind, but a machine, which, by means of an orifice or mouth, introduces air from the outer atmosphere, and expels it through another mouth or orifice on to the fire.

Gaelic.—*Beul* (pronounced *bel*), genitive *beil*, a mouth, an opening, an orifice. Hence the patronymic *Cambeul* or *bheul* (anglicised into Campbell), crooked mouth; whence also the Keltic-French *béler*, to bleat. From *beul* or *bel*, the mouth, comes *bellow*, the sound proceeding from the mouth; *beulach*, large-mouthed, also garrulous or noisy; *beulan*, a little mouth.

BAWDY.—Lewd, obscene, pertaining to illicit intercourse of the sexes, and to conversation connected therewith.

Welsh, *baw*, dirt, filth, excrement. Jamieson says, from *baugh*, an interjection of disgust, equivalent to *faugh!*—WEDGWOOD.

From the Old French *baude*, bold, riotously joyous.—WORCESTER.

The idea expressed in this English word is not necessarily significant of disgust. The true root is the

Gaelic.—*Baodh*, foolish, stupid, indecent; *baoth*, profane, wicked, wild, unseemly, contrary to good manners.

BAWSAND (Lowland Scotch).—Having a white stripe on the face; applied to horses, cattle, or dogs.

His honest, sousie, *bawsant* face
Aye get him friends in ilka place.
BURNS, *The Twa Dogs.*

Gaelic.—*Bathais* (*t* silent), the forehead (in man), the face (in animals).

BE.—To live, to exist.

This word is one of the most ancient, and most generally spread over the world; and can be traced from the Sanscrit through most of the languages of Asia and Europe. It is worthy of note that the author of the *Gazophylacium Anglicanum*, one of the earliest attempts to trace the etymology of English words, makes no mention of the verb to "be," or of the substantive "being;" though he cites the prefix "be," in such words as *be*-speak, *be*-praise, as common to all the Germanic languages and dialects, including the Anglo-Saxon.

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Be = Sanscrit *bhu*, Persian *buden*, Russian *buit*, Anglo-Saxon *beon*, German *bin* (I am), Dutch *ben*.—WORCESTER.

Anglo-Saxon, *beon*, Gaelic, *beo*, living; Greek, βιος, life; Sanscrit, *bhu*, to be.—CHAMBERS.

Anglo-Saxon, *beon*, Gaelic, *beo*, alive; *beothach*, a beast, a living thing; Irish, *bioth*, life, the world; Greek, βιος, life. The Irish verb substantive is formed from a root *bi*; the Welsh from a root *ba*, *bu*.—WEDGWOOD.

Gaelic.—*Bi*, to be; *bi thusa!* be thou! *bithidh*, shall be; *biadh*, nourishment, that which maintains life; *biast*, a living thing (whence the English beast); *biadhchar*, fruitful, productive of life; *beo*, lively, active; *bith*, life.

BEACON.—A light on a watch-tower, a sign of danger, a signal.

Anglo-Saxon, *beachen*, a sign, a nod; *bechian*, to beckon.—STORMONTH, CHAMBERS, &c.

Gaelic.—*Beachd*, watching, observation; *beachd-ionad*, an observatory, a watch-tower. See BARBICAN.

BEAGLE.—A small dog used for hare-hunting.

Commonly referred to the French *beugler*, to bellow; which is, however, not applied to the yelping of dogs. Moreover the name according to Ménage was introduced from England into France, and therefore was not likely to have a French origin.—WEDGWOOD.

Celtic *beag*, little; or a corruption of "beadle" from the idea of tracking.—CHAMBERS.

Gaelic.—*Beag*, little; *suil* (aspirated *shuil*, pronounced *huil*), eye; whence beagle, a dog with small eyes.

BEAK.—The bill of a bird (French, *bec*).

Gaelic.—*Beic*, a point, a nib, the bill of a bird.

BEAK (Slang).—A magistrate.

Ancient slang, *beck*; Saxon, *beag*, a necklace or gold collar, emblem of authority. Sir John Fielding was called the "blind beak" in the last century. Query:—if connected with the Italian *becco*, which means a bird's beak, and also a blockhead?—HOTTEN'S *Slang Dictionary*.

Gaelic.—*Beachd*, judgment; *beachdair*, a keen observer, a critic, a judge.

BEAM.—A ray of light, from sun, moon, or star; or from a lamp, candle, or other artificial contrivance.

Anglo-Saxon, *beamian*, radiare, to shine. And this Skinner declares to be from *beam* (*arbor*, German *baum*, a tree), because a ray or *beam* represents the figure of a beam drawn out in length!—RICHARDSON.

Gaelic.—*Beum*, a stroke; *beum soluis*, a stroke or beam of light; *beum sūl*, a stroke or beam of the eye, ocular fascination.

BEAR.—To bring, to carry, to support, to endure, to bring forth young.

From the Saxon *beoran*, *beran*; and Gothic *bairan*. This is a word used with such latitude that it is not easily explained; we say, to *bear* a burden, to *bear* sorrow or reproach, to *bear* a grudge, to *bear* fruit, and to *bear* children.—JOHNSON.

Latin, *fero*, *ferre*; Greek φερειν, Gothic *bairan*.—WEDGWOOD.

Gaelic.—*Beir*, to bear, to bring, to lay hold of, to bring forth, to produce. "*Beir da mi cuach fiona*," Bear, or bring me a cup of wine.

BEAR.—A well-known quadruped; the French *ours*, the Latin *ursus*, the wild beast of Western Europe.

Gaelic.—*Beithir* (*bei-ir*), a bear, a venomous serpent, any wild beast.

BEARD.—The hair upon the chin and cheeks of a man.

Gaelic.—*Bearr*, to shave, to shear; *bearrta*, shaven, that which is shaven; *i. e.* the beard; *bearrag*, a razor.

BEAST.—A quadruped.

French, *bête*, Latin, *bestia*.—JOHNSON.

Latin, *bestia*, Gaelic, *biast*, an animal, per-

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haps a living thing; *beo*, living; Welsh, *byw*, to live.—WEDGWOOD.

Gaelic.—*Bith, beatha*, life; *beist*, a beast; *beistean*, a little beast; *biast*, a beast; *biastail*, beastly.

BEAUTY.—Anything that is pleasant to the senses, or the moral sentiments.

BEAUTIFUL.—Full of beauty, or of loveliness.

The word "beauty," is derived immediately from the French *beauté*. The original idea is that of light or splendour, that which shines, the yellow or golden light of the sun. The German *schön*, beautiful, is akin to the modern English *shine*, and the ancient English *sheen*; the last of which is synonymous either with 'beautiful, or shining.'

Gaelic.—*Buidhe*, yellow, bright, shining. Akin to this was the obsolete *bóidh*, beautiful; *bóidheach*, to beautify; *bóidhichead*, beauty.

BECK.—A friendly nod with the head in sign of recognition; Milton's lines,

> Quips and cranks and wanton wiles,
> Nods and *becks* and wreathed smiles;

seem to establish a difference between a nod and a beck. Mr. Wedgwood thinks that "beck, beckon," and "beacon," are all from the same root, which he finds in the English "beck," to bow or nod. It is not easy, however, to connect "beacon" with a nod, though Mr. Wedgwood attempts it. The true etymon is probably the

Gaelic.—*Beic*, a movement of courtesy, a curtsey; *dean beic*, make a sign of courtesy (a curtsey); *beiceill*, courteous, making curtsies.

Mr. Wedgwood thinks that "beck" may signify the *beak* of a bird, and that "curtsey" may be derived from the image of a bird pecking.

BEER.—A favourite liquor of the Germanic and Anglo-Saxon race, compounded of malt and hops; the German *bier*, the French *bière*.

Some derive this word from the Hebrew *bar*, frumentum, head-corn.—*Gazophylacium Anglicanum*.

Originally, doubtless, drink; from the root *pi*, drink, extant in Bohemia, *piti*, to drink. The Latin *bibere* is a reduplicated form of this root, which also appears in Greek πιω, πινω, to drink; and in Latin *potus*. In Gaelic the word *bior* is used in the sense of water.—WEDGWOOD.

Gaelic.—*Bior*, water, rain, liquor, drink; *bioras*, a water-lily; *bior-bhoga*, a water-bow, a rainbow; *bior-dhorus*, a water-gate, a flood-gate.

BEG.—To entreat, to ask, to pray, to supplicate.

BEGGAR.—A mendicant.

Beg and *beggar*, or perhaps better *bagger*, because they carry their provisions about with them in bags. Perhaps it may not inelegantly be drawn from the Latin *vagari*, to go from place to place.—*Gazophylacium Anglicanum*.

From the German *beggeren*, to live upon alms.—JOHNSON.

[NOTE.—There is no such German word as *beggeren*; but *begehren* signifies to covet, to crave, to desire ardently. The German for entreat, pray, or supplicate is *beten*.]

Skinner's derivation of this word from *bag*, though it seems improbable at first, is undoubtedly the true one. . . . So, from the Gaelic *bag*, and *baigean*, a little, *baigeir*, a beggar, which may perhaps be an adaptation of the English word; but in the same language, from *poc*, a bag or poke, is formed *pocair*, a beggar.—WEDGWOOD.

Gaelic.—*Bag*, a bag, also a big belly; *bagaire*, a beggar, also a man with a big belly; *baigear*, a beggar, a mendicant; *baigeareach*, inclined to beg, needy, covetous.

BEGIN.—To originate, to commence, to come into being.

Lexicographers long contented with tracing this word to the Saxon *beginnen*

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(which word does not do so much duty in the same sense as "anfangen," the true Saxon or German for "begin") have lately turned their attention to other sources, and fixed the root of its second syllable in the Sanscrit *gin*, and the Greek γινωμαι, to generate. They make no attempt to account for the first syllable. Both however are traceable to the

Gaelic.—*Bith* (*be*, the *th* silent), life; *gin*, to procreate, produce; whence *begin*, to procreate or "produce life." Thus the first verse of the first chapter of the Book of Genesis might be accurately made to read, "In the production of life God created the Heaven and the Earth."

BELFRY (French, *beffroi*).—A clock tower. Though a clock is often found in connexion with a bell to strike the hours, it does not appear that this word has any reference to a bell, which is apparent from the French synonyme.

In England a false etymology has confined the name of *belfry*, properly belonging to the church tower, to the chamber in the upper part of the tower in which the bells are hung.—WEDGWOOD.

The true etymology is the

Gaelic.—*Beachd* (*bea*), watch, observe; *frith*, small, little; whence the French *beffroi* corrupted in English into "belfry," a small place of observation (in a church tower), commanding a view of a city or the surrounding country.

BELLY.—The stomach, the abdomen; the part of the body that contains and covers the intestines.

Bellows, belly, the word *balg*, *bolg* is used in several Keltic and Teutonic languages to signify any inflated skin or case. . . . The original signification is probably a water bubble (still preserved by the Gaelic diminutive *balgan*), which affords the most obvious type of inflation. The application of the term to the belly, the sack-like case of the inflations, needs no explanation.—WEDGWOOD.

Gaelic.—*Bolg*, the belly, the womb; *bolgaire*, a man with a big belly; *balg*, a bag, a wallet.

BELT.—An ornamented ligature around the waist, and over the breast and shoulder, a fringe, a border.

Gaelic.—*Balt*, a belt, a border, a welt; *Baltach*, belted, welted, bordered.

BERLINA.—In the edition of Nares' Glossary by Halliwell and Wright, this word, not included in the original Nares, is added, with this explanation, "the pillory." Then follows a quotation from Ben Jonson's *Volpone*.

Wearing a cap with fair long asses' ears
Instead of horns, and so to mount, a paper
Pinn'd on thy breast, to the *berlina*.

A reference to Ben Jonson gives some anterior lines which throw a light on the etymology.

Thou, Corvino, shalt
Be straight *embark'd* from thine own house
Round about Venice through the Grand Canale.

"Berlina," in Italian signifies both a pillory and a four-wheeled coach (the modern *Berlin* is supposed to have taken its name from the Prussian capital); but as in Venice, where the scene of Ben Jonson's play is laid, a four-wheeled or any other coach is an impossibility, the punishment of the pillory must, if inflicted on the highway, have been inflicted in a gondola, a boat, or other vessel on the Canal. This points to the derivation of the word in the

Gaelic.—*Bior*, water; *biorlinn*, *birlinn*, a boat, a barge, also a pleasure-boat.

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BETRAY.—To deceive treacherously in breach of trust; German *betrügen;* French *trahir.*

TREASON (French *trahison*).—Breach of allegiance to the sovereign.

Latin, *tradere,* Italian, *tradire,* French, *trahir.* . . . Probably the unusual addition of the particle *be* to a verb imported from the French, was caused by the accidental resemblance of the word to the German *betrügen,* which is from a totally different root.—WEDGWOOD.

Gaelic.—*Treig,* forsake, leave, abandon; *treigsinn,* abandonment, desertion (treason); *treigte,* abandoned, deserted.

BEVY.—An assemblage of ladies.

"This word," says Richardson, "is of unknown etymology." Johnson derived it from the Italian *beva,* a drink, and succeeding etymologists have followed in his track.

In Bailey's Dictionary, 1731, "bevy" is defined as meaning "*three* partridges," a "*bevy* of roebucks," as a herd of roebucks; "*bevy* grease," as the fat of a roebuck; and a "*bevy* of quails," a flock of quails; whence the word, he adds, is figuratively taken for a knot or company of persons, as a "*bevy* of gossips." He gives, however, no clue to the etymology. Mr. Wedgwood adds the French *bevée,* a brood, to the Italian *beva,* as a possible root, but *bevée* is not French; at least the word does not occur either in the Dictionary of the French Academy, or in that more recent of M. Littré. The Italians render the English "bevy" by *stuolo* or *adunàta;* and the French by *volée, troupe,* or *cercle.* The French for a brood, which Mr. Wedgwood supposes to be *bevée,* is *couvée,* the root of our English word, a "covey" of partridges.

Gaelic.—*Bè,* a woman; *bheo* (*veo*), active, lively, originally used in the singular, a lively woman; but acquiring a plural meaning in "bevy," a company or assemblage of lively women; or it may be from *bè,* a woman, and *aibheis* (*aiveis*), a great quantity.

BEZONIAN.—This word is used by Pistol in King Henry the Fourth, who asks Shallow, ignorant of the death of the King,

Under which king, *Bezonian?* speak or die.

To this line Mr. Staunton in his edition of Shakspeare, appends the note. "A term of contempt derived it is thought from the Italian *bisogno,* which Cotgrave explains; 'A filthy knave or clowne, a raskall, a bisonian, base-humoured scoundrel.'" Mr. Halliwell defines it, "A beggar, a scoundrel, a term of reproach frequently used by the old dramatists."

If this word be not derived from *bisogno,* which signifies merely want and distress, a condition in which a man may find himself without meriting the very hard words of Cotgrave, we must look for another root. It is apparently a corruption of the

Gaelic.—*Baios,* lust; *baoiseach,* lustful, gross, fat, sensual, bawdy; and *ton,* the breech, the hips, the fundament; *tonach,* having large or broad hips; whence *baiosthoneach* (the *t* silent before the aspirate), fat in the buttocks, literally, bawdy buttocks; a phrase that might have been well suggested to Pistol's mind by his friend Sir John Falstaff, who figures with Shallow in the same scene.

BICKER.—To quarrel.

BICKERING.—Contention.

Originally to skirmish, to contend in petty

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altercation. Scottish, *bicker*, probably from root of *pick*.—CHAMBERS.

Signifies, in Scotland, the constant motion of weapons, and the rapid succession of strokes in a battle or broil.—JAMIESON.

The origin is probably the representation of the sound of a blow with a pointed instrument, by the syllable *pick*, whence the frequentative *picker*, or *bicker*, would represent a succession of such blows.—WEDGWOOD.

The sound or roar of battle or contention seems to be the leading idea, and the root the

Gaelic.—*Beuc, beic*, roar, bellow; *beucach*, roaring; *beuchadair*, a roarer, a blusterer, a bickerer; *beuchdaig*, roaring, quarrelling loudly; *beiceil*, loud noise.

Kymric.—*Bicra*, to quarrel, to fight.

BIDDY, CHICKABIDDY (Colloquial).—Name for a chicken or other domestic bird.

Gaelic.—*Bid*, to chirp.

BIER.—The framework or carriage on which a corpse is conveyed to the grave.

Anglo-Saxon, *baer*, German, *bahre;* Latin, *feretrum, fero*, to bear; French, *bière*, a coffin.—WORCESTER.

According to Herodotus, the *bier* of the ancient Egyptians was called *bar*.—ARMSTRONG'S *Gaelic Dictionary*.

Gaelic.—*Bara, barradh*, a barrow, a bier.

BIGOT.—A religious fanatic, an irrationally zealous man.

Of uncertain etymology.—JOHNSON, ASH, &c.

From the Italian *bigio*, grey, the colour of the dress worn by the religious order of the Franciscans.—WEDGWOOD.

French, *bigot*, from the English phrase, *By God*, uttered as an oath by Rollo, Duke of Normandy, when he refused to kiss the foot of his father in law, Charles the Foolish.—CAMDEN.

An old Norman word, signifying as much as *De par Dieu*, or, "For our God's sake."—COTGRAVE.

Variously derived from *béguine*, a member of a Flemish religious order; *Visigoth*, a western Goth; and Spanish *bigote*, a moustache.—CHAMBERS.

It is probable that the true root of this much contested word must be sought in the French and Flemish *béguine*, a term given to themselves by the religious order which affected poverty, austerity, and extreme humility, and which was itself derived from the

Gaelic.—*Beag*, little, mean, small, humble, of no account; or from *bochd*, poor, needy; which, if the guttural were softened down as was usual with the words derived from Keltic roots, would easily have resolved itself into the more euphonious *bigot*, significant of "the pride that apes humility."

BILBOES.—A sea-term, to signify either the stocks, or other place of confinement, and ultimately a prison, as in the song of Dibdin:—

> When in the *bilboes* I was penn'd,
> For serving of a worthless friend.

A kind of stocks used at sea for the punishment of offenders. . . . A wooden piece of machinery used for confining the head of sheep is also so called.—HALLIWELL.

Gaelic.—*Buaile*, a stall for cattle; *bo*, a cow; whence *buaile-bo* (*bilbo*), a cow-stall, where the animal was confined and prevented from straying.

BILL.—A kind of pike or halbert, formerly carried by the English infantry, and afterwards the usual weapon of watchmen.

HAND-BILL.—A small bill used by gardeners for pruning.

BILL-HOOK.—A bill with a hook at the end.

> Lo! with a band of bowmen and of pikese,
> Brown *bills* and targeteers, four hundred strong,
> I come. *Edward II.* (NARES).

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German, *beil*, an axe; Dutch, *bille*, a stone-mason's pick.—STORMONTH.

Gaelic.—*Buail*, to strike; whence the English bill, an instrument with which to strike, fell, or cut.

BILLIE (Lowland Scotch).—A fellow, a boon companion.

A rhyming, ranting, raving *billie*.
BURNS, *The Twa Dogs*.

Gaelic.—*Balaoch*, a lad, a young man, a herdsman, a fellow; *balach*, a fellow.

BILLOW.—A large wave, a swollen wave, a surging mass of water.

From the Teutonic *bilg*, Danish *bolg*, both from *bullio*, or rather the Teutonic *bellen*, to make a noise like a dog, as waves do, rolling one on the back of the other!—*Gazophylacium Anglicanum*.

Johnson derives "billow" from the German *bilge*, but there is no such word in that language. The true root is the

Gaelic.—*Bolg*, a belly, to bulge, to swell; *bolgach*, swollen, puffed out, having a large protuberance.

BILLY (Slang).—A silk pocket handkerchief; a handkerchief with an ornamental border.

Blue-billy, a peculiar handkerchief given by boxers to their backers, of a blue ground, with red spots.—*Slang Dictionary*.

Gaelic. — *Bile* (two syllables), a margin, an edge, a border; *bileach*, bordered, edged, rimmed, and ornamented.

BIN (Slang).—A pocket with money in it.

And the vestat (waistcoat) with the *bins* so rorty. *The Chickaleery Cove*.

Gaelic.—*Binn*, melodious; whence by metaphor, money that chinks in the pocket with a sound melodious to the ears of the thief who wants to appropriate it.

BIRD.—The Saxon-English of this word is "fowl," from the German *vogel*, as in the Scriptural phrase, "the fowls of the air." Fowl is nearly obsolete except as applied to domestic fowls or poultry. "Bird," or a small bird, seems to be derived from, and to be a corruption of the

Gaelic.—*Brid eun*, a little bird; *brid* (obsolete), little; *brideag*, a little woman; *brideach*, a bride, a virgin. The word is also used in Lowland Scotch, as a term of endearment for a young woman, as in Campbell's ballad, "Lord Ullin's Daughter,"

And by my word, the bonnie *bird*
In danger shall not tarry.

BISMARE.—Infamy, reproach, disgrace.

And he that brought here to this *bysmere*
For here foly he shall answere.
MS. Harl., quoted by HALLIWELL.

A bawd, a lewd person.—JAMIESON.

Gaelic,—*Baois*, lust, lewdness; *mor*, great.

BIT.—A portion.

This word is commonly supposed, after the analogy of the French *morceau*, a bit, from *mordre*, to bite, to express the portion of anything that is bitten by the teeth, as in the phrases, "give me a *bit*," or a "*bit* of dinner." This etymology cannot however be accepted in such expressions, "I do not care a *bit*," "I can't have a *bit* of peace," or of sleep, a "*bit* of garden ground." Neither is it quite certain that the true root of the word, in connexion with eating, is to be sought in "bite" or

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that which is *bitten*. Possibly a clue to the derivation may be found in the

Gaelic.—*Biadh*, food, nourishment, diet; to feed, to nourish; *biadh madainn*, the morning meal, breakfast; *biadh noin*, the noon meal, lunch or dinner; *biadh feasgair*, the evening meal or supper; *biadh briste*, broken victuals; *biadhte*, fed, nourished.

BITCH.—The female of the dog, the fox, the wolf, and some other animals. A term of contempt or anger for a woman.

Of uncertain etymology.—RICHARDSON.

From the Anglo-Saxon *bicca, bicce*.—LATHAM.

This word probably signifies a female, for the French *biche* is a hind.—WEBSTER.

Gaelic.—*Bith*, a woman; *bithe*, of the female sex; *bithis* (*bith* and *ise*), *pudendum muliebris*.—Gaelic Dictionary of the Highland Society, 1828.

BLAB (Vulgar).—To divulge a secret, to blurt, to disclose a matter unnecessarily or inadvertently.

From the Teutonic *blapperen*, the Latin *labia elabiare*, to speak rashly or unadvisedly.—*Gazophylacium Anglicanum*.

Danish, *blabbre*, Old English, *blabber*, from the sound.—CHAMBERS.

Gaelic. — *Blabaran*, a stutterer; *blabhdach*, garrulous; *blabhdair, plabair*, a babbler.

BLACK.—Niger, swarth, the reverse of white.

Originally *bleak*, pale, of the darkest colour, without colour.—CHAMBERS.

The original meaning of *black* seems to have been exactly the reverse of the present sense, viz. shining, *white*. It is in fact radically identical with the French *blanc*, white, from which it differs only in the absence of the nasal.—WEDGWOOD.

These derivations are not satisfactory; though they might be to such politicians as are ready to vote that black is white in support of their party. Neither the Latin nor the German, with any of their derivatives, have any root to which the word "black" can be fairly traced. The German synonym is *schwartz*, which survives in the English *swarthy*, deeply coloured and browned by the sun, and suggests a similar idea as to the origin of the puzzling word "black," as opposed to and not corrupted from bleak, or white, as Mr. Wedgwood asserts. The true root seems to be the

Gaelic.—*Blathaich* (*th* silent), to warm, to make hot; *blàthas*, warmth, heat; *blàthaichte*, warmed, heated, whence blackened by the heat; *blàs na greine*, the heat of the sun.

BLACKGUARD.—A man without morals, manners, or character; a low disreputable, ill-behaved, and vulgar person.

This word does not appear in *Gazophylacium Anglicanum* (1689), nor in the English Dictionary of Bailey (1731), Cocker (1724), nor in Phillip's "World of Words" (1687).

A name originally given in derision to the lowest class of menials or hangers-on about a court or great household, as scullions, and others engaged in dirty work. "A *slave* that within this twenty years rode with the *black guard* in the Duke's carriage (*i.e.* with the Duke's baggage) 'mongst spits and dripping-pans."—WEBSTER.

"I am degraded from a cook, and I fear that the Devil himself will entertain me but for one of his *blackguard*, and he shall be sure to have his meat burnt."—*Old Play, quoted in* NARES.

The word is well explained in a proclamation of the Board of Green Cloth in 1683, cited in *Notes and Queries*, January 7th, 1854. "Whereas of late, a sort of vicious, idle, masterless boys and rogues, commonly called the *Black-Guard*, with divers other lewd and loose fellows, vagabonds, vagrants, and wandering men and women, do follow the Court

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to the great dishonour of the same,—We do strictly charge all those so called the *Black-Guard* as aforesaid, with all other loose, idle, masterless men, boys, rogues, and wanderers, who have intruded themselves into His Majesty's Court and stables, that within the space of 24 hours they depart."—WEDGWOOD.

All the Dictionaries that now admit the word, agree in this derivation, from the two words, "black" and "guard." But in reality the word is one, and pure Keltic, and as common to the colloquial or Keltic-French, as to the Gaelic and Irish. In French, *blague* signifies loud, offensive, abusive talk, and sometimes vainglorious boasting; *blagueur* is an insolent braggart. M. Francisque Michel admits it into his *Dictionnaire d'Argot* as a word "bien connu et généralement répandu."

Gaelic.—*Blagair*, a boaster, an impudent boaster; *blagaireachd*, loud boasting; *blagh*, a blustering wind; *blaghair*, a blusterer, a braggadocio; *blaghanta*, boastful, blustering.

The word was slang in the days of Ben Jonson, and the English people misled by the sound appear to have Anglicized it into "blackguard," and invented an etymology for it in an English sense. In Belgian-French *blagueur* is sometimes call *blagard*, a still nearer approach to the English "blackguard."

BLACKLEG.—A swindler, a cheat, who uses fair words to deceive, as distinguished from a robber or thief who uses violence.

The derivation of this term was solemnly argued before the Court of Queen's Bench upon a motion for a new trial for libel, but was not decided by the learned tribunal. Probably it is from the custom of sporting and turf men wearing *black* top-boots. Hence *blackleg* came to be the phrase for a professional sporting man, and thence for a professional sporting cheat. This word is now in its worst sense diminished to *leg*.—*Slang Dictionary*.

It is probable, considering the known antagonism of the English tongue to gutturals, that this word is a corruption of the

Gaelic.—*Bleachdair*, a cajoler, a flatterer, a deceiver; *bleachdaireachd*, cajolery; *leag*, to pull down, or throw down as a wrestler; from whence "black-leg," one who throws down, foils or fells another by cajolery and deceit.

BLACK-MAIL.—A tribute exacted by robbers and others for protection in their own and neighbouring territories.

MAIL.—The letters despatched by the Post Office, in a *bag*.

Gothic, *maala*, Anglo-Saxon, *mal*, Icelandic, *mala*, Persian, *mal*, riches.—WORCESTER.

Black-mail; black as denoting the low coin in which the tribute was paid (Spelman); or, in a moral sense, as denoting its illegality. Gaelic, *mal*, rent.—WORCESTER.

Gaelic.—*Màl*, rent, tribute; *mala*, a bag or sack; *maladair*, one who pays rent or tribute.

BLADDERED (Obsolete).—Flattered, puffed up with pride.

The Athenians *bladdered* up with pride from their decay.—*The Sage Senator, quoted by* NARES.

Gaelic.—*Bladair*, to flatter; *bladaireachd*, flattery, sycophancy.

BLADE (Slang).—A man, a fellow; a dashing "blade," a roaring "blade."

In ancient times the term for a soldier. "Knowing blade," a sharp, cunning fellow.—*Slang Dictionary*.

Gaelic.—*Bleid*, to importune, to beg; *bleidir*, a genteel beggar.

BLAIDRY (Lowland Scotch).—Foolish talk, sycophancy.

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Gaelic:—*Bladaireachd,* flattery, sycophancy, idle talk; Lowland Scotch *blethers.*

BLAND.—Courteous, gentle, of mild and pleasant voice and manner. All the Etymological Dictionaries trace this word and its derivatives *blandish, blandishment, blandly,* to the Latin *blandus,* of which the root is the

Gaelic.—*Blanda,* gentle, mildly flattering; *blandair,* a flatterer, a mild-speaking man; *blandar,* cajolery, dissimulation.

BLARE.—The loud sound of a trumpet; to roar in anger, to break out into vehement speech. See BLORE.

Gaelic.—*Blor,* a loud voice or sound; *blorach,* noisy; *bloracan,* a noisy person.

BLARNEY (Vulgar).—Cajoling talk to a woman in courtship; afterwards applied to any form of verbal cajolery.

Supposed by Grose to have been derived from the phrase "kissing the blarney stone," applied to incredible stories told of climbing to a stone very difficult of access, on the top of Blarney Castle, near Cork in Ireland. But Dr. Johnson derives it from the French *balivernes,* lies, frivolous talk.—WORCESTER.

Gaelic.—*Bladhair* (*d* silent), to flatter; and *nighean* (*gh* silent), the girl; i. e. *blar-ni-an,* blarneying or flattering the girl, i. e. cajoling and deceiving her.

BLASÉ.—One who has tasted all human enjoyment, and been disappointed in the flavour. Worn out with self-indulgence. A word recently borrowed from the French, and that has no synonym in English.

Gaelic.—*Blas,* taste, flavour, relish; *blais,* to taste; *blaiseamaich,* to smack with the lips when tasting.

BLAVER (Lowland Scotch).—The blue corn flower; any large wild flower.

The corn blue-bottle, North.—WRIGHT'S *Provincial Dictionary.*

Gaelic.—*Blàth,* a flower; *mhor,* great, large (pronounced *bla-vor*).

BLAZE.—A flame.

A *blaze* is so intimately connected with a blast of wind as to render it extremely probable that the word *blaze,* a flame, is radically identical with Anglo-Saxon *blœsan,* German *blasen,* to blow.—WEDGWOOD.

Gaelic.—*Blàthas* [*blàs*], warmth, heat; *am blàs na greine,* in the heat or blaze of the sun.

BLAZON.—To spread abroad a report, to publish.

EMBLAZON (In heraldry).—To design a coat of arms or other heraldic devices (French, *blasonner*).

The origin of this word has given rise to much discussion, and two theories are proposed, each of much plausibility; first, from the English *blaze, blazen,* to proclaim, to trumpet forth, whence the French *blason,* used among other senses in that of praise, commendation, *blason funèbre,* a funeral oration. . . . The other derivation which Diez treats as hardly doubtful, is from Anglo-Saxon *blœse,* a torch, a flame, splendour. The term would then be applied to the armorial bearings painted in bright colours on the shield or surcoat, in the same way as we speak of an illuminated manuscript,—WEDGWOOD.

Gaelic.—*Blàth,* a shout, praise, renown; *sonn,* a hero, a stout man, a warrior; whence *blàth,* or *blà-sonn,* the praise of a hero.

BLÉ (French).—Corn.

Gaelic.—*Bleth,* to grind; *blethte,* ground, as corn.

BLELLUM (Lowland Scotch).—An incoherent drunkard.

Thou wert a blethering, blustering, drunken *blellum.* BURNS, *Tam o' Shanter.*

Gaelic.—*Blialum,* confused speech,

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stammering, the incoherent utterances of a drunken man.

BLETHER (Lowland Scotch). — To talk idly or offensively.

Gaelic. — *Bleid*, impertinence, effrontery; *bleidear*, an impertinent person, a sycophant.

BLOB.—A vulgar term for the lower lip; anything blunt and round. In Lowland Scotch, a round drop, a "blob o' dew."

BLUB.—To swell, swollen, rounded.

Blob or *blub*, to swell, from the German *blähen*, to blow out, to swell.—WORCESTER.

Blob, a bubble, a blister, a small drop of anything thick, viscid, or dirty. *Bleb*, *blab*, a drop, a blister, a blain.—WEDGWOOD.

She has a delicate lip! such a lip! so red,
So hard, so plump, so *blub!*
OTWAY, *Soldier's Fortune*, 1681.

Gaelic.—*Blob*, thick-lipped; *blobach*, one who has thick lips; *plub*, a round lump, a drop; *plub-ceann*, a lumpy head.

BLOKE (Slang).—A man, a person, an individual.

Bloak, or *bloke*, a man: block, the head; to block a hat, is to knock a man's hat over his eyes.—*Slang Dictionary.*

Gaelic.—*Ploc*, or *plog*, a block, a round mass, a very large head, a boy, a young man; *plocach*, a boy, a lad; *plocanta*, a stout, sturdy person, or one with large cheeks; *plocag*, a fat woman.

BLOOD (Slang). — A smart young man, a buck, a dandy, a fashionable youth.

Blood, a riotous, disorderly person.—GROSE.

A fast or high-mettled man; nearly obsolete in the sense in which it was used in George the Fourth's time.—*Slang Dictionary.*

Gaelic.—*Blaodh*, a noisy person; a shout; *blaodhag*, a riotous woman.

BLOODY.—This common vulgarism, detestable if derived from "blood," would lose much of its offensiveness if it could be traced to any other source. Such phrases as a "bloody fool," a "bloody impostor," a "bloody shame," and scores if not hundreds of others, which are too current among the uneducated English, are probably derived from that Keltic vernacular which philologists have been accustomed to ignore.

Swift writes to Stella, Windsor, 5th Oct., 1711, "It grows *bloody* cold, and I have no waistcoat here." In 1760, the poet Gray wrote to Mason, "I have sent Musæus back as you desired me, scratched here and there, and with it also a *bloody* satire written against persons no less than you and me by name."—*Notes and Queries*, No. 15, 1873.

Gaelic.—*Bloide*, a piece, a bit, a half; if this derivation be correct, a "bloody fool" may merely signify a bit of a fool, and "bloody strange" rather strange, or very strange.

BLORE (Provincial).—In the Eastern Counties "blore" is to bellow like a bull. In Lincolnshire "blore" is the moan of a cow uneasy for want of her calf, or from being in a strange pasture. According to Mr. Wright it also signifies a blast, or a blowing; and to weep with a loud moan.

BLORT.—To chide in a loud tone.

BLURT.—To express loudly a fact or an opinion that ought to be concealed.

Derivation not known.—ASH, 1775.

From the Scottish *blutter*.—CHAMBERS.

Bluiter, to make a rumbling noise, to *blurt*.—JAMIESON.

Scottish, a *blirt* of greeting, a burst of tears; related to *blutter-bludder*, as splirt to splutter.—WEDGWOOD.

Blurt is formed from *blur*, to obscure by some blot or stain—*blurred*.—RICHARDSON.

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If the meaning of "blurt" as defined by Richardson and others is to speak out rashly and unadvisedly, the derivation cannot be from *blur*, to obscure, for he who "blurts," commonly makes what he says but too plain and clear. The true root of both "blore" and "blurt" are to be sought in the

Gaelic.—*Blaor*, a cry, a shout, a loud lament; *blòr*, a loud voice, a clamour; *blòrach*, clamorous, noisy; *blòracan*, a noisy person. See BLARE.

BLOW.—A stroke.

The English language that receives increase from so many sources, has the word "blow" in a variety of unrelated meanings. The wind "blows," the flower "blows," he "blows" his nose, he "blows" his brains out. The substantive "blow," unconnected with any of these, and for which there is no corresponding verb is the

Gaelic.—*Buille*, to strike. The other components of the language, the German with *schlagen*, and the Norman-French with *frapper*, offer no roots or constituents.

BLOWEN (Slang).—A woman of bad character; the associate of thieves, and employed by them to trap and rob the unwary.

Possibly the street term *blowen*, may mean one whose reputation has been *blown upon* and damaged.—HOTTEN'S *Slang Dictionary*.

Gaelic.—*Blaodh*, a call; *eun*, a bird. *Blaodheun* (*d* silent), a bird-call, applied metaphorically to a woman who decoys and entices men (for plunder).

BLUBBER.—To weep loudly, like a child.

BLUBBER-LIPPED.—Thick-lipped, having lips swollen with excessive weeping.

Bleb, *blob*, *blub*, *blobber*, have no doubt the same origin; and *bleb*, Skinner says, is from the German *blaen*, to swell.—RICHARDSON.

A common, vulgar word; but legitimate.—WEBSTER.

Gaelic.—*Blob*, *blobach*, thick-lipped, blubber-lipped; *blobaran*, a stutterer, also one who cannot speak plainly for weeping. See BLOB.

BLUDGEON.—A thick stick used for offence and defence; an instrument much in favour with foot-pads, garotters, and highway robbers.

BLUDGEONER, corrupted to Bludger.—A low thief who does not hesitate to use violence.

Johnson gives no etymology of this word. It is not contained in any earlier Dictionaries. Ash's Dictionary considers the etymology "doubtful." Mr. Wedgwood has omitted it altogether. Richardson derives it from an implement to "fetch blood." Worcester suggests the Gothic *blyggwan*, to strike, and the Greek φλεγανον, a rod.

Gaelic.—*Bloagh*, strength; *dion*, security, defence; whence *blaogh-dion* (pronounced *blao-jion*), a strong security, or defence.

BLUFF.—Loud, rough, outspoken.

Bloughty, puffed, swelled. Old English.—WEBSTER.

Blaffen, to stammer.—STRATMAN'S *Old English*.

Dutch, *bleff*, *planus et amplus*. The word is probably derived in the first instance, from the sound of something falling flat upon the ground.—WEDGWOOD.

Gaelic.—*Blaodh*, a shout, a loud call; *blaodhag*, noisy; *blud* (obsolete), fat, puffed, swollen.

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BLUSTER.—To talk loudly or offensively; to blow like a strong wind.

Blustreden forth as beestes
Over bankes and hilles.
Piers Ploughman.

An augmentative of *blast.*—CHAMBERS and WEDGWOOD.

Blustre (A.N.?), to wander or stray along without any particular aim.—WRIGHT'S *Glossary to Piers Ploughman.*

Gaelic.—*Blad*, a foul or abusive mouth; *bladhastair* (*d* silent before the aspirate), a blusterer, a babbler, a bully, one with an abusive mouth.

BOARD.—A plank of wood, a table; food supplied at a common table, as in the phrase "board and lodging;" on "board" of a ship, *i.e.* on the *planks* or deck of a ship.

Gaelic.—*Bord*, a table, a plank; *bordaing*, the deck or board of a ship.

BOAST.—To vaunt, to brag, to express pride of one's self or one's acquirements or possessions.

From the Welsh *bost.*—JOHNSON.

Old English and Low German, *bost*, German, *bausen*, *pausten*, or *brüsten*, to brag.—CHAMBERS.

The radical meaning seems to be a crack or loud sound, and when applied to vaunting language, it implies that it is empty sound.—WEDGWOOD.

Gaelic.—*Bosd*, to boast; *gun bhosd*, without boasting; *bosdail*, vain-glorious; *bosdalachd*, vain-glory, presumption, pride.

BOB (Vulgar and colloquial).—To nod, to shake, to make a curtsey or obeisance.

The etymologists afford no insight into the origin of this word.—RICHARDSON.

A birthday jewel *bobbing* at their ears.—DRYDEN.

Gaelic.—*Babag*, a fringe, a tassel; anything easily moved by the wind or by the action of the body.

BOBBERY (Colloquial).—A disturbance, an uproar, an outcry.

BOOBY.—A silly young person who laments or roars without sufficient cause.

Gaelic.—*Bùb*, to bellow, to roar; *bùbail*, yelling, roaring, lamenting, outcry.

BOBBY (Slang).—A policeman, commonly supposed to be derived, like the synonymous "Peeler," from the name of Sir Robert Peel. The word, however, according to the author of Hotten's *Slang Dictionary*, is older than the introduction of Sir Robert Peel's police.

Gaelic.—*Boban*, a boy, a big boy; *bobug*, *bobugan*, a fellow; a term either of affection or contempt for a big boy or lout.

BOCK (Provincial).—To look upon one disdainfully (Wright's *Obsolete and Provincial English*).

Gaelic.—*Boc*, *bocadh*, a frown.

BODKIN.—A kind of needle, a small dagger, an instrument to prick with.

Very likely from *bodikin*, a little body, from its smallness.—*Gazophylacium Anglicanum.*

The French *bouter*, to thrust, and the English *butt*, exhibit a modification of the root (*bod*).—WEDGWOOD.

Gaelic.—*Biodachan*, a shoemaker's awl; a little dagger; *biodag*, a dagger, a dirk, an instrument with which to pierce or prick; *bod*, membrum virile.

BODY.—The corpus, the human frame, the frame or physical substance of any animal or living thing. Lowland Scotch, a person, a silly "body," a foolish or silly person, a kind "body," a good kind person.

BOTTOM.—The fundament.

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BOUT (French).—The end, the bottom, the substratum; "un petit *bout* d'homme;" equivalent to the Gaelic *bodach*, and the Lowland Scotch, "a wee bit *body*."

Anglo-Saxon, *bodig*, Gaelic, *bodhag*. It seems the same word with the German *bottich*, a cask. . . . The primary sense is the thick round part of the living frame as distinguished from the limbs or lesser divisions; thus the whole material frame as distinguished from the sentient principle by which it is animated.—WEDGWOOD.

Gaelic. — *Bod*, membrum virile; *bodair*, a fornicator, a dissolute and lascivious man, a debauchee; *bodagach*, wanton, lascivious; *bodach*, a churlish old man or "body;" *bodachan*, a little old "body" or man; *bodhag*, *bodhaig*, the human body; *bodhan*, the seat, the bottom, the breech, the buttock.

Bod, which some hold to be synonymous with the Asiatic *Buddha*, is the true etymon of the word "body." Divine honours were paid to the *bod* or *phallus* by the earliest Oriental nations at a period long anterior to authentic history.

"The following," says O'Brien in the *Round Towers of Ireland*, "is from one of the Hindu Paranas. 'During the flood, Brahma, or the creative power, was asleep at the bottom of the abyss; the generative powers of nature, both male and female, were reduced to their simplest elements, the *Lingam* (*Bod*), and the *Yoni* (*Pite*). The *Yoni* assumed the shape of the hull of a ship, while the *Lingam* became the mast. In this manner they were wafted over the deep under the care and protection of *Vishnu*.'"

See under *Peitho*, a name of Venus, and the Gaelic word *Pite*.

Kymric.—*Bod*, to be, existence.

BOG.—A miry, marshy, soft ground.

Ground too soft to bear the weight of the body; Irish, *bog*, soft.—JOHNSON.

Gaelic.—*Bog*, soft; *bogach*, a swamp, a quagmire, a bog.

BOGIE.—An imaginary monster with which foolish nurses frighten children; the devil with cloven hooves and horns like a goat.

Gaelic. — *Boc*, a he-goat; *bocan*, devil in the shape of a goat; a goblin, a spectre; *baogh*, a female spirit supposed to haunt dangerous rivers; *baoghal*, peril, danger; *baoghalach*, wild, furious, destructive, dangerous; *baoghalan*, a silly fellow, liable to be frightened by bogies.

BOGUS.—Fraudulent, sham, unreal, pretended.

This word has long been popular in America, where it is supposed to be a corruption of the name of one Borghese, a notorious forger of bank notes. It seems, however, like many other Americanisms, to have been introduced by Highland emigrants, and to be traceable to the

Gaelic.—*Boc*, fraud, deceit.

BOIL.—To heat water until it rages or rises in bubbles and steam; to place any substance in water under these conditions, from the French *bouillir*.

It is customary to say that a man or woman "boils" with rage, or that a person is in a "boiling" passion. The Old English word was *seethe*.

Gaelic.—*Boil*, *boile*, madness, rage, fury, passion.

BOLLA (Italian Slang).—A town.

Gaelic.—*Baile*, a town.

BOLT (Slang).—To run away furtively, to disappear from one's creditors or the law, to avoid danger expeditiously.

Gaelic.—*Bolt*, a margin, whence, metaphorically, to leave a wide margin between one's self and one's pursuers.

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BOLT.—That which strikes, a thunderbolt, an arrow; "a fool's *bolt* is soon shot;" the "bolt" of a door, that which strikes into the catch or socket.

Gaelic.—*Buail*, to strike; *builte*, struck.

BON (French).—Good; bonus (Latin), good.

Gaelic.—*Buan*, good, lasting, durable; *buanaich*, to last, abide, endure; *buanas*, perpetuity.

BONE (Slang).—To steal, privately or surreptitiously.

A young gentleman from Belgravia, who had lost his watch or his pocket handkerchief, would scarcely say that it had been *boned*, yet *bone* in old times meant among high and low to steal.—*Slang Dictionary.*

Gaelic.—*Buin*, to take away; *buinig*, *buinich*, to obtain by conquest, to win, to acquire; *buain*, to pluck, to pull; to snatch away, to reap.

BONNET.—A soft covering for the head, either of man or woman, as distinguished from a hat, or covering of a harder material.

From the French *bonnet*.—JOHNSON.

Gaelic.—*Boineid*, a bonnet, a cap.

BOOBY.—A stupid fellow; a child who cries in a difficulty instead of helping himself out of it.

Literally a *baby*, a silly or stupid fellow, from the root *babe*; German, *bube*.—CHAMBERS.

Gaelic.—*Bùb*, to roar, to lament loudly, to bellow; *buba*, a roar; *buban*, a fool, a coxcomb; *bubanach*, foolish, stupid.

BOOM.—The solemn sound or stroke of a large bell; also the heavy roll and roar of the waves upon the beach.

Here I, great Tom,
Sing loudly, *bim-bom*!
Mother Hubbard, a Burlesque. HALLIWELL.

From the Dutch *bommen*, to make a hollow sound.—WORCESTER.

To sound like a *bomb*, the firing of a cannon, the roar of the sea, the noise of a drum, the cry of the bittern; to rush with violence, as a ship under sail. Anglo-Saxon, *byme*, a trumpet, *bommen*, to drum, from the root of *bomb*. *Bomb*, Latin, *bombus*, Greek, *βομβος*. An imitation of the sound.—CHAMBERS.

Gaelic.—*Beum*, a heavy blow, a stroke; *beum-sgeithe*, the striking of the shield; *beumadh-chlag*, the ringing of bells.

BOOR.—One rude of speech, clownish, unmannerly; a country labourer.

This word seems to have no connexion with the German *bauer*, a peasant, a farmer; literally, a *builder* or constructor, from *bauen*, to build; or with the Dutch *boer*, synonymous with the German. Neither the German nor the Dutch attach any idea of rudeness or clownishness to the *bauer* or the *boer*, any more than the English do to the word "farmer."

Gaelic.—*Bùr*, a clownish person, a boor, a digger and delver; *bùraidh*, a blockhead, a lout; *bùrachadh*, digging and delving, the rudest kind of labour; *buarachan*, a cowherd.

BOOTH.—French, *boutique*, Spanish, *bodega*, a shop, a tent.

BOTHY.—A shepherd's house or cabin.

Gaelic.—*Bo-tighe*, a cow-house; *both*, a cottage, hut, tent, bower, bothy. Hebrew, *beth*, a house.

Kymric.—*Bwth*, a hut, a cabin; *bwthyn*, a small cabin; *budy*, a house for cattle.

BOOTY. — The prizes of victory. French *butin*, German *beute*, Italian, *bottino*, plunder.

FREEBOOTER.—A robber, one who makes war on his own account for the sake of plunder.

Swedish *byte*, *byta*, to divide.—CHAMBERS.

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It is admitted that the French *butin*, Italian *bottino*, are derived from the German *beute*.—WEDGWOOD.

Gaelic.—*Buaidh*, victory, conquest.

Kymric.—*Budd*, profit, gain.

BORACHIO (Italian).—A leathern bottle.

BORRACCINA.—A little leathern bottle, a bladder.

Borachio, a wine skin, and metaphorically a drunkard: Spanish. *Borracha*, a leather bag or bottle for wine: Gaelic.—WEDGWOOD.

Gaelic.—*Borracha*, a bladder.

BORE.—A troublesome friend or acquaintance who pesters you with his talk; a nuisance; anything which annoys or wearies.

The Gradus ad Cantabrigiam suggests the derivation from the Greek βαρος, a burden.—*Slang Dictionary.*

Gaelic.—*Bodhar* (*d* silent), deaf; *bodhair*, to deafen, to stun with noise; *bodhradh* (*bora*), deafening, stunning with noise.

BOREAS.—The North, the blustering or *deafening* wind. At the head of the Gulf of Venice, a peculiarly violent North-east wind prevails at some seasons, which is called the *Bora* or the "deafener."

BOROUGH.—Burgh (English), *bourg* (French), *burg* (German); *burgo* (Spanish), *borg* (Icelandic), *pur* (Hindustanee).

All these words are obviously from the same root; a root more primitive than the Anglo-Saxon *beorgan*, to protect, which both the earliest and the latest philologists have agreed to accept. In the pastoral ages, from which the words "trade," "market," "pecuniary," and others have descended to modern speech, sheep, cattle, and horses were wealth, and their names were its representatives. The first settlements of a pastoral people were around the folds and enclosures of their cattle. Thus we have the

Gaelic.—*Buar*, cattle; *ach*, *achadh*, a field or enclosure; whence *buar-ach* (borough, burgh, burg, borg, &c.), a field or enclosure for the cattle which formed the wealth of the community, and gradually became a town.

BOSH.—Nonsense, idle talk.

A word lately introduced from our intercourse with the East, signifying nonsense. The Turkish *bosh*, empty, vain, useless; agreeing in a singular manner with the Scottish *boss*, hollow, empty, poor.—WEDGWOOD.

A writer in the *Saturday Review* states that *bosh* is coeval with Morier's novel, *Hadji Baba*, but this is a mistake. The term was used in this country as early as 1760. A correspondent asserts that the expression is from the German *bossch*, answering to our word *swipes* (small beer).—*Slang Dictionary.*

Gaelic.—*Baois* (pronounced *baoish*), idle talk, folly, lustfulness.

BOSS (American English).—The chief or director of any trade, work, or business; used originally in the days before the abolition of negro slavery, to avoid the word *master*, which was only employed to signify the relation between a slave-owner and his human chattel.

Gaelic.—*Bos*, the hand; *bos-bhuail*, to clap hands, to praise; *bos-luath*, nimble or quickhanded; *bos-ghaire*, applause by clapping of hands.

The word "bos," used in the sense of the hand or directing hand of a business in which all the men are called hands, would by metaphor signify the principal hand, chief, or master.

BOTCH. — To do anything ill, to cobble, to patch in a slovenly manner.

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BOTCHER.—One who botches.

Gaelic.—*Boidsear*, a blockhead, a stupid fellow.

BOTHY.—A Highland hut. See BOOTH.

A house built of boards or boughs, to be used for a short time. Dutch, *boed;* Welsh, *bwth.*—JOHNSON.

Neither the German *bauen*, to build, nor the English *abode*, afford a satisfactory derivation. Gaelic *both*, *bothag*, *bothan*, hut, tent, bower; Bohemian, *banda*, a hut.—WEDGWOOD.

Gaelic.—*Bùth*, a shop, a tent, a hut, a small cot (Kymric, *bwth*, Irish, *both*); *bùthan*, a little hut, a tent, a bothy.

BOTTLE.—A small vessel to contain liquor, commonly made of glass, but formerly of wood, bladders, leather, stone or earthenware.

From the French *bouteille*, Low Latin *buticula*, Anglo-Saxon *bitte*, or perhaps it may be a diminutive of *butte*, as a *butte* of beer.—*Gazophylacium Anglicanum.*

Bottle of hay, or bundle of hay; French *botal*, diminutive of *botte*.—CHAMBERS.

Gaelic.—*Buideal*, a cask.

BOTTOM. — The fundament. See BODY.

Gaelic.—*Bod*, the trunk or frame, as distinguished from the limbs; *tom*, a protuberance, a rising, a hill.

BOUCHE (French).—The mouth.

BOUCHER.—A butcher, a provider for the mouth.

Picard, *bouque;* Provençal et Espagnol, *boca;* Italien, *bocca;* du Latin *bucca*, que l'on rattache au Sanscrit *bhuj*, manger.—LITTRÉ.

Gaelic.—*Bus*, a mouth, a lip; *busach*, having a large mouth.

BOULANGER (French).—A baker.

This word has no resemblance to the synonymous words in the allied languages. In Italian it is *fornajo* and *panattiere*, and in Gaelic *fuineadair*, which suggests the same derivation as the Italian, from furnace, an oven. Perhaps the French *boulanger* was formerly not only a baker of bread, as the word is now used, but what in modern English is called a pastry-cook, a maker of cakes, pastry, and similar delicacies into which the bakers' ingredient flour, enters mainly with fruit, sugar, &c. The derivation is to be found in the

Gaelic.—*Buail*, to strike, to beat, to knead; *bualadh*, striking, kneading; *annas*, a dainty, a cake, a pasty; *builionn*, a loaf; *builionnach*, a baker of loaves.

BOUNCE.—To spring from the ground like an elastic ball when strongly beaten against the earth; to leap. Metaphorically, to leap out of the truth, as a bouncer, a great lie or falsehood.

BOUNCING.—Vigorous, active, capable of leaping.

From the Dutch *bonzen*, to strike.—WORCESTER.

From the Dutch *bons*, a blow.—CHAMBERS.

The sound of a blow is imitated in Platt Deutsch by *bums* or *buns*, whence *bumsen*, *bamsen*, *bunsen*, to strike against a thing so as to give a dull sound.—WEDGWOOD.

Gaelic.—*Bonn*, a heel, a base, a foundation; *bonnsaig*, to leap, to dart, to spring from the ground, to bounce.

BOURD.—To jest, to joke; from the French *bourder* (Old English and Modern Scotch).

A jest, a sport, a game; immediately from the French *bourde* in the same sense, and that probably from a Keltic root. As the Gaelic has also *buirleadh*, the language of folly or ridicule, it is probable that the Italian *burlare* (whence *burlesque*), to banter or laugh at, must be referred to the same root, according to the well known interchange of *d* and *l*.—WEDGWOOD.

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Gaelic.—*Beurra*, satirical, witty, eloquent; *buirte*, a taunt, a jest, a witticism; *beurradair*, a satirist, a wit, a jester (whence the Italian *burlare*, and the French and English *burlesque*).

BOURRU (French).—Rough in speech, vulgar, rude, without manners.

BOURREAU.—The executioner, the headsman, the hangman, Jack Ketch.

Gaelic.—*Burraidh*, a blockhead; *burralach*, howling; *burr' ghlasach*, brutally passionate; *burr' sgaireachd*, brutality.

BOUSE.—To drink lavishly, to carouse.

BOUSY, BOOSY.—Drunken.

Then let him *bouse*, and deep carouse,
Wi' bumpers flowing o'er,
Till he forget his loves and debts
And minds his griefs no more.
Burns.

Dutch, *buisen*, French, *boire*, to drink.—WORCESTER.

Booze, to drink until drunk or nearly so. The term is an old one. Harrison, in Queen Elizabeth's days, speaks of *bouzing* and bellycheere. Massinger also speaks of *bouse*. The term was good English in the fourteenth century.—*Slang Dictionary.*

Gaelic.—*Bus*, a mouth; *busach*, one who has a large mouth; whence "booze," to supply the mouth too frequently with liquor.

BOW.—Any thing bent in the form of a semicircle; an implement with which to discharge arrows, used before the invention of gunpowder.

Gothic, *biugan*, to bind; Anglo-Saxon, *bugan*, to bend.—WORCESTER.

Gaelic.—*Bogh*, to bend; *bogha*, an arch, a curve, a bend; *bogha na fiodlach*, the arch or bow of a violin; *bogha-frois*, the rainbow.

BOWDIEKITE.—A northern English word in colloquial usage, signifying either a mischievous child, or a corpulent or disagreeable old man.

Gaelic.—*Bodach*, a churlish old man, a sorry fellow; *bodachan*, a little old man; *bodachail*, churlish, boorish, slovenly; *bodachas*, churlishness.

BOWSPRIT.—A boom or spar projecting from the bow of a ship.

Gaelic.—*Spreòd*, a projecting beam; *cran-spreòd*, the bowsprit.

BOX.—A blow on the ear, to give blows like a pugilist.

Minshew ingeniously derives this word from the Greek πηχ, or it being very probably of a German original from the Teutonic *pochen*, to strike or smite.—*Gazophylacium Anglicanum.*

Danish, *bask*, a sounding blow; Greek, πηχ, with a closed fist; Latin, *pugnam*.—CHAMBERS.

German, *pochen*, to beat; Welsh, *boch*, the cheek.—WORCESTER.

"Box" is a word of many meanings in English, but a "box on the ear," and "box," to fight with the fists, and a "Christmas box," seem to be derived from a different root from "box," a chest or casket, the Teutonic *büchse*; the "box" seat on a coach, a country "box" or villa, "boxwood," &c. A "box on the ear" implies a motion with, or a slap of the hand; "box," to fight, implies the use of the hands or fists; and a "Christmas box" means a *handsel* or *hansel*, a gift from a liberal hand. In these senses the word is an English corruption of the

Gaelic.—*Bos*, the palm of the hand; *bosag*, a slap on the cheek, ear, or mouth; *boc*, a blow, the swelling or inflamation produced by a blow.

BOY.—A young man or lad, a male child.

This word is not traceable to the German or French roots of the language.

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The German synonym is *knabe*, and the French *garçon*. The German *bube*, which some have supposed to be the root, means a rogue, a booby. Mr. Wedgwood attempts no etymology. Bailey suggests the Greek παις, and the Editor of Chambers' and others, the Latin *pupus*; Johnson quotes the German *bube*, but adds that the etymology is not agreed upon.

Gaelic.—*Boidheach* (*boi-each*), comely, handsome, strong; an epithet likely to be applied by a mother to her male child. See GIRL.

BRABBLE.—To quarrel; a brawl, a clamorous contest.

From the Belgian *brabbelen*, to scold; but it may be more safely drawn from the Latin *parabolare*, to contend in words.—*Gazophylacium Anglicanum.*

From the Dutch *brabbelen*, to stammer.—WORCESTER.

This pretty *brabble* will undo us all.
SHAKSPEARE, *Titus Andronicus.*

If drunkards molest the streets, and fall to *brabbling*, knock you the malefactors down.—BEAUMONT *and* FLETCHER.

Gaelic.—*Breab*, to kick, to prance, to spurn; *breabail*, a kicking, a stamping, quarrelling.

BRACH.—A shaggy dog, a dog used by poachers.

BRACONNER (French).—To poach.

BRACONNIER.—A poacher.

BRAQUE (French).—A setter.

And couple Crowder with the deep-mouthed *brach*.—SHAKSPEARE, *Taming of the Shrew.*

Braconier, the *berner*, or man that held the hounds.—HALLIWELL.

Brath was the ancient Cornish name for a mastiff.—WRIGHT.

Gaelic.—*Brach*, a bear; *brachach*, greyish, white and black, a large grey dog.

BRACKET.—A support in a wall for the placing of an ornament; "within brackets," a printer's term used for signifying a word or words enclosed parenthetically, thus: [enclosed parenthetically].

Gaelic.—*Brac*, an arm; whence the French *bras*, and the English *embrace*, to enclose within the arms. Latin, *brachium.*

BRACKISH.—A term applied to river water when rendered unpalatable by the admixture of sea water from the intermingling tide.

Literally, *spoiled*, from the German and Dutch *brack*, *wrack*, refuse, spoiled.—CHAMBERS.

Gaelic.—*Brach*, fermented, corrupted, putrified.

BRAE (Lowland Scotch).—A hill side, a rising ground.

BRAY (Obsolete English).—A rising ground.

Probably from the French compound *fausse braye*, which means a counter breast-work, covering the fosse of a fortified place.—NARES.

Ye banks and *braes* o' bonnie Doune.
BURNS.

Gaelic.—*Bruach*, a bank, brink, border, a steep ascent of a hill; *bruachag*, precipitous, hilly.

BRAG.—To lie or grossly exaggerate in praise of one's self, or one's achievements.

BRAGGART.—One who brags, lies, or boasts unduly.

From the French Gothic *braguer*, to go stately or proudly; and this manifestly from the Latin *paratus*, ready or fit; for braggadocios consider what they are to speak or act beforehand, lest they should be trepanned.—*Gazophylacium Anglicanum.*

To walk in state, to boast, from the French *braguer*, and the Dutch *braggeren*.—BAILEY.

From the Dutch *braggeren*.—JOHNSON.

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Danish, *brag*, Icelandic, *braka*, to crack or crash.—CHAMBERS.

Braguer, Lustig leben, aufschneiden (live joyously, to boast).—*German and French Dictionary*, Strasbourg, 1805.

Gaelic.—*Breug*, to lie, a falsehood; *breugaire*, a liar; *breugach*, lying, deceitful, vain-glorious, boastful.

Ceist bradaig air breugaich, Ask the thief if I'm a liar.—*Gaelic Proverb.*

BRAGGET or BRAGGAT.—An ancient liquor, made of honey and ale fermented.

BRACKET.—A fermented liquor.

Of Welsh etymology, said to be also a name for metheglin or mead.—NARES.

And we have served there, armed all in ale,
With the brown bowl, and charged in *braggat* stale. BEN JONSON.

Cyder or *bracket*,
With other liquors which they brew,
Which our forefathers never knew.
Poor Robin, 1755.

Gaelic.—*Braich*, *bracha*, malt, fermented grain; *brachadair*, a maltster; *brachadah*, fermentation.

BRAID.—A bordering upon a garment; to make a border to a garment, to weave together, to intertwine, to plait.

Anglo-Saxon, *bredan*; Dutch, *breyden*.—WORCESTER.

Icelandic, *brega*, Danish, *bragde*, to weave.—CHAMBERS.

Gaelic.—*Breid*, a kerchief, a napkin, or a piece of cloth of any kind, a woman's head-dress. Old English, *brat*, a rag.

BRAIN.—The seat of the intellect and the judgment in the human body, and of such degree of intelligence in all the animal creation as the various species and genera possess.

Anglo-Saxon, *braegan*; Dutch and Frieslandic, *brein*.—WORCESTER.

Dutch, *breghe*, *breghen*, *breyne*.—WEDGWOOD.

Gaelic.—*Breith*, judgment, wit, imagination, decision; *breitheantach* (pronounced *bray-antach*), judicial, judicious, sensible, sound; *breithnich* (pronounced *braynich*), to conceive, to imagine, to form a conception of in the brain.

BRAISE.—A term in cookery, to stew in a particular fashion.

BRASILLER (French).—To broil.

BRASIER (French).—A clear fire.

Gaelic.—*Brath*, fire (Greek βραζω); *brataich*, to kindle.

BRAKE.—A covert of fern or heather.

BRECKAN (Lowland Scotch).—The mountain fern, also heath, heather.

Far dearer to me yon lone glen o' green *breckan*,
Wi' the burn stealing under the lang yellow broom. BURNS.

Noiselessly they flow, and clear,
By open wold, and cover'd *brake*.
The Water Tarantella.

Welsh, *brwg*, brake; Gaelic, *fraoc*, heather.—CHAMBERS.

Gaelic.—*Fraoch*, heath, heather; *fraochach*, heath-covered; *fraoch bheinn*, heath-covered mountains.

BRAME.—Grief, vexation, bitterness of spirit. Old English.

That through long languor and heart-burning *brame*,
She shortly like a pinèd ghost became.
SPENSER'S *Faerie Queene.*

Gaelic.—*Breamas*, grief, misfortune.

BRAN.—The coarser part of grain and meal, with the husks ground along with it.

Gaelic.—*Pronn*, the coarser parts of oatmeal; *bran*, chaff, husks.

BRANGLE.—To quarrel, to contend (Obsolete or Provincial).

BRANGLED.—Confused, entangled.

BRANGLESOME.—Contentious.

Heer I conceive that flesh and blood will *brangle*,
And murmuring reason with th' Almighty wrangle.
DU BARTAS, *quoted by* NARES.

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Gaelic. — *Brionglaid*, confusion, wrangling, disagreement; *brionglaideach*, causing strife, contention, or confusion.

BRANKS (Lowland Scotch).—A halter, a bridle; also an instrument formerly used for the punishment and restraint of scolds.

Branks,—This instrument is of iron, and surrounds the head, while the mouth is gagged by a triangular piece of the same material. There is one still preserved at Newcastle. —HALLIWELL, 1855.

An iron bit was preserved in the steeple of Forfar, formerly used in that very place for torturing the unhappy creatures who were accused of witchcraft. It was called the Witches' *branks*. The word is also applied to a sort of bridle used by country people in riding, or tethering cattle. Instead of leather, it has on each side a piece of wood, joined to a halter, to which a bit is sometimes added.—JAMIESON.

Gaelic.—*Brangas* or *brangus*, an instrument formerly used in the Highlands for the punishment of scolds and slanderers; *brang*, a horse's halter.

BRASH (Lowland Scotch).—An eruption on the skin, a fit of illness.

BRASHY.—Delicate in constitution; subject to frequent ailments or fits of illness.

Wae worth that brandy! burning trash!
Fell source o' mony a pain an' *brash*.
BURNS, *Scotch Drink*.

Gaelic.—*Brais*, a fit, a convulsion.

BRASS (Slang).—Impudence; a brazen-faced hussy, an impudent woman.

Literally a metal of the colour of glowing coal. Anglo-Saxon, *braes*, Icelandic, *bras*, to solder; French, *braise*, glowing coal, from the coals over which the soldering is done.—CHAMBERS.

Brazen-faced, impudent, shameless; such a person is said to have rubbed his face with a brass candlestick.—*Slang Dictionary*.

Gaelic.—*Bras*, keen, rash, impetuous, ardent, impudent; *each bras*, a mettlesome horse; *braise*, rashness, bold; *braisead*, forwardness, rashness, impudence, effrontery; *bras-bhuilleach*, ready or apt to strike, impetuous in striking (as in battle).

BRAT.—A word of contempt applied to a child; a beggar's "brat," i. e. the ragged, squalid child of a beggar.

A *brat*, one come of an obscure parentage; a bastard; from the Belgian *fradde*, both, without any offence, from the Anglo-Saxon *bredan*, to bring up. — *Gazophylacium Anglicanum*.

Literally, a *rag*; a contemptuous name for a child. Gaelic, *brat*, a rag. Provincial English, *brat*, a child's pinafore.—CHAMBERS.

Brat, clothing in general; the "bit and and the *brat*," food and raiment; also a troublesome child.—JAMIESON.

Gaelic.—*Brat*, a rag, a cloth; *bratach*, a flag, an ensign, the colours of a regiment; *bratag*, a rag, an impudent girl.

BRAVE IT OUT (Slang.)—To lie impudently to clear one's self of a difficulty.

BRAVADO.—Boasting, blustering.

BRAVO (Italian).—A bully, a hired assassin.

These words have no relation to *brave* in the sense of courageous, or heroic, except the similarity in sound, and are from an entirely different root, the

Gaelic.—*Brabhdadh* (*bh* pronounced *v*), idle talk, swagger, bluster; *brabhdair*, a swaggerer, a bully, a blusterer; *brabhdaireachd*, bluster, braggadocio.

Kymric.—*Brawychu*, to daunt, to terrify.

BRAW (Lowland Scotch).—Fine, handsome, beautiful.

From the French *brave*, or Teutonic, *brauwe* (ornatus).—JAMIESON.

Gaelic. — *Breagh*, fine, beautiful; *latha breagh*, a fine day; *nighean breagh*, a fine girl; *breachachd*, finery, ornaments; "Is *breagh* an dealradh ni grian,"

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"beautiful is the shine of the sun." Gaelic poem, quoted in Armstrong.

BRAWL.—To contend loudly and angrily; a strife, a contention, a broil.

Brawl is contracted from *brabble; brabble* is from the Dutch *brabbelen*, or the French *brouiller*.—RICHARDSON.

German, *brüllen;* Dutch, *brullen;* French, *brailler*, to roar or bellow.—WEBSTER.

Gaelic. — *Braodhlach, braodlaich, braoileadh*, a great noise, rixa discordia, ingens strepitus; a burst of indignation; *braoilich*, a loud noise, a rattling sound.

BRAWN.—Muscle.

BRAWNY.—Fleshy, muscular.

Transposition of Anglo-Saxon *bären*, plural of *bâr*, a boar; Italian, *brano;* Old French, *braion*, a lump of flesh.—CHAMBERS.

Gaelic.—*Bráin*, big, bulky; *branna, brainn*, the belly; *brannach*, corpulent; *brannaire*, a corpulent man.

BRAXIE (Lowland Scotch).—A disease among sheep, affecting the mouth; the foot and mouth disease; bad mutton; the flesh of a sheep that has died of disease.

Gaelic.—*Braic* (obsolete), the mouth; *bragsaidh*, a disease among sheep, the braxie.

BRAY.—To grind or bruise into a powder; "to bray a fool in a mortar."

Gaelic.—*Brà*, a quern, a hand-mill.

BRAZEN-NOSE.—One of the colleges of Oxford, founded in 1500, of which the name has given rise to much literary and antiquarian controversy.

Some maintain that the name arises from the brew-house, *brasen-haus*, of Alfred's Hall; while others would derive it from the Brazen nose, fixed on the top of the College Gate. The first derivation is probably correct.—SHRIMPTON'S *Guide to Oxford*.

Gaelic. — *Bras-chaoin*, quick and pleasant; *nòs*, custom, manner, usage, habit, ceremony. If this be the derivation, it would imply that the "Manners that make the man" were taught at Brazenose as well as the Classics.

BREAD.—The Gaelic word for the staff of life is *aran*, akin to *ar*, to plough, to till, to cultivate the land; and signifies the result of such cultivation. The English "bread," immediately derived from the Saxon and Teutonic *brod*, seems to be of a Keltic origin.

Gaelic.—*Brod*, the choice or best quality of anything; the best quality of grain, with which bread is made; *brot, brod*, to fatten, to feed, to live upon bread, or the best quality of corn or wheat.

BREE (Lowland Scotch).—Brewage, broth, spirit; the "barley-bree."

Gaelic.—*Brigh*, essence, substance, juice, sap, pith, vigour. See BRICK.

BREECHED.—This word, in a sense not usual, occurs in Shakspeare.

There, the murderers
Steep'd in the colours of their trade, their daggers
Unmannerly *breech'd* with gore.—*Macbeth.*

This passage has puzzled all commentators. The lower extremity of anything might be called the *breech* (as the breech of a gun), and Dr. Farmer has quoted a passage which proves that the handles of daggers were actually so termed. . . . The true explanation is "having the very hilt or breech covered with blood."—NARES.

Gaelic.—*Breac*, a spot, a stain, and *breachaichte*, spotted, freckled, stained; *i. e.* the daggers were spotted or stained with gore.

BREECHES (Scottish, BREEKS).—The name of this garment is derived in English from the word "breech," which they cover. The Scottish

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"breeks," which admits of no such derivation is the

Gaelic.—*Briogais*, trousers, breeches; *briogamach*, having trousers.

From the Keltic word the Romans derived *bracca*, breeches, trowsers; and *braccatus*, wearing such breeches or trews, as the Gauls, &c.—AINSWORTH.

Braque (French).—Pour culotte, caleçon ou haut-de-chausses, "Sortir d'une affaire *braques* nette," signifie sortir d'une affaire sans en recevoir de préjudice; si c'est un combat, sans être blessé.—LE ROUX, *Dictionnaire Comique.*

BREHON LAWS.—The ancient and unwritten laws of the Druids. The decisions of the judges. A collection of some of the Brehon Laws in Ireland was made in the tenth century.

The actual date at which the *Brehon* Law Tracts assumed their present form cannot be accurately fixed, but Sir H. Maine, on the authority of the distinguished Keltic scholar, Mr. Whitley Stokes, seems to consider that the chief of them belong to the 10th and 11th centuries of our era, though it is probable that there may be found embedded in them here and there fragments which may be assigned to a much earlier date. Like all bodies of primitive law, they no doubt consist chiefly in the reduction to order and shape of a mass of pre-existing custom, and of course it is impossible to tell at what period in the history of the race some of these customs recorded may have arisen; but if we find among these relics of Keltic antiquity, as is more than once the case, customs substantially identical with practices immemorial among the Hindoos, it is not too hazardous to conjecture that the common customs descended from a time when Keltic and Indian races had not yet separated from the primitive Aryan stock.—*Times, Feb.* 10, 1875, *Review of Sir H. S. Maine's Early History of Institutions.*

Gaelic.—*Breath, breith*, judgment; *breathach, breitheach*, judicial; *breitheanas*, a decision.

BREW.—To produce beer or ale from the boiling of the proper ingredients; also to compound or mix liquors, as in the phrase used in Shakspeare, "Brew me a pottle of sack."

BROTH.—The liquor produced by the boiling of flesh, soup.

Brew is from the Anglo-Saxon *briwan*, the German *brauen*, the Old French *bruer*.—WORCESTER.

Broth, from the Anglo-Saxon *briwan*, the Italian *broda* or *brodo*, the Spanish, *brodio*, and the Gaelic *brot*.—WORCESTER.

Gaelic.—*Bruich, bruith*, to boil, to seethe, to simmer; and hence any liquor that has been boiled with ingredients; beer, ale, broth.

BRIAR, BRIER.—A thorn, a rose, the brier-rose, the sweet briar.

Anglo-Saxon, *bræer, brere;* but probably from the Norman. In the patois of Normandy the word *brière* is still preserved; French, *bruyère*, a heath.—WEDGWOOD. [*Bruyère, i. e.* a place covered with brambles and other prickly shrubs]

Gaelic.—*Briar*, a thorn, a prickle; *bior*, a thorn, a pin; *biorach, briarach*, prickly, sharp-pointed.

BRIBE.—A reward given to a man to induce him to do that, either good or evil, which he might otherwise not do.

French, *bribe de pain*, a lump of bread; *briber*, to beg one's bread, collect bits of food. Hence Old English, *bribour*, a beggar, a rogue.—WEDGWOOD.

The origin of the word is the Welsh *briwo*, to break; *briw*, broken, a fragment; *bara briw*, broken bread.—HECART, *quoted by* WEDGWOOD.

The meaning of the French *bribe* is a fragment, and the Old English *bribour*, a beggar, can scarcely be from the same root as *briber*, the rich man who gives, not the poor man who receives. Another root offers in the

Gaelic.—*Brib*, a small sum of money; *bribearachd*, payment of a debt by driblets or small sums. The sense in which the word is used appears in the following example given in M'Alpine's *Dictionary*, "Am bheil thu brath am *brib* sin a phaidheadh?" Are you going to pay that small sum?

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BRIC-Ā-BRAC.—A French word recently introduced into English, signifying costly old furniture articles of virtù, or curiosities.

Bric-à-brac.—Objets vieux et de hazard, comme bahuts, ferrailles, tableaux, statuettes, &c. Etymologie;—mot formé à l'imitation de *bric* et de *brac*, deça et delà, d'une façon ou de l'autre, de toute façon.—LITTRÉ.

Gaelic.—*Breac,* to carve, engrave, embroider, cover with devices, to chequer; *breacadh,* carving, embroidering, ornamenting; *breacair,* a graver, a carver; *breacaireachd,* the art of an engraver or carver; carved work, chequered work, highly ornamented work; *breach,* spotted; *brice* (the *c* pronounced hard like *k*), more spotted.

BRICK (Slang).—A good solid fellow, a regular brick.

Said to be derived from an expression of Aristotle's, "τετραγονος ανηρ."—HOTTEN'S *Slang Dictionary.*

Gaelic.—*Brigh,* vigour, essence, pith; *brigheil,* substantial, whence metaphorically, a man to be depended upon, a "brick."

BRIDE.—A woman about to be married, or one newly married.

BRIDAL.—The ceremony of marriage.

No philologist has hitherto been able to assign any other origin to the word *bride,* than the German *braut,* and the Anglo-Saxon *bruht,* and recently, the Welsh *priod.* "Bridal" is supposed to mean the *bride-ale,* or the marriage festivity, when ale was drunk by the wedding guests. Mr. Wedgwood says, "the Gothic *bruths,* means a daughter-in-law, and the Old High German *brút,* signifies spousa, conjux, nurus, and the German *braut,* a bride." He also suggests the Welsh *priod,* appropriated, fit, owned; also married, a married man or woman; *priodi,* to appropriate; *priodas,* a wedding. The author of the *Gazophylacium Anglicanum* says, "the word is from the Anglo-Saxon *brid,* Belgic *bruyd,* Teutonic *braud,* and all of these from the Anglo-Saxon *bredan,* Teutonic *bruten,* and Belgic *brueten,* to keep warm or cherish." Mr. Donald, the editor of Chambers' *Dictionary,* adopts Mr. Wedgwood's derivation, aud declares that "*bride* signifies one who is owned or purchased." *Bird, brid,* and *birdie,* are all terms of endearment, employed by the Lowland Scotch to female children, and to young ladies; and might suggest a better derivation than the one so uncomplimentary to the fair sex that finds favour with Mr. Wedgwood and Mr. Donald. In Gaelic, *bru,* signifies the womb, and in Modern French, a daughter-in-law, the same doubtless as the Gothic *bruths,* which Mr. Wedgwood cites. Remembering the common and tender phrase, "the wife of one's *bosom,*" it may be suggested that the true etymon is to be sought in the

Gaelic.—*Bróit,* the bosom; a possible root for "bridal" is *briodal,* endearment, loving attention; *briodalach,* fond of caressing; *briodalaiche,* a fondler, a caresser (as a bridegroom with his bride). Without attempting to decide whether or not these Gaelic words are the true sources of the German *braut,* and the English *bride,* Gaelic offers still other words for consideration, all of them better than the Welsh *priod. Breid* signifies a woman's head-dress, consisting of a square of fine linen, neatly pinned round the head, and is generally put for the female badge of marriage, whence "bride," the wearer of the *breid; breideach,* a married woman; *brideach,* a bride, a virgin; *brideachail,* like a bride;

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brideag, a little woman. Nor do these words, suggestive as they all are, exhaust the possible Gaelic roots, as there remain *briadha*, beautiful, elegant, well-dressed; *briadhachd*, *briadhas*, beauty, finery.

Love, beauty, the bosom, endearment, and an article of attire as a symbol of marriage, all are included in the idea of a "bride," and all of these are clearly traceable in the Gaelic; and each or any one of these seems preferable to all previous etymologies.

BRIEF.—The instructions given to a barrister for the conduct of his case, either for the plaintiff or the defendant.

A short (or *brief*) account of a client's case. Instructions to a counsel. Latin *brevis*, short.—CHAMBERS.

Gaelic. — *Breitheamh* (pronounced *brè-uv*), a judge, and afterwards the data on which to form a judgment or opinion.

BRIGAND.—A robber, or freebooter, inhabiting the mountainous districts of wild and unsettled countries, and thence descending into the plains for the purposes of plunder.

Italian, *briga*, strife; Mid-Latin, *briga*, jurgia, rixa, pugna; Italian, *brigare*, to strive, brawl, combat. Probably it was in the sense of skirmishers that the name of *brigand* was given to certain light-armed foot-soldiers frequently mentioned by Froissart and his contemporaries.—WEDGWOOD.

Gaelic.—(Obsolete) *Briogach*, hilly, mountainous; *bràigh*, *bràighe*, the uplands, the "braes," the upper part of anything or place; *braigheach*, a mountaineer.

Kymric.—*Brig*, a top, a summit; *brigant*, *brigantead*, a highlander, a mountaineer.

BRIGHT.—Shining, brilliant, lustrous, resplendent.

Anglo-Saxon, *beort*, shining, full of light.—JOHNSON.

From the Keltic-British *brith*, painted, or rather party-coloured.—*Gazophylacium Anglicanum.*

Gothic, *bairhts*, clear, manifest; Icelandic, *biartr*, Anglo-Saxon, *beorht*, Old High German, *praht*, *pracht*, clear sound, outcry, tumult; and at a later period, splendour. The English *bright* was formerly applied to sounds.—WEDGWOOD.

Gaelic.—*Braight*, a large, blazing fire, a bonfire; *braighteal*, a beacon fire.

In old times the fire that the Druids had on the top of mountains. This word must be the true etymon of the English word *bright*. M'ALPINE'S *Gaelic Dictionary.*

BRILLIANT.—Shining.

BRILLER (French).—To shine.

ESPRIT BRILLANT (French).—Wit.

Brilliant, shining like a *beryl* or *pearl*; French, *briller*, probably from the Latin *beryllus*, a beryl.—CHAMBERS.

L'étymologie donnée depuis longtemps de *berillus*, sorte de pierre brillante, est bonne. Bril, *éclat*.—LITTRÉ.

It would appear from the above authorities, that the word "brilliant" originally meant solid and valuable, rather than shining or showy. The derivation from a pearl is not satisfactory.

Gaelic.—*Brigheil* (*bri-eil*), solid, real, efficacious.

BRIM (Slang).—A violent woman.

An irascible woman, as unpleasant and inflammable as brimstone, from which the word is contracted.—*Slang Dictionary.*

Brīmo, the "angry and terrifying," a surname of Hecate and Persephone.—SMITH'S *Classical Dictionary.*

Gaelic.—*Brinneach*, a hag, a coarse woman; *brin-nichte*, hag-ridden; *brimin-bodaich*, a mean disagreeable old person; *broimeis*, anger, irascibility; *broimseadh*, a furious burst of anger.

BRIO (Italian). — Vivacity, spiritedness, vigorousness, gaiety. In music, the direction "con brio," means

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to play the passage in a lively and forcible manner.

Gaelic.—*Brigh* (*bree*), spirit, essence, pith, energy.

BRIONY.—A climbing plant of two varieties, the white and the black, from which is extracted *bryonia*, a medicinal bitter much used in homœopathy. It is sometimes called the wild hop.

Latin, from the Greek βρυονια, from *bryo*, to push; in allusion to its growth.—Worcester.

Gaelic.—*Brionn*, *brionnach*, comely, pretty, beautiful, bright; *brionn-shuil*, a bright eye.

BRISK.—Quick, lively, active.

Gaelic.—*Briosg*, quick, lively, alert, active; *briosg*, a start, a leap, a sudden movement; *briosgadh*, briskness, activity, a very short space of time.

BRISKET.—The breast, or part of the breast of an animal used for food. A "brisket" of beef.

French *brichet*, the brisket or breast-piece of meat.—Wedgwood.

Gaelic.—*Brisg*, brittle; *brisgeac*, cartilage, gristle; *brisgeanach*, the crackling or skin of roasted pork.

BRITH (Lowland Scotch).—"A term," says Jamieson, "which seems to mean strife or contention," and which he derives from the Swedo-Gothic, *braede*, anger; *brigd*, controversy; *brigda*, to litigate.

Gaelic.—*Breith*, judgment, decision, sentence; *breitheach*, judicial.

BROCK (Northern English and Scotch).—A badger.

Brocket, Bruckit (Lowland Scotch).—Variegated, spotted, striped, having a mixture of black and white.

A cow is said to be *brocket* when she has black spots or streaks mingled with white in her face.—Jamieson.

Brock, a badger; so called from the white-streaked face of the animal. From the Gaelic *breach*, piebald, spotted.—Wedgwood.

Brock, a badger. Pure Saxon. Used frequently as a term of reproach, as in *Twelfth Night*, Act ii. Scene 5. "Marry! hang thee, *brock!*"—Nares.

> They gang as saucy by poor folk
> As I would by a stinking *brock*.
> Burns, *The Twa Dogs*.

Gaelic.—*Broc*, a badger; *breac*, a badger, or brock, also a speckled trout; *breac*, spotted, freckled, piebald, speckled; *each-breac*, a piebald horse; *fear-breac*, a man deeply marked with the small-pox; *breacan*, a tartan plaid, so called from the mixture of colours, especially in the shepherd's plaid of black and white.

BROGUE (Lowland Scotch).—A trick, a lie.

> You play'd on man a cursed *brogue*,
> Black be your fa'!
> Burns, *Address to the Deil*.

Gaelic.—*Breug*, a lie; *breugach*, deceitful, tricky; *breugaich*, belie, falsify.

BROGUE.—An Irish or Scottish pronunciation or accentuation of the English language.

A corrupt dialect, a coarse shoe. Irish.—Johnson.

A particular kind of shoe, without a heel, worn in Ireland, and figuratively used to signify the Irish accent.—Grose.

The connexion between a corrupt dialect and a shoe is not evident. The true derivation is the

Gaelic.—*Brogh*, *brogach*, strong, sturdy; *brogalachd*, sturdiness, activity; *broganach*, lively, jocose, sturdy, having

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the rough uncultivated dialect of the country, as distinguished from the polite and more cultivated speech of the town.

BROGUES.—Shoes.

BROCARDER (French). — To tan leather.

BRODEQUIN (French).—A boot.

I thought he slept, and put
My clouted *brogues* from off my feet, whose rudeness
Answered my steps too loud.
SHAKSPEARE, *Cymbeline*.

Flamand *broseken*, ancien *brosekin*, d'après Diez qui soupçonne que ce mot flamand a été formé de *byrsa*, cuir, par interversion. Brodequin, dans l'ancien français, a signifié une sorte de cuir.—LITTRÉ.

Gaelic.—*Brog*, a shoe; *brogan*, a little shoe; *brog-chludaire*, a shoemaker, a cobbler. This is one of the very few words that Dr. Johnson admits to be Irish or Gaelic.

BROKE (Obsolete).—To do business for others, to act as an agent.

BROKER.—An agent, a middleman, a transactor of business on behalf of another.

Anglo-Saxon, *brucan*, to discharge an office; *brocian*, to oppress. French, *broyer*, to grind. —WORCESTER.

Broker, a pander, cheater, or lifter. *Holland's Leaguer*, Todd.—NARES.

The name *broker* seems to have come to us from the shores of the Baltic where the term *braker*, *bracker*, or *wracker*, is used to signify public inspectors appointed to class goods according to their quality. . . . If we advance another step in the inquiry and seek the origin of *brack*, and in the sense of rejection, we shall probably find the original image in the act of spitting, as the liveliest expression of disgust and contempt for the rejected article.. German, *brechen*, Dutch, *braeken*, to vomit, &c.—WEDGWOOD.

The Germans call a broker a *mäkler*, or fault-finder, and *tädler*, a censor, a carper. The French use the word *courtier*, and speak of a *courtier de chevaux*, a horsedealer; a *courtier de vin*, a wine agent. The Italian word is *sensale*, which not only means a broker and an agent, but a *procuress*, a pander, a pimp. The non-appearance of any word resembling the English verb to "broke" suggests a native root.

To *broke* is to deal or transact a business, particularly of an amorous nature; probably from Saxon *brucan*, to be busy, used adjectively, to seduce in behalf of another.—NARES.

'Tis as I tell you, Colax, she's as coy,
And hath as shrewd a spirit and quick conceit,
As ever wench I *broked* in all my life.
DANIEL, *Queen's Arcadia*.

And *broke* with all that can in such a suit
Corrupt a maid.
SHAKSPEARE, *All's Well that ends Well*.

One of Johnson's definitions of "broker" is a pimp, a match-maker. Mr. Howard Staunton, in his Glossary to Shakspeare, defines the word as Shakspeare uses it, to signify "a pander, a procuress, a cheat." As the business of a pander, which the word evidently meant in early English—and as its modern synonym in Italian and French still suggests—conveys no idea of fault-finding, on which Mr. Wedgwood builds his etymological hypothesis, but that of flattery, cajolery, and lying, we turn for another etymon, and find it in the

Gaelic.—*Breug*, soothe, flatter, entice, cajole, lie; *breugach*, deceitful; *breugadh*, cajolery, deceit.

These words apply to the business of a pander or go-between, and while they clearly show the base origin of a now honourable word, point how in process of time they came to be employed with reference to the occupation of one whose object is to sell, or dispose of the

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goods of another, with a profit to himself for his agency.

BROOD.—To meditate, to think over anything, long and patiently.

This word is of a different origin from "brood" the progeny or breed, or the act of brooding or hatching.

Gaelic.—*Bruad*, a dream (obsolete); *bruada*, a dream, a vision; *bruadair*, to dream; *bruadaraiche*, a dreamer, a visionary.

BROOD.—To sit upon eggs, like the hen and other birds; progeny, the young of birds; metaphorically and contemptuously, the young of the human species, as "a beggar and his *brood*."

From the Anglo-Saxon *Bredas*, Teutonic *bruten*, to sit upon eggs. It alludes to the Greek βρυω, to grow big with young.—*Gazophylacium Anglicanum*.

To be in a state to develope the embryos of new life, as a fowl sitting on eggs in order to hatch them. From the Anglo-Saxon *bredan*, to nourish.—WORCESTER.

Connected with the Welsh *brwd*, warm.—CHAMBERS.

Gaelic.—*Bru*, the belly, the womb; *bru-torrach*, pregnant.

BROOK.—The overflow of a fountain that forms a stream.

Brook, Anglo-Saxon, *broca*, a brook; Welsh, *brwche*, the bubbling or springing up of water; Gaelic, *bruich*, to boil, seethe, simmer, from the murmuring noise, Greek, βρυχω, to roar, βρυω, to spring.—WEDGWOOD.

Gaelic.—*Bruich*, to bubble up or boil over,

Kymric.—*Brwch*, *brwchan*, ferment, bubbling.

BRUIN.—A familiar name given to the bear in fairy tales.

A cant term given to a bear.—WORCESTER.

The *brown* animal.—CHAMBERS.

But as bears are not of necessity *brown*, and may be grey, white, or black, and as many other animals have as much claim to the epithet brown, such as the bull, the horse, the buffalo, the ass, the rat, the etymology is not wholly satisfactory. Perhaps the clue may be found in the well known habit of the animal of hugging its enemies or victims to death; and the word may be derived from the

Gaelic.—*Bruan*, to press, to hug, to squeeze.

BRUISE.—To wound the skin or flesh; to macerate, to crush.

Anglo-Saxon, *brysan*, French, *briser*, Celtic, *bris*, to break.—CHAMBERS.

Gaelic, *bris*, *brisd*, *brist*; Portuguese, *britar*, to break.—WEDGWOOD.

As a person's limbs or body may be bruised without being broken, the root does not seem properly traceable to *bris*, but to the

Gaelic.—*Brùth*, to bruise, to crush; *brùthadh*, a bruise, a contusion; *bris*, to break; *briseadh*, breaking, bursting; *briste*, splintering, broken; *bruis*, fragments, splinters; *brùite*, bruised, broken.

BRUIT (French).—A noise.

BRUIT.—To spread a rumour or report, as in the phrase, "it is *bruited* abroad."

And the king's rouse the heavens shall *bruit* again,
Respeaking earthly thunder.
SHAKSPEARE, *Hamlet*.

Low Latin, *brugai*, Greek, βρυχω, to roar, probably imitating, like the Latin *rugio*, to roar.—CHAMBERS.

Gaelic.—*Briot*, *briotail*, the mingled cry of a multiplicity of birds; a meeting or company where every one is speaking; idle tattle, chatter.

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BRUNNEN (German).—Spas, or wells of medicinal, or supposed medicinal waters, most of them known for their fetid odour.

Gaelic.—*Breun*, putrid, rotten, fetid; *breunadh*, rottenness.

BRUTE.—An animal, a beast; applied contemptuously to a rude uncultivated and ferocious man; Latin, *brutus*, dull, barbarous, irrational.

BRUTAL.—Inhuman, cruel, savage, beastly.

The ancients living in cities, in which all civilization was supposed to be confined, as the etymology of that word implies, attributed all rudeness and barbarism to the country people.

Gaelic.—*Bru* (obsolete), the country, the wild country; *bruth*, a cave, the habitat of a wild beast; *bruaidh*, a peasant, a boor. See BOOR.

BUBBLE.—A dishonest project to cheat the public, generally supposed to be derived from a bubble on the water, a soap bubble, that only glitters for a time, and then bursts. But this derivation is not wholly satisfactory. Nares defines "bubble, to cheat," and describes it as "a word of some antiquity, although its origin is not clear." Poor Robin, 1731, speaks of one "who was foolishly *bubbled* out of his money." Shakspeare in *Macbeth* makes Banquo say of the Witches,—

The earth has *bubbles* as the water hath;
And these are of them.

This at first sight would seem to help the derivation from the globules of air, formed by the commotion of water, but as the earth cannot form such globules, it would seem as if a pun were intended on another meaning of the word. And this is found in the

Gaelic.—*Baobh*, a wizard, a wicked woman; *baobhail*, wicked, wild, mad, mischievous.

BUCK.—The male of the deer, the rabbit, the hare, the goat, &c.

Gaelic.—*Boc*, a he-goat (French, *bouc*); *beothach* (*th* silent), a beast, an animal; *beuc*, to roar.

BUCK.—A dandy, a swell, a macaroni; for by all these names the idle man of fashion has been called by the vulgar within the last hundred years.

Gaelic.—*Buadhach* (*bua-ach*), victorious, brave, having good qualities. The word first used in seriousness, was afterwards adopted in derision to denote a pretender to the qualities he did not possess.

BUCK-BASKET.—A basket to convey clothes to the laundry.

Buck, to steep or soak in lye, a process in bleaching. German, *beuchen*, Danish, *byge*, Gaelic, *bog*, to steep; also given from the German *buche*, the beech-tree, because lye was made of the ashes of the beech.—CHAMBERS.

Gaelic.—*Buac*, *buachar*, dung used in bleaching; the liquor in which cloth is washed; also, linen in an early stage of bleaching; *buachadair*, a bleacher.

BUCKIE (Lowland Scotch).—A fellow, a lad.

BUCKIE-RUFF.—A wild or rude lad.

DEVIL'S BUCKIE, DE'IL'S BUCKIE.—An ill-tempered fractious boy.

Gaelic.—*Bo-gille*, a cowboy; *buachaille*, a shepherd, a cowherd, a lad that tends cattle.

BUCKRAM.—Coarse linen cloth.

Coarse cloth, stiffened with glue, originally having open holes or interstices. Italian *bucherame*, *buca*, a hole.—CHAMBERS.

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Italian, *bucherame*, French, *bougran*, *boucarar*, Mid-Latin, *boquerianus*. It is explained as if the stuff was made of goats' hair. The reference to Italian *bucherare*, to pierce holes, is doubtless fallacious.—WEDGWOOD.

Gaelic. — *Buac*, unbleached linen cloth; *raimhe*, *reamhar*, thick, coarse; whence *buckram*, coarse unbleached linen.

BUCOLIC.—Relating to pastoral pursuits, and the rearing or tending of cattle; a pastoral poem.

Latin, *bucolicus*, Greek, βουκολικος, βουκολος, a herdsman; from βου, an ox, and κολεω. Latin, *colo*, to tend.—WORCESTER, CHAMBERS, &c.

Gaelic.—*Bo*, a cow, an ox; *gille*, a lad; *buachaille*, a shepherd.

BUFFALO.—The wild bull.

Buff, *buffle*, *buffalo*, Latin, *bubulus*, Russian, *buivol*, French, *bufle*, &c.—COTGRAVE.

The name of the beast seems taken from a representation of his voice. Lithuanian, *bubenti*, to bellow, Magyar, *bufogni*, to give a hollow sound.—WEDGWOOD.

Gaelic.—*Bo*, a bull; *alluidh*, wild; *bo-alluidh*, the wild bull; *buabhull*, a buffalo.

BUFFER (Slang).—A contemptuous epithet applied to a man, sometimes used as synonymous with a "fellow," as a "good old *buffer*," a "good old fellow."

Buffer, a navy term for a boatswain's mate, part of whose duty it is to administer the cat o' nine tails. In 1737 a *buffer* was a rogue that killed good sound horses for the sake of their skins by running a long wire into them. The term was once applied to those who took false oaths for a consideration. —*Slang Dictionary.*

Gaelic.—*Buaf*, a toad, any ugly creature or person; *buafach*, virulent; *buafaire*, an adder, a viper; *buafa*, a serpent. See BUFFOON.

BUFFET (French).—A side-board for the display of eatables and drinkables.

BUFFETIER.—An attendant at the side-board, whence, by corruption, the English "beefeater," an inferior officer in a great household.

Buffet signifiait dans l'ancien français un coup sur la joue. Il est difficile de passer par là à l'acceptation que nous occupe.—LITTRÉ.

The primary sense of *buffeter* seems to have been to take the vent-peg out of a cask, and let in the air necessary for drawing out liquor. *Buffeter*, to marre a vessel of wine by often tasting it. *Bufetarium*, the duty paid for retailing wine in taverns.—WEDGWOOD.

Gaelic. — *Buadh*, food, sustenance, refreshment; *buadha*, precious, valuable.

BUFFOON. — A coarse and vulgar jester.

BUFFOONERY.—Coarse fun.

BOUFFE (French).—A word applied to a coarse comic opera, or Opera *Bouffe*.

BUFO (Italian).—A toad.

BUFONITE. — In geology, the toad-stone.

French, *bouffon*, a jester, from Italian *buffa*, a puff, or blurt from the mouth made at one in scorn. A puff with the mouth is probably indicative of contempt, as emblematically making light of a subject.—WEDGWOOD.

The name of the toad is generally taken from the habits of the animal in puffing itself up with wind. So, Greek, φυσαω, to blow, to swell; φυσαλος, a toad; Latin, *bufo*, a toad; Magyar, *bufa*, a toad, a man with swollen cheeks; Danish, *tudse*, a toad.—WEDGWOOD.

Among the coarser Romans, we find the *bufo*—the Italian *buffo*, the Spanish *bufa*, and our own *buffoon—the toad-like droll* who, while somebody piped or chanted for him, diverted the company with antic gestures, extraordinary contortions, and hideous grimaces.—*Article on Opera Bouffe, Daily Telegraph, December* 12, 1874.

The writer in the *Daily Telegraph* hints at the true root of the word, originally applied to the lowest kind of comic actors, from the custom of padding out their dress to enlarge the figure, and

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swelling themselves out as the toad does when alarmed or excited.

Gaelic.—*Buaf*, a toad; *buafach*, poisonous.

BUG (Obsolete).—A ghost, a frightful object.

BUGABOO.—An object of unreasonable terror.

BUGBEAR.—An object of aversion.

HUMBUG.—A deception.

The word "bug" used by Shakspeare, signified an object of terror or aversion. In the Third Part of *King Henry VI.*, Act v. Scene 2, he makes King Edward say, "Warwick was a *bug* that fear'd us all," and again in *Cymbeline*, Posthumus exclaims, "Those that would die or e'er resist, are grown the mortal *bugs* of the field;" and a third time, "The *bug* which you would fright me with I seek." "Bugbear," a person or thing causing fright or terror, is a well known word from the same root.

"Bugaboo" is of similar origin.

The word "humbug," signifying a wilful deception, a wilful deceiver, either on a great or small pretence, or for a great or small object, is comparatively modern. It is not in Johnson's Dictionary, nor in those of any of his predecessors and contemporaries. The word was used by Fielding in 1751, but did not commend itself to the lexicographers. It does not even appear in Grose's *Classical Dictionary of the Vulgar Tongue*, 1785, though he uses it incidentally in his explanation of "hum," which he says is to "humbug," to deceive, or be guilty of a jocular imposition. Many controversies have been waged as to its derivation. Some have derived it from Hamburg, a city whence false news was often propagated during the wars of the last century; some from "humpback," something not straight or well-formed; some have contended that its origin is to be traced to the word "bug," which indeed seems to be the true root. In Welsh or Kymric, *bwg* signifies a goblin or frightful object; whence by an easy transition the word has come to signify a deception, a cheat, a fraud; something set up to frighten people, like the scooped-out turnip on the top of a pole, with a candle inside, formerly used to scare children by the mischievous fools of a village, and which, being discovered, lost its terrors, and could no longer deceive any one. The same word occurs with a different orthography in the

Gaelic.—*Bocan*, a goblin, an evil spirit, a frightful apparition; *uime*, about, around.

Kymric.—*Um*, that spreads around or about; *bwg*, a goblin. Thus "humbug" would be a deception circulated or disseminated abroad or around, but discovered at last.

The word "bugaboo" that seems an abbreviation and corruption of "bug-about," lends support to the derivation of "humbug" from the Kymric *um-bwg* and the Gaelic *uime-bocan*. The Scottish *bogle*, a ghost, and *bogie*, the devil, all come from the same root. Descending further into the depths of language and superstition, we find the French *bouc*, the English *buck*, the Gaelic *boc*, a he-goat; a shape in which the arch-enemy of mankind was represented in the middle ages, and in which he appears in Burns's immortal *Tam o' Shanter*.

BUGGER.—This odious and disgusting word if used in the sense usually

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assigned to it, and which is constantly in the mouths of the vulgar, appears to have a more innocent origin than is generally assigned to it, and to be derivable from one of many words in the

Gaelic.—*Baoghaire*, a fool; *buaghair*, a herdsman, a shepherd, a cowherd; *bagaire*, a greedy glutton, also a beggar; *buagharra*, vexatious, disagreeable, a disagreeable person; *biogarra*, mean, shabby; *bagart*, a threat; *bagarrach*, one who is prone to threaten; *pogair*, a kisser, from *pog*, a kiss.

With all these words to choose from, especially the last, it is time, if the word cannot be abolished, which is too much to hope for, that it should convey a sense less offensive than the one which is commonly assigned to it.

BUGLE, or BUGLE-HORN.—A wind instrument, originally made of the horns of cattle.

English philologists all agree in deriving the word "bugle" from the French *buffle*, the English *buffalo*.

Hence *bugle-horn*, properly a buffalo horn, then a horn for drinking, or on which notes are played in hunting.—WEDGWOOD.

Possibly, as buffaloes were unknown in England at the time this word was first used, the true etymon is the

Gaelic.—*Bo-gille*, a cowboy; *bugail* (Kymric), a cowboy, a cowherd; whence by a mixture of English with Keltic, "bugle-horn," a cowboy's horn, such as the Swiss herdsmen still use for calling the cattle from the mountains.

BUILD.—To erect a house or other edifice.

From Old Norse *bua*, Old Swedish *boa*, were formed *bol*, a farm, *bylé*, a habitation. It was formerly written in English to *bylle*. "That city took Josue and destroyed it, and cursed it and alle hem that *bylled* it again."—*Sir John Mandeville.*—WEDGWOOD.

Gaelic.—*Baile*, a town, a village; *bailte*, villages, towns, cities; *baile mòr*, a great city, a metropolis, the Old *Bailey* in London, *i. e.* the old town.

BULGE.—To swell out, to *belly* out like the sail of a ship in a fair wind.

This word is connected by Wedgwood with *bilge*, *bulk*, words which convey the notion of something swollen, especially the sides of a ship; whence *bilge*, to let in water. *Belly* and *billow* with their numerous congeners doubtless belong to the same class, so far as the remote and general origin of the word is concerned.—LATHAM.

Old English, *bouge*, a cask; Anglo-Saxon, *baelg*, *bylig*, *belgan*, to swell. Welsh, *bwlg*, a round body.—CHAMBERS.

Gaelic.—*Bolg*, *builg*, *balg*, a bag, a belly, the womb; *balgan*, a little bag or sack.

BULK.—Size, greatness, magnitude.

Bulk, a form of bulge.—CHAMBERS.

Gaelic.—*Balc*, a conspicuous boundary; a ridge of earth between two furrows, a protuberance, a projection; *bolg*, the belly; *bolgach*, protuberant; *balcanta*, strong, brawny, muscular, bulky.

Kymric.—*Balch*, towering, superb, proud; *balchedd*, pomp, pride.

BULL.—An Irish bull, a peculiar form of blundering in telling a story, repeating a joke, or making a remark.

The phrase is said by Grose in his *Classical Dictionary of the Vulgar Tongue*, to have taken its origin from one Obadiah Bull, a lawyer in the time of Henry VII., who was noted for his blunders. But this is mere conjecture, and does not explain the epithet Irish, unless Obadiah, which is not stated, was an Irishman. The true derivation appears to be from the

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Gaelic. — *Beul-aithris* (pronounced *beul-airish*), an oral tradition, a story repeated from age to age, and having no other foundation than talk, from *beul*, the mouth, and *aithris*, a tradition. When the phrase was inverted from *beul-aithris* to *Irish bull*, is not discoverable.

BULL-BEGGAR.—Something terrible, something to frighten children with.

Etymology very uncertain. *Bold beggar*, which Skinner mentions, is not quite satisfactory. —NARES.

Gaelic.—*Buille*, to strike; *bagaire*, beggar, a man with the bag, *i. e.* a violent beggar, who used menaces.

BULLION.—A mass of precious metal, as of gold and silver, as distinguished from small money and coins.

Originally the office where the precious metals were made into stamped money; gold and silver simply regarded by weight as merchandize. Low Latin, *bullio*, a mass (of gold).—CHAMBERS.

Gaelic.—*Builion*, a mass of any material, but more commonly applied to a mass of dough, to be converted into bread, also a loaf; from *builie*, to strike, something to be beaten into consistency and shape; *builionach*, a baker, or maker of loaves.

BULLY, BULLY-ROOK.—A braggart; a low, coarse, violent, blustering, overbearing, loud-talking man; also "bully," to intimidate.

Etymology uncertain. Skinner suggests *burly* and *bull-eyed;* Webster, the Anglo-Saxon *bulgian*, to bellow; Richardson and others, the Pope's *bull*.—WORCESTER.

From the Dutch *bulderen;* Swedish, *buller*, noise, clamour.—CHAMBERS.

I observe that you derive *bully* from a Gaelic word signifying to strike. A friend of mine, who is a good hand at etymology, derives it with greater probability, as it seems to me, from the French *bel*, from which he maintains that John Bull, *Jean Bel*, is derived; and he states in support of his theory that people of the name of Bull are almost always remarkable for their size or beauty. Of this, indeed, I have myself witnessed many examples.—*Letter to the Author.*

When cattle throw up the hedges, they are said in Yorkshire to *bull* them up.—HALLIWELL.

Bull, an instrument for beating clay.—HALLIWELL.

Gaelic.—*Builie*, a stroke, a blow, a thump; *builie air son builie*, blow for blow; *builleach*, one who is apt to strike; *builleanach*, giving blows and hard strokes.

BULLY FOR YOU! (Slang.)—An Americanism signifying high commendation or cause for triumph in the person commended.

Gaelic.—*Buadhail* (*d* silent), victorious, triumphant; *buadhalachd*, triumph, ascendancy, superiority, mastery.

BULWARK.—A defence, a mound of earth; and, in later times, a brick or stone rampart encircling a town.

BOULEVARD (French). — A street formed upon a previous rampart or fortification, and encircling a town, or the nucleus of a town.

Espagnol, *baluarte*, Italien, *baluardo*, de l'Allemand *bollwerk*, défense, fortification; *werk*, ouvrage, et *bollen*, lancer, à cause des engins dont étaient armés les boulevards; ou beaucoup plutôt, de *bohle*, ais, planche.—LITTRÉ.

Bulwark, a defence originally made of the *boles* or trunks of trees; French, by corruption, *boulevart*, *boulevard*, primarily the ramparts of a town.—WEDGWOOD.

Gaelic.—*Buil*, complete; *uir*, *uireach*, mould, earth; a mound or artificial hillock of earth; whence *builuireach*, a complete wall or mound of earth, as a fortification or means of defence.

BUM.—The bottom, the posterior.

BUM-BOAT.—A broad-bottomed boat.

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From the Belgian *bomme*, a cover for a vessel. A noted author draws it from the Belgian *bodem*, the fundament.—*Gazophylacium Anglicanum*.

From the Dutch *bomme*, the part on which we sit.—JOHNSON.

This word was in common use with the Elizabethan writers, and with those of the century following.—WRIGHT'S *Provincial Dictionary*.

Who like so many inanimate statues sat cross-legged, and joined their *bumms* to the ground, their backs to the wall, their eyes to a constant object, not daring to speak to one another.—*Herbert's Travels*, 1638. *Ibid.*

From the Gaelic and Irish *bun*, and Danish *bund*, the bottom, the buttocks.—WORCESTER.

Gaelic.—*Bun*, the bottom or foundation of anything, also the root; *bun na craoibh*, the root or bottom of the tree; *bun na beinne*, the bottom of the mountain. The word also signifies "confidence" and "dependence" resulting from a firm foundation or faith or reliance; *bunag*, *bunach*, a short, stout, stumpy person; having a large seat or bodily foundation; *bunadas*, foundation; *bunalteach*, firmly fixed in one place, stationary, not to be removed.

BUMBAILIFF.—A vulgar term for a sheriff's officer. See BAILIFF.

Some say this term is derived from the proximity which this gentleman generally maintains to his victims. Blackstone says it is a corruption of *bound-bailiff*.—*Slang Dictionary*.

From the notion of a humming, droning, or dunning noise, the term *bum* is applied to dunning a person for a debt. The ordinary explanation of a *bound-bailiff* is a mere guess. No one ever saw the word in that shape.—WEDGWOOD.

Gaelic.—*Beum*, a blow, a calamity or misfortune; hence the bailiff who seizes one's goods or person in the last extremity; the bailiff of the final misfortune or stroke.

BUMPER.—A full glass, a goblet.

Many attempts have been made to trace the origin of this word. Some have derived it from a supposed habit in pre-protestant times, of drinking in a full glass to the health of the *bon père*, *i. e.* the Pope; others have derived it from "bump," a protuberance, because in a "bumper" the liquor swells or protrudes over the brim. The word does not occur in Dictionaries prior to Johnson. A hitherto unsuspected derivation is supplied in the

Gaelic.—*Bun*, the bottom; *barr*, the top.

If *bun* be for euphony changed into *bum*, we have *bum-barr* or *bum-parr* (*b* and *p* being alike in sound), or full from the bottom to the top, which is the true meaning of the word. There is no record that it ever was the fashion to drink *au bon père* to the health of the Pope either in France or in England; and there is no other instance, if this be one, in which the English have borrowed a drinking phrase from the French. A "bumper house," in theatrical parlance, is a house full from the bottom to the top, from the pit to the gallery, which accords with the Gaelic etymology.

BUMPKIN.—A term of contempt for an ignorant or stupid peasant or farm-labourer.

BUMKIN (Nautical).—A short boom or beam of timber, projecting from each bow of a ship.

Probably from *bump*, one who does things in a clumsy, awkward manner.—WEDGWOOD.

Gaelic.—*Bun* or *bum*, the bottom, the breech, the fundament; *cean*, the head; whence a term of contempt for a stupid head, a head without more expression than the breech.

BUMPTIOUS (Slang). — Insolent, saucy, quarrelsome, vainglorious.

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Gaelic.—*Buamastair, buamasdair,* a vain boaster, a quarrelsome blockhead; *buamasdaireachd,* vain boasting, bumptiousness.

BUNGLE.—To spoil by bad management or clumsy handling.

BUNGLER.—A bad workman, or performer.

Welsh, *bwngler,* query *bon y gler,* the last or lowest of the profession. — DAVIES, JOHNSON.

Icelandic *böngun,* rude art; Old Swedish *bunga, banga,* to strike.—CHAMBERS.

Gaelic.—*Buin,* to touch, to meddle; *buintinn,* the act of meddling, or of interference with that which one does not understand; consequently to bungle.

BUNION, BUNYON.—A callosity on the great toe.

Greek βουνος, a hill, a heap.—WORCESTER.

Gaelic.—*Bun,* a root or stump; *bunan,* a little root or stump.

BUNNY.—A familiar name for a rabbit, like *puss* or *pussie* for a cat.

Bun, the tail of a hare, Northern English. —WRIGHT'S *Provincial Dictionary.*

Gaelic.—*Bunag,* a stumpy tail.

BUOSO (Italian Slang).—Wine, drink.

This word is of the same origin as the Lowland Scotch and Old English *bouze,* corrupted in modern times into *booze,* and is from the

Gaelic.—*Bus,* the mouth, and thence, drink, which is put into the mouth; See BOUSE.

BUOY.—A floating cask or barrel, kept in its place by a weight at the bottom of the water, to which is attached a chain. A buoy serves to point out shallow water to passing vessels.

Johnson derives the word from the French *boué,* or *boye,* and the Spanish *boya.* There are no such words as *boué* or *boye* in the Dictionary of the French Academy, 1718, although *bouée* appears in some French Dictionaries of the present century. Mr. Wedgwood throws no light on the etymology. The derivation seems to be the

Gaelic.—*Buidhe* (*dh* silent), yellow, the usual colour with which these floating casks were painted in the ports of the German Ocean and the North Channel.

BUR.—A prickle, a small thorn.

The French *bourre,* the prickly head of the burdock.—JOHNSON.

The prickly seed-case or head of certain plants which stick to clothes like a flock of wool; French, *bourre,* flocks of wool; Italian, *borra,* any kind of stuffing.—CHAMBERS.

Gaelic.—*Bior,* a thorn, a prickle, a spit, a pin; to prick, to goad; *biorach,* pointed, piercing, prickly; *bioraich,* to sharpen at the point; *bioranach,* abounding in prickles.

BURDEN.—Of a song, originally the bass or accompaniment to the treble. French, *bourdon,* the buzz or hum of a bee; *bourdonner,* to buzz.

The word has no connexion with burthen or burden, a load; as if the burthen of a song was the sentiment with which the song was loaded.

Full loud he sang, Come hither, love, to me!
This sumpnour bare to him a stiff *burdoun*
Was never trumpe of half so great a soun.
CHAUCER.

Bourdon is the French for *drone* and *foot; undersong* and *burden* mean the same thing, although *burden* was afterwards used in the sense of ditty, or any line often recurring in a song.—CHAPPELL'S *Popular Music of the Olden Time.*

Gaelic.—*Burd,* a hum, a buzz, the drone of the bagpipe; *burdan,* a humming noise; whence, metaphorically, an under-current of sentiment running through and accompanying a song.

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BUREAU (French).—An office or place for the transaction of business; also a cabinet for the preservation of papers and correspondence.

There is much doubt as to the origin of this word; but bearing in mind that "trade," "pecuniary," "merchant," are all derived from the early civilization of mankind, when the exchange of pastoral for agricultural produce formed the only commerce; it is not difficult to trace this also to a commercial source. When men had cattle to sell or barter, the place where the sale or barter was effected, and the business transacted, derived its name from the

Gaelic.—*Buar*, cattle; *buar-aite*, the place, inclosure, or fold of the cattle; whence, by corruption, *bureau*, a place for the business of cattle-dealers.

BURGANET, BURGONET or BARGANT.—A kind of defensive head-dress or helmet.

> And that I'll write upon thy *burgonet*.
> SHAKSPEARE, *Henry VI.* Part II.
>
> Upon his head his glittering *burganet*.
> SPENSER, *Faerie Queene*.
>
> They rode . . . with *burgant*, to resist the stroke of the battle-axe. GREENE'S *Quip*.—NARES.

Gaelic.—*Beur*, a point, a pinnacle; *cean-eudach*, a head-dress; whence *beur-cean-eudach*, *i. e.* "burgonet," a high pointed head-dress, a helmet.

BURGEON (French *bourgeonner*).—To sprout, to blossom, to swell. See BURLY.

Gaelic.—*Borr*, to swell, to grow big or proud.

BURGLARY.—The crime of forcible entry into a house at night for the purpose of committing a robbery.

BURGLAR.—One who commits a burglary.

The Americans have recently coined the word "burgle," to commit a burglary. The Teutonic for the English "burglar" is the compound word *nacht-einbruchsdieb*, *i. e.* a thief who breaks in by night; and the French render "burglary" by *vol de maison avec effraction*. The current etymology points to the Latin *burgus*, a town, and *latrocinium*, a robbery, and to the French *bourg*, a town or castle, and *larron*, a thief, as the roots of the word. The law books do not strictly confine the word to housebreaking. Burrill quoted in Worcester, says, "its radical meaning is the breaking into, with a view to robbery, *of any fenced or enclosed place*, as distinguished from the open country." If the word were really from a Latin root, it would most probably have been adopted by some of the Latin nations, and not been confined, as it is, exclusively to the English. Notwithstanding the ingenuity of the derivation, it is probable that all the philologists who have adopted it, have been misled, and that its true source dates from the Keltic period, and from a time when there were few or no towns or *bourgs* to plunder, and that the word is from the

Gaelic.—*Buar*, cattle; *glac*, to seize, to snatch, to lift; whence *buar-glac*, the lifting or seizure of cattle (from an enclosed place); *glacair*, a seizer, a robber, a thief; whence *buar-glacair*, a cattle-thief or "burglar."

Kymric.—*Buarth*, a cattle-yard, or fold.

The derivation from *buraich*, to dig a burrow, and *lar*, the ground, suggesting the idea of breaking into a place by

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undermining it, is possible, but not so probable as that from *buar-glacair*.

BURGULLION.—"Supposed," says Nares, "to mean a bully or braggadocio."

Who was Bobadil here, your Captain? that rogue, that foist, that fencing *burgullion*.—BEN JONSON, *Every Man in his Humour*.

Gaelic.—*Borb*, turbulent wild; *gille*, a boy, lad, youth.

BURLESQUE.—A ridiculous imitation of a serious work.

Probably a modification of the root which gave the Old English *bourd*, a jest. Italian, *burlare*, to jest, to ridicule.—WEDGWOOD.

Gaelic.—*Buir*, to roar, to bellow, to laugh loudly; *buirleadh*, language of ridicule, creative of boisterous laughter; *buirte*, a jest, a taunt, a jibe. Scottish, *bourd*.

BURLY.—Big, strong.

BOREAS.—The North wind, a strong wind.

BORA (Italian).—A strong wind.

BIR (Lowland Scotch).—Strength.

BURLY ENGLISHMAN.—A stout, strong Englishman; one not too polished or refined, but big, honest, and genuine.

Burly is probably from *boor-like*. Sir Thomas More writes *boorely*, from *boor-like*.—WORCESTER.

Boor is a Gaelic word that has crept into our common colloquial language, and there is nothing more common than for a person to say he will do anything with all his *boor* or *bir*, i. e. with all his strength.—TOLAND'S *History of the Druids*.

Johnson defines "burly" as blustering, falsely great. Ash (1785), says the word is of uncertain derivation, and renders it "tumid, bulky." Bailey (1731), derives it either from "boor-like," or the Teutonic *gebuhrlich*, comely, and defines it as "big, heavy, gross." The compiler of *Gazophylacium Anglicanum* (1689), is in favour of "boor-like" as the original word, and says it means "one who hath a big, plump body." He also endeavours to reconcile "boor-like" with the German *gebuhrlich*, for the reason (perhaps he was fat himself) "that fat men are generally the most comely." Mr. Wedgwood refers the word to the French *burgeon*, to bud forth, and thinks its primary origin, "as of so many others signifying swelling, is an imitation of the sound of bubbling water, preserved in the Gaelic *bururus*, a purling sound or gurgling."

Gaelic.—*Borr*, great, noble, splendid, strong, majestic; *borrail*, swaggering, haughty, proud; *borrghanta*, swollen, pompous, turgid.

The Lowland Scotch word *buirdly* is of the same origin; Burns speaks of "*buirdly* chiels and bonnie lasses."

BURN (Lowland Scotch).—A small stream, a brook, a rivulet.

BOURNE.—A bound, a boundary, a limit; also a brook or watercourse that often formed the boundary of a farm or estate.

Gaelic.—*Bùrn*, water, fresh water; *bùrnach*, watery.

Ni bùrn salach lamhar glan, Foul water will make a clean hand.—*Gaelic Proverb*.

BURROW.—To dig under the earth.

The same word with *burgh*, *borough*; from the Anglo-Saxon *beorgan*, to protect, shelter, fortify, save; Dutch, *berge*, to hide. A rabbit *burrow* is the hole which the animal digs for its protection.—WEDGWOOD.

The true root is the

Gaelic.—*Buraich*, to dig; whence bury: the idea of protection and hiding

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is involved, and points back to the far distant ages, when men constructed their dwellings under, and not above the ground. From the same root with the aspirate *bhuraich* (*vuraich*) comes the word "warren," a rabbit-warren.

BURY.—To inter.

The root of this word is found in the idea of a dwelling-place, a home, a city, in which form it still exists in Bury St. Edmunds, Aldermanbury, Canterbury, and other words. To "bury" a body is therefore to place it in its long last home. The rabbit "burrows" in the ground, *i. e.* makes itself a home or city in the ground. English philologists from Johnson, the worst of them, to Wedgwood, the best, prefer to derive the word from the Anglo-Saxon *beorgan*, to preserve, protect, keep.

Gaelic.—*Bùraich*, to dig, to delve, to inter; *bùraiche*, a delver, a grave-digger; *burach*, a searching or turning up of the earth.

BUSHEL.—A measure of corn, vegetables, coal, &c.

Literally a little box.—CHAMBERS.

Gaelic.—*Bus*, a mouth; *iall*, a thong, *i. e.* a sack tied up at the mouth with a thong or string.

BUSK (Lowland Scotch).—To adorn, to prepare, to dress, to make ready.

Gaelic.—*Busg*, dress, adorn; *busgadh*, dressing, adorning; a head-dress; *busgainn*, to decorate, to prepare, to dress.

BUSS (Vulgar).—A kiss; to kiss.

From the Belgian *boesen*, French *baiser*, Italian *baciare*, to kiss; all from the Latin. —*Gazophylacium Anglicanum.*

Gaelic.—*Bus*, a mouth; whence to touch with the lips, to kiss; *busag*, a loud kiss, with a smacking noise; *busaire*, a man with blubber lips.

BUSY.—Active, lively, occupied with physical or mental work.

From the Anglo-Saxon *biseg*, *bisgung*, occupation, business; French *besogne*, business. The word is referred by Diefenbach to the Gothic *anabuidam*, to enjoin (*entbreten*), whence *anabusus*, command, commission.—WEDGWOOD.

From the Anglo-Saxon *bysig*, perhaps connected with *bid*, to order.—CHAMBERS.

Gaelic.—*Beo*, alive; *beosach*, active, lively.

BUTT.—To strike or push with the head, as goats, deer, and other animals.

Gaelic.—*Butadh*, a push, a thrust, a shove.

BY AND BY.—Quickly, immediately, very soon.

A corruption and duplication of the

Gaelic.—*Béo*, quick! lively!

BYE! BYE!—An abbreviation and partial reduplication of "good-bye." Also a nurse's or mother's exclamation to children when lulling them to sleep.

The exclamation has not been admitted into the earlier or later Dictionaries, from Bailey, Ash, and Johnson, to Todd, Latham, Richardson, Wedgwood, Worcester, Webster, &c. It is probably from the

Gaelic.—*Bàigh*, kindness, goodness, benignity (See GOOD-BYE); an adjuration to a good and beloved child to go to sleep; *bàigh! bàigh! mo lenabh*, bye! bye! my child.

BYRE (Lowland Scotch).—A cow-house, a place of shelter for cattle.

BARN, BARTH.—A place of deposit

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for farm produce, or of shelter for cattle.

Gaelic.—*Buar*, cattle; *buarach*, a shackle for the hind legs of cows, to prevent them kicking when being milked.

Kymric.—*Buarth*, a cattle yard or fold; *buartho*, to fold cattle.

C.

CA' ME, AND I'LL CA' THEE.—A proverbial phrase equivalent to "Do me a good turn, and I'll do you another."

This was the English form, as may be seen in its frequent use by the Elizabethan Dramatists, as quoted by Nares. The Scottish form, though also used in England was "Claw me, and I'll claw you," *i. e.* "Praise me, and I'll praise you," from the Gaelic *cliù*, praise. The phrase was sometimes varied to "ca' and cob."

In Kelly's *Scottish Proverbs*, "*Kae* me, and I'll *kae* thee," has the marginal explanation. *Kae*, invite; spoken when great people invite and feast one another and neglect the poor.—NARES.

If you'll be so kind as to *ca'* me one good turn, I'll be so courteous as to *cob* you another. —FORD, *The Witch of Edmonton.*

Gaelic. — *Cabhair*, *cobhair* (pronounced *ca-air* and *co-air*), to help, to assist; whence "Ca' me, and I'll ca' thee," meaning, "Help me, and I'll help you."

CABBAGE (Slang).—To steal; originally and still applied to tailors and milliners, who are said to cut off for their own use pieces of the cloth, silk, or other materials entrusted to them to be made up.

Termed by Johnson a cant word, but adopted by later lexicographers as a respectable term. Said to have been first used by Arbuthnot.—*Slang Dictionary.*

Gaelic.—*Cabaich*, to notch, to indent, to make square or blunt by cutting off the end of anything.

CABE, CABOT (French Slang).—A snarling, ill-natured dog, that shows its teeth on the slightest provocation.

Cabe-chien, corruption de *clabaud*, qui avait la même signification et qui a donné naissance au mot *clabauder*, aboyer.—MICHEL, *Dictionnaire d'Argot.*

Gaelic.—*Cab*, a large mouth ill set with teeth; *cabach*, ugly mouthed.

CACKLE.—The sound made by poultry to express activity or alarm; applied metaphorically to the gossip of women.

Gaelic.—*Gac*, to cackle as a hen; *gacail*, cackling; *gacan*, *gagan*, noisy speech; *gagail*, stammering, spluttering, lisping.

CAD (Slang).—A vulgar person.

Apparently from *cadger*, the old cant term for a man. The exclusives at the English Universities apply the term *cad* to all non-members.—*Slang Dictionary.*

The well-known story of Beau Brummel, who asked a nobleman to whom the Prince Regent (George IV.) was speaking, "Who's your fat *friend?*" suggests the sense in which the Gaelic word came to be applied in English.

Gaelic.—*Cad* (obsolete), a friend; *cadach*, *cadas*, friendship, affinity.

CADASTRE.—A register of lands and tenantry.

CADASTRAL. — Relating to landed property; a public register.

CADASTRE (French).—The rank and

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file or full number of a regiment or an army.

CATASTRO (Italian).—The rent-roll of a manor or landed estate; a public registry.

There is no etymon of this word in the Teutonic or Latin sources of the modern European tongues. It appears to have sprung from the habit of the chiefs in the primitive ages of numbering or otherwise registering their retainers, before going, as the American Indians say, on "the war path," and to be traceable to the

Gaelic.—*Cath*, war, battle; *astair*, a journey, an expedition; whence *cath-astair*, a warlike expedition. The meaning may have been afterwards extended to a register of the persons of which the expedition was composed.

CADE.—A pet lamb, one that is brought up by hand; a petted child, unduly indulged.

The designation seems taken from the troublesome boldness and want of respect for man of the petted animal; Old Norse, *kätr*, joyous; Swedish dialect, *kät*, frisky; Danish, *kaad*, frolicsome.—WEDGWOOD.

Gaelic.—*Cead*, leave, permission, license, favour; *ceadach*, forward, licentious, presuming on favour.

CADE, JACK.—The name given to the popular leader in the reign of Henry VI., who called himself John Mortimer, and who took it upon himself to redress by force of arms the grievances of the people. He was sometimes called in Saxon parlance "John Amend-All," but his Keltic appellation was "Cade."

The word *cade*, corrupted into keg, meant a barrel, as in the phrase "a *cade* of herrings."—NARES.

Cade. We. John *Cade*, so termed of our supposed father.

Dick. Or rather of stealing a *cade* of herrings.

Henry VI., Part II.

But "cade" in this sense, as Nares asserts, is derived from the Latin *cadus*, a measure of eighteen gallons. The true derivation of the word appears to be the

Gaelic.—*Cead* (*cade*), leave, permission, liberty. The name of "Cade" was probably applied by the Commons of Kent to their favourite leader, because he was for the liberty of the Commons.

CADGE.—To beg or steal by the way; whence a cadger, a tramp or vagrant.

Cadging, begging with an eye to pilfering when opportunity occurs.—*Slang Dictionary*.

Gaelic.—*Gaid* (*gadj* or *cadj*), to steal (more often but less properly spelled *goid*.—M'Alpine's *Gaelic Dictionary*).

CADNAT.—"A word," says Nares, "to be found in the *Perfect School of Instruction*," 1682.

A sort of state covering for princes, dukes, or peers, at a great dinner.

Gaelic.—*Cadha* (*ca-ha*), a porch or entry; *deithneas* (*dei-nas*), *deithneasachd*, haste, speed; whence a porch or entry, made hastily in honour of a great personage, like a triumphal arch in modern times.

CAGG (Slang).—To abstain from liquor for a certain time.

A military term used by the private soldiers signifying a solemn vow or resolution not to get drunk for a certain time; or as the term is, not till their *cagg* is out, which vow is commonly observed with strictness, viz.:—"I have *cagged* myself for six months. Excuse me this time and I will *cagg* for a year." This term is also used in the same sense among the common people in Scotland where it is performed with divers ceremonies.—GROSE'S *Classical Dictionary of the Vulgar Tongue*.

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Gaelic.—*Cagail*, to save, to spare, to refrain, to economize; *cagailt*, frugality, parsimony; *cagallach*, miserly, sparing, economical; *caoch*, empty, blind; *caochag*, a blind nut, a nut without a kernel.

CAG-MAG.—Slanderous whisperings among women, the tittle-tattle of servants (Slang). This word is sometimes used for bad food, odds and ends of victuals unfit to eat.

Cag, to irritate, to affront, to anger.—*Slang Dictionary.*

Cag-mag, to quarrel and use slanderous words; a Worcestershire word.—HALLIWELL.

Gaelic.—*Cag*, to whisper; *cagaire*, a whisperer; *mag*, to mock, to deride; whence *cag-mag*, to mock and slander secretly or in whispers.

CAIN-COLOURED.—Light-coloured.

He hath but a little wee face with a yellow beard, a *Cain-coloured* beard.—*Merry Wives of Windsor.*

Yellow or red, a colour of hair, which, being esteemed a deformity, was by common consent attributed to *Cain* and Judas.—NARES.

In the old tapestries and pictures, Cain and Judas were generally represented with yellowish red beards. This conceit was frequently alluded to in early books.

And let their beards be of Judas his own colour.—*The Spanish Tragedy.*

I ever thought by his red beard he'd prove a Judas.—*The Insatiate Countess.*

Red hair in men was considered the proof of a bad disposition, as when Dryden described Jacob Tonson, the bookseller, as a fellow "with two left legs and Judas-coloured hair." "Cain," however, signifying a shade of colour is not derived from the name of the first murderer, but from the

Gaelic.—*Cain*, light-coloured, of a yellow nearly approaching to white; *cu cain*, a white or light coloured dog; *caineab*, canvas or hemp, from its colour; a cain-coloured beard, a hemp or canvas-coloured beard.

CAIRD (Lowland Scotch).—A travelling tinker, a gipsy.

Gaelic.—*Ceard*, a smith, an artificer, a workman; *ceardaich*, a forge, a smithy, a blacksmith's shop.

CAITIFF.—A term of personal contempt, a mean scoundrel, a despicable villain.

Originally a captive. Italian, *cattivo*, Latin, *captivus*, *capio*, to take.—CHAMBERS.

The Italian *cattivo* signifies bad, and is akin to the French *chétif*, poor, puny, miserable. The true root is the

Gaelic.—*Caìth*, to waste, to squander, exhaust, throw away recklessly; *caìtheach*, an idle spendthrift, a prodigal; *caìtheamh*, reckless prodigality, waste.

CAJOLE.—To wheedle, to coax, to gain over by fair words. French, *cajoler, cajolerie, cajoleur.*

An upstart word from the French *cageoler*, or *cajoler*, Italian *gazzolare*, and these from the Latin *graculus*, a jackdaw.—*Gazophylacium Anglicanum.*

A low word from the French *cajeoler*.—ASH, 1775.

Originally to lure into a *cage*, like a bird.—CHAMBERS.

French *cajeoler*, *caioler*, to prattle or jangle, like a jay in a cage.—COTGRAVE.

The reference to the word cage hinted at by Cotgrave is probably delusive. It is more likely a word formed like *cackle*, *gabble*, *gaggle*, directly representing the chattering cry of birds.—WEDGWOOD.

Gaelic.—*Cad*, a friend; *deòl*, (*d* pronounced as *j*), to suck; *deòthal*, *deòghail*, sucking, in these words the *t* and *g* are aspirated and therefore silent. If the Gaelic derivation *cad-*

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deòl (pronounced *cad-jeòl*) be correct, the French and English "cajole" would signify to suck, or gain something from a friend, by means of fair words and flattering entreaties.

CALAMITY.—Misfortune, loss, hurt, detriment.

Cado, cadamitas, calamitas, an affliction that has befallen any man. It was also by the Latins used in the sense of *calamus*, a reed or cane, and then *calamitas* signified the lodging or laying of corn by reason of heavy winds, rain, hail, &c. . . . According to Lord Bacon *calamitas* is first derived from *calamus*, which signifies straw; and since *calamitas* is in the next place used to signify that disorder by which corn cannot be got out of the stalk, it would be better to derive our word immediately from καλαμος, *calamus*, a straw pipe or reed.—LEMON'S *English Etymology*.

Gaelic.—*Call*, loss, hurt, privation; *calldach*, losing; *calldachd*, loss, damage; *meud*, greatness, bulk; whence *calla-meud*, a great hurt or loss, a calamity.

CALÉ (French Argot or Slang).—To say of a man that he is *calé*, means that he is rich, well-to-do, comfortable — equivalent to the English slang "warm."

Ce mot, que je derive de *calle*, espèce de coiffure, est synonyme de *coiffé*, qui figure dans une expression proverbiale, dont le sens est le même.

Sainte Migorce! nous sommes nées coiffées!—*La Comedie des Proverbes. Dictionnaire d'Argot*, MICHEL.

The French *calé* signifies a flat cap worn by servants, and also a livery. Perhaps the true root of the word should be sought in the

Gaelic.—*Cal*, to get into harbour; *calaidh*, safe in harbour; whence, metaphorically, in the harbour of riches.

CALENTURE.—A disease of sailors long at sea, who behold visions of the earth and trees, and throw themselves into the water, thinking it dry land.

Spanish *calentura*, a fever; *calentar*, to heat; Latin, *calidus*, hot.—WEDGWOOD.

Gaelic.—*Cealg*, deceive, allure; *cealgadh*, alluring, enticing; deception; *an*, the; *tir*, land; whence *cealgadh-an-tir* (*quasi* with the omission of the gutturals, *cal-an-tir*), a deception of the land.

CALF.—The fleshy hind-part or muscle of the leg.

Most of the lexicographers, from the author of *Gazophylacium Anglicanum* downwards to Johnson and later writers, are content to trace the etymology of "calf," the young of the bovine species, from Teutonic sources, and to place the "calf" of the leg under the same heading, implying thereby a co-related etymology. From the Teutonic *kalb* comes "calf," a young bull or cow, says the *Gazophylacium*, hence the "calf" of the leg. From this glaring specimen of the *lucus à non lucendo*, a study of Gaelic might have saved the writer.

From the Gaelic *calpa*, *calba*, or *colpa na coise*, the *calf* of the leg. The primary meaning of the word seems simply a lump; *calp is riadh*, principal (or lump) and interest. —WEDGWOOD.

Gaelic.—*Calp*, the flesh of the hinder part of the leg, the "calf."

CALF.—The young of the bovine species, German, *kalb*.

Gaelic.—*Dhamh* (*dh* pronounced like the Greek χ, the *mh* like *f* or *v*), *i. e. caff*, with the *c* guttural.

CALF OF MAN.—A projecting headland in the Isle of Man.

This word has been assumed to be

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a pun upon the limbs of "Man," the English name of the island of Mona (from *Monadh*, the mountain). As the heraldic symbol of the island is composed of three legs, it was taken for granted, that as a leg had a calf, the "Calf of Man" was somehow or other derived from this anatomical idea. The true root is the

Gaelic.—*Calbh* (*calv*), a headland, a cape; whence the "Calf of Man," the headland or cape of the Isle of Man.

CALID.—From the Latin *calidus*, hot, warm.

CALORIC.—Heat.

CALDRON.—A vessel for heating water.

Gaelic.—*Cal*, to burn (obsolete).

CALIVER.—A gun, a musket.

Skinner and others derive it from *calibre*, which means only the bore or diameter of a piece. Its derivation is not yet made out.—NARES.

Gaelic.—*Call*, destruction, loss; *oibrich*, work, labour; whence *call-oibrich*, a "caliver," that works destruction.

CALK, CAWK.—To fill up the seams between the planks of the deck of a ship with oakum.

Gaelic.—*Calc*, to ram, drive, push in; *calcaich*, to cram, drive, fill in a seam by pressure of an exterior substance, such as oakum.

CALLANT (Lowland Scotch).—A youth.

GALLANT.—Attentive to the ladies, brave, polite.

GALLANTRY.—Courage, politeness, attention to the ladies.

Gallant, see *Gala*. *Gala*, show, splendour, festivity. French, *gala*, show; Italian, *gala*, finery; Anglo-Saxon, *gal*, merry; Old German, *geil*, proud.—CHAMBERS.

Gaelic.—*Gille*, a youth; *galan*, a youth, a sapling.

CALLE (Spanish).—A street, a lane.

Gaelic.—*Cala*, a street, a quay, a landing-place, a haven, a port; *caol*, narrow.

CALLER (Lowland Scotch).—Fresh, pure, in a natural state.

"Caller herring," "caller haddies," and "caller 'oo," are well-known street cries of the Newhaven fishwomen in Edinburgh. The word occurs in the beautiful song, "There's nae luck about the house."

Sae sweet his voice, sae smooth his tongue,
His breath's like *caller* air,
His very foot has music in't
When he gaes up the stair.

Jamieson, who erroneously derives the word from the Iceland *kalldur*, cold, gives four meanings, "cool," "fresh," "the temperament of the body which indicates health, as opposed to hot and feverish," and "the plump and rosy appearance of health, as opposed to a sickly look." The root is the

Gaelic.—*Cail*, disposition, temper, strength, life, vitality, constitution, look, appearance, quality; *caileachd*, natural endowments, genius, energy, ability; *caileachdach*, having natural endowments, accomplished, possessed of genius and ability, or high qualities. The Latin *qualitas* is probably from the same root.

CALLET (Obsolete).—A vulgar, violent, or unchaste woman.

A beggar in his drink could not have laid such terms upon his *callet*.—SHAKSPEARE, *Othello*.

A *callet* of boundless tongue.
SHAKSPEARE, *Winter's Tale*.

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A *calat* of lude demeanour.—CHAUCER.

From the French *caillette*, femme frivole et babillarde. Probably an unmeasured use of the tongue is the leading idea. Northern English, *callet*, to rail or scold.—WEDGWOOD, 1871.

Gaelic.—*Caile*, a vulgar girl, a quean, a hussy; *caileag*, a little girl, a lass.

CALLOW.—Unfledged, destitute of feathers.

CALVUS (Latin).—Bald, without hair on the head.

That it shall supply wings to the human soul in its *callow* efforts at upward flight.—MR. GLADSTONE *on Ritualism*.

Latin, *calvus*, bald; Anglo-Saxon, *calo*, *calun*; Dutch, *kael*, *kaluwe*, bald.—WEDGWOOD.

Gaelic.—*Call*, loss, privation, destitution; *caill*, to lose, or suffer loss; *cailleanach*, one who suffers a loss; *calbh*, bald.

CALLYMOOCHER (Obsolete).—A term of reproach, "which," says Nares, "requires explanation."

I do, thou upstart *callymoocher*, I do!
'Tis well known to the parish, I have been
Twice ale-conner. *Mayor of Quinborough*.
NARES.

Gaelic.—*Cailleach*, a coward; *muc*, a pig; *muiceanach*, a mean person, a swine, a pig; whence "callymoocher," a cowardly pig.

CALM.—Still, quiet, not disturbed or excited, mentally or physically.

Italian and Spanish, *calma*; French, *calme*, absence of wind, quiet. The primitive meaning of the word seems to be *heat*. The origin is the Greek καυμα, from καιω, to burn. The word was also written *cawme* in Old English.—WEDGWOOD.

Espagnol, Portugais et Italien, *calma*; Hollandais, *kalm*; Anglais, *calm*; origine inconnue.—LITTRÉ.

This word is not traceable either to the Teutonic or Latin sources of the language. Though immediately derived from the French *calme*, its root is to be found in the

Gaelic.—*Calm*, *calma*, brave, cool, calm, collected, resolute and strong; *calmadas*, cool courage, calmness and self-possession in difficulty.

CAM or KAM.—Crooked. The river *Cam*, the crooked river.

One of the few genuine Celtic elements in English.—LATHAM.

Sicinius. This is clean *kam*.
Brutus. Merely awry.
Coriolanus.

Clean *kam*, equivalent to rigmarole, rhodomontade.—STAUNTON'S *Shakspeare*.

Gaelic.—*Cam*, *gam*, crooked; whence the modern slang "a game leg," *i.e.* "a *cam* or crooked leg;" and "gammon" or "cammon," a piece of deception, a story that is not straight, but that has a lie or a crook in it.

CAMEL.—A well known African and Asiatic animal, used to bear riders or other burdens.

Literally, the *bearer*; Anglo-Saxon, *camell*; Old French, *camel*; Latin, *camelos*; Greek, καμηλος; Hebrew, *gamal*; probably from the Arabic *chamal*, to bear.—CHAMBERS.

Gaelic.—*Ceum*, a step, a pace; *ceumail*, stately in gait, walking slowly and sedately.

CAMSCHAUCLED (Lowland Scotch).—Said of a person who walks lamely, clumsily, and awkwardly.

Gaelic.—*Cam*, crooked; *seach* (*shach*), a sprain of the joint.

CAMSTAIRY, CAMSTERIE (Lowland Scotch).—Obstinate, quarrelsome, not to be convinced by argument.

Gaelic, *comh-stir*, striving together; or German *kampf*, battle, and *starrig*, stiff.—JAMIESON.

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Gaelic.—*Cam*, crooked, perverse; *stairich*, noise; *stairirach*, a great noise; *straighlich*, noise, clash, uproar.

CANCER.—A schirrous, livid tumor.

CANKER.—To corrode; a disease in trees and shrubs.

CANKERED.—Venomous, malignant.

Cancer is so named from the resemblance of the large blue veins around a *cancer* on the breast to the claws of a crab.—DUNGLISON.

Gaelic.—*Cangaruich*, to vex, irritate, inflame, incense.

CANDID.—Free-spoken, clear.

CANDIDATE.—An applicant for an office, so called because it was the custom at Rome for persons who wished to serve the state, and appealed to the suffrage of their fellow citizens, to appear in white robes; from *candidus*, white, and *candeo*, to shine.

Gaelic.—*Can*, white; *diadhaidh*, godly, pure-minded.

CANER (French Slang).—To ease nature, *Aller à la selle*.

Gaelic.—*Cain*, tribute; whence *caner*, to pay tribute to nature and necessity.

CANNIE (Lowland Scotch).—Cautious, prudent, fair-dealing, fair-spoken, fortunate; applied to one who knows what he is about in all the affairs of life, in buying and selling, and the general management of himself and others. "A *cannie* Scot" is a proverbial phrase in England.

Gaelic.—*Ceannaich*, to buy; thence to know how to buy; *fear ceannaichaidh*, a man who buys, a buyer; *ceannaiche*, a merchant, a buyer; *ceannaichte*, bought.

CANON.—An ecclesiastical rule or precept; a priest attached to a cathedral, who takes part in the choral service.

From Greek κανη, κανναι, a cane, was formed κανων, a straight rod, a ruler, and, metaphorically, a rule, a standard of excellence. Hence Latin *canon* was used by the ecclesiastical writers for a tried or authorized list or roll. Again we have *canonicus*, regular, the canons or regular clergy of a cathedral.—WEDGWOOD.

Gaelic.—*Can*, to sing; *fon*, a tune; whence *can-fhonn* (*f* silent, *can-honn*), a song, a precept.

In the times of bardism all maxims, whether political, moral, or religious, were delivered and promulgated in verse.—ARMSTRONG'S *Gaelic Dictionary*.

CANOPY.—A curtain or other ornamental drapery over a bed or a throne, or carried in state ceremonials and processions over the head of a distinguished personage.

The poets speak of "the *canopy* of heaven." The Germans call a "canopy" a *prachthimmel*, or "adorning heaven," and sometimes use the word *baldacchin*, from the Italian *baldacchino*. The French have *canapé*, a certain kind of couch or sofa, which was originally provided with drapery. The word was probably adopted into English from the Keltic-French. The author of *Gazophylacium Anglicanum* derived it from the Greek κωνωπος, a gnat, fly, or mosquito, because a net or "canopy" was spread over the heads of sleepers to keep off the flies. "With us," he added, "it is set up over princes' heads for a badge of imperial power." This etymology was adopted in the eighteenth century by Bailey, Ash, and others, and in the nineteenth has found acceptance with Wedgwood, Donald, Stor-

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month and other lexicographers. Johnson derived it from the Low Latin *conopeum*, a covering spread over the head, but made no mention of the gnats or mosquitoes. As the word is peculiar to France and Great Britain, where the sore affliction of mosquitoes is happily unknown, it is not probable that the word has any connexion with those insects, or with their name in the Greek language. The root is clearly Keltic and traceable to the

Gaelic.—*Ceann* the head; *beart*, an engine, a loom, a frame, a bundle, a truss; clothing, covering; whence *ceanna-bheart* (*reart*), a head-covering, a framework, held over the head with drapery, a "canopy." McLeod and Armstrong in their Gaelic Dictionaries, both have *ceann-bhrat*, a head-cloth, a "canopy."

CANT.—The secret language of vagrants and gipsies; also the language of hypocrisy, or the peculiar morality and talk of a profession or business.

CANTIE (Lowland Scotch).—Talkative and cheerful.

Philologists were long at a loss to account for this word. It is only recently that even a glimmer of the truth as regards it has been found. In its modern acceptation the word signifies in the first place, the secret or vulgar language of vagrants, thieves, and gipsies; and in the second, the language of hypocrisy, or of the peculiar morality and practice of a trade, profession or business. In one of the latest Slang Dictionaries by Ducange Anglicus, London, 1859, all the old errors perpetuated by Johnson and other ignorant or prejudiced lexicographers are reproduced, without so much as the hint of a suspicion that there may be doubts as to their correctness. It is said, that once upon a time there were two Scottish clergymen, the Rev. Oliver, and the Rev. Ezekiel Cant, "who preached with such a voice and manner, as to give their name of 'Cant' to all preaching and talking of a similar kind." It is also said that the name was originally derived from the Rev. Andrew Cant, minister of Aberdeen in the reign of Charles I., of whom Pennant remarks in his *Tour in Scotland*, that Andrew "canted no more than the rest of his brethren, for he lived in a whining age."

> "One can scarcely suppose Skinner, Pennant, and others to be correct in deriving the word from the Latin *cantare*, to sing, as our word 'cant' does not imply a mere singsong tone, but rather a whining voice, uttered by a person who you feel is attempting, in a greater or lesser degree, to deceive you; you are conscious of hypocrisy being practised, whether the subject be religion, politics, begging, or anything else. Moreover if the word meant singing, the Anglo-Saxon *cantere*, a singer, is a much more probable source of origin than the Latin *canto*."—*Notes and Queries*, Feb. 19, 1859.

> *Cant*, from the old French *cant*, Italian *canto*, to sing; Latin *canthus*, an edge; Greek κανθος, corner of the eye; Welsh *cant*, a border.—CHAMBERS.

Dr. Latham in his edition of Todd's Johnson, 1871, stumbles upon rather than discovers the truth, when he says that the real origin of the word *cant*, is the Gaelic *cainnt*, language, applied to the special language of rogues and beggars, which idea is shared by Mr. Wedgwood in his *Dictionary of English Etymology*. The real meaning of the word is "language," without any reference to thieves, rogues, or beggars, as appears from the

Gaelic.—*Cainnt*, speech, language,

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talk; *cainnteach* (Lowland Scotch, *cantie*), talkative; *cainntear*, an orator, a speaker, a talker, a linguist, also a babbler; *canain*, language, dialect, speech.

This word, the source of which has been sought everywhere but in the right direction, is a striking instance of the vitality of the Gaelic element in the English language. The successive invaders of England, Saxons, Danes, and Normans, degraded and enslaved, where they could not extirpate, the aboriginal Keltic inhabitants or Britons. The aborigines retained their own language, which they spoke among themselves secretly. Hence the origin of the English word "cant," as meaning a secret language; not of necessity a language of vagrants, although those belonging to the conquered and impoverished classes habitually spoke it, perhaps because they knew no other. From this ancient idea of secrecy, proceeded the modern idea of "cant," the secret or peculiar language of a trade or profession, whether lay or clerical.

CANTANKEROUS (Slang).—Quarrelsome, light-headed, shallow-headed.

An American corruption probably of *contentious*. A correspondent suggests *cankerous* as the derivation.—*Slang Dictionary.*

Gaelic.—*Canran*, grumbling, bickering, scolding; *canranach*, incessantly grumbling; but possibly from *cean*, head; *tana*, shallow, thin; *cearr*, wrong; whence *cean-tana-cearr*, a shallow wronghead, or shallow wrong-headed person.

CANTRIP (Lowland Scotch).—A charm, a spell, an incantation, a mischievous trick.

CANTRIP-TIME.—The season for practising magical arts or mischievous tricks.

From the Icelandic *gan, gand*, witchcraft; or *kiaen*, applied to magical arts, and *trapp*, calcatio.—JAMIESON.

Coffins stood round like open presses
That show'd the dead in their last dresses,
And by some devilish *cantrip* slight
Each in its cauld hand held a light.
BURNS, *Tam o' Shanter.*

Gaelic.—*Cean*, the head, the chief; *drip*, a snare meant for another but trapping the author of it, a mischievous trick; whence *cean-drip* (*cantrip*), a great and mischievous trick.

CANVAS.—A coarse, strong hempen cloth used for sails, tents, &c.

From the French *canevas*; Greek, κανναβις, hemp.—CHAMBERS.

Gaelic.—*Cainb* (*canav*), canvas, hemp; *aodach*, cloth, whence *cainb-aodach*, or sackcloth.

CANVASS.—To discuss, to question, to examine, to ask electors for their votes so as to examine the opinions of a constituency.

A metaphorical word from sifting a substance through *canvas*.—STORMONTH.

Literally to sift through *canvas*.—CHAMBERS.

Johnson derives the word from the French *canabasser*, which, however, is not to be found in that language. The connexion with "canvas" or coarse cloth is not clear. Probably the word is a corruption of the

Gaelic.—*Ceasnaich*, to examine, to search out; *ceasnachadh*, an examination by questioning, a scrutiny.

CAPPERNOITY (Lowland Scotch).—Crotchety, whimsical.

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Gaelic.—*Gabaire*, a gabbler, a tattler; *nodadh*, a wink, a nod.

CAPRICE (French and English).—A slight or unreasoning fancy, a sudden but slight desire to do or possess something.

Italian, *caprizzio*, from *capra*, a goat.—DIEZ.

Italian, *capriccio*, a goat's leap, something unexpected.—LITTRÉ.

Mr. Wedgwood, in a very long dissertation, derives the word from various languages, all tending to signify trembling or shivering, but does not, as he sometimes does, venture into the Gaelic. Perhaps with a metaphorical meaning latent in the word, as a light breeze of fancy or intention, the true etymon is the

Gaelic.—*Ceabhair*, a light breeze, a gentle breeze; the state of being slightly intoxicated, and irresponsible to some extent, for speech or action.

CAPSIZE (Nautical).—To upset, to overturn.

Probably from *cap*, the head, and *seize*.—STORMONTH.

Johnson, Bailey, Ash, and other early Dictionaries do not contain this word. Mr. Wedgwood also omits it. Worcester suggests no etymology, and Chambers marks it with a ? The roots seem to be the

Gaelic (Obsolete).—*Capat*, the same in Irish; Latin, *caput*; *cap-fhlath*, a chief or head commander, a prince; *calb* (obsolete), the head; the same in Irish; *sios*, down. Either *capat*, *cap*, or *calb* may be accepted as the root of the first syllable; whence "capsize," the head downwards.

CAPTAIN.—The commander of a troop of cavalry or of a company of infantry. Also the commander of a ship, and generally a leader.

The word is usually derived from the Latin *caput*, the head, and the French *capitaine*, as if it signified the head or chief person. Without disputing the correctness of this etymology it may be noted as curious that a word very similar in sound occurs in the

Kymric.—*Cad-pen*, from *cad*, battle; and *pen*, the head or chief. This is remarkably like the commonly used word of modern European languages. The modern Gael have borrowed the English word which they spell *caiptin*. The ancient word was constructed on the same principle as the Kymric *cad-pen*, and was either *ceann feadhna* or *cean feachd*, the head of the fight or battle.

CAPTIOUS.—Quarrelsome, apt to take offence.

Latin, *captiosus*, *captio*.—CHAMBERS.

Gaelic.—*Ciap*, to vex, to torment; *ciapal*, strife, debate; *ciapalach*, contentious; *ciapalaiche*, a contentious, quarrelsome, captious person.

CAR, CHARIOT.—A vehicle to ride in.

Gaelic.—*Cathair*, a seat; *roth*, a wheel; whence *cathair-roth*, a seat on wheels; or it may be from *ceither*, four, *roth*, wheel, four wheels.

CAR, CART, CARRIAGE (English).—*Caroche*, *carouche* (Old English); *carosse* (French).

All these words represent vehicles in which a person or persons can be seated. The root is the

Gaelic.—*Cathair* (*ca-ir*), a seat;

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nachdair, elevated; whence *caroche*, or *carouche*, a vehicle with an elevated seat.

CARAVAN.—A company or troop traversing the deserts of the East, and banded together for greater security against enemies. Also a large carriage for the conveyance of goods.

Persian, *carvan*, a trader; Spanish, *caravanera*; French, *caravane*.—WORCESTER.

From the Persian *kerwan*.—WEDGWOOD.

Gaelic.—*A chaoradh bhan* [*caora-bhan*], the white sheep. If this derivation be correct, the word was probably suggested to the nomadic patriarchs of Chaldea and Phœnicia by the constant passage of flocks and herds to new pastures, as in the days of Abraham and Lot.

CARCASS.—A dead body, also applied in contempt to a living body.

French, *carquasse*, the dead body of any creature. The radical meaning seems to be something holding together, confining, constraining; the shell, case, or framework. Welsh, *carch*, restraint; Gaelic, *carcair*, a prison.—WEDGWOOD.

In Sanscrit *karkasà* signifies hard, stiff, rigid, which are the proper epithets for a dead body. The word has come into the English and French from the

Gaelic.—*Cairbh, carcais*, a dead body, a corpse.

CARE.—Heedfulness, anxiety, sorrow.

CARK (Obsolete, but used by Spenser, Milton, and some of the Scottish poets).—Care, great care, or fretful anxiety.

From the Anglo-Saxon *care*; Latin, *curus*.—*Gazophylacium Anglicanum*.

Saxon, *ceare*, care, anxiety.—JOHNSON.

Anglo-Saxon, *cear*; Gothic, *cara*; Celtic, *car*; allied to the Latin *curus*.—CHAMBERS.

Probably the origin of this word is the act of moaning, murmuring, or grumbling at what is felt to be grievous.—WEDGWOOD.

Gaelic.—*Carc*, care, anxiety, distress of mind (obsolete); *cùram*, care, anxiety, distress; a charge, trust, office (*cure*); *cùramach*, full of care, anxious, solicitous; *cùramachd*, solicitude, anxiety, care.

CARÊME (French).—The season of Lent or Spring, from the German *Lenz*, the Spring; when the days lengthen; the triumph of Spring over Winter.

Carême, from *quarantième*, the fortieth (or the forty days).—LITTRÉ.

Gaelic.—*Cath-reim* (*t* silent, *ca-reim*), triumph, from *cath*, battle, and *reim*, order; *quasi*, the order of battle against the lusts of the flesh, commanded in the Scriptures.

CARESS.—A gesture, or movement of fondness or endearment.

French, *caresse*; Italian, *carezza*; Latin, *carus*, dear.—CHAMBERS, LITTRÉ.

Gaelic.—*Cairich*, to soothe; *cairdeas*, friendship, love; *caraid*, a friend.

CARFAX.—The local name of the church of St. Martin, with its venerable square tower, that stands at the junction of four roads or streets in the city of Oxford.

Two derivations of the word are suggested, and both from the

Gaelic.—*Cathair* (*t* silent), a seat, a throne, a city, a cathedral; *faic!* behold! see! whence *cathair-faic!* behold the throne, city, or seat. The second is *ceithir* (*t* silent), four; *faich*, a meadow, a green; whence *ceithir-faich*, the four meadows (separated by the cross roads).

CARICATURE.—A twisted or distorted resemblance.

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Italian, *caricatura*, an overloaded representation of anything, from *caricare*, to overload.—WEDGWOOD.

Italien, *caricatura*, charge; de *caricare*, charger.—LITTRÉ.

Gaelic.—*Car*, a twist, a turn, a bend, a deviation; *carach*, whirling, winding, twisting; *tur*, sense, meaning, intention, whole, altogether; *gu-tur*, entirely; *carach-gu-tur*, altogether twisted, or a twisted and perverted sense.

CARILLON (French).—A peal or chime of bells.

Ménage indique la vraie étymologie; un mot bas Latin *quadrilio*, signifiant un quaternaire, à cause que les *carillons* se faisaient autrefois avec quatre cloches.—LITTRÉ.

Gaelic.—*Caireall* or *coirioll*, the sound of distant music, harmony, melody; *cairealach*, harmonious, musical.

CARMEN (Latin).—A song, a poem.

Carmen, a verse, comes properly from *carm* or *garm*, which among the Keltics signified a joyful cry, and the verses sung by the Bards to encourage the soldiers before they went to battle; and this is so evident that even χαρμε in Greek is the same as *pugna* and *conflictus*.—PEZRON, *The Antiquities of Nations*.

Gaelic.—*Gairm*, a cry, a shout, a joyful song.

CARNAC.—The name of the great Druidical circle in Brittany, and of an ancient city in Egypt.

Gaelic.—*Cathair* (*ca-air*), seat; *achd*, judgment; Another possible derivation is *cathair*, seat; *naigheachd*, news, intelligence, learning.

CARNEY (Provincial and Slang).—To wheedle, to use hypocritical language for the purpose of persuasion, to insinuate one's self by flattery into the favour of another.

Gaelic.—*Carn*, to heap up; *carnadh*, to pile up stones on a cairn or carn; whence, metaphorically, to pile up flatteries and compliments with an object.

CAROL.—A song; to sing, to chant.

Old French, *carole*; Italian, *carola*; diminutive of the Latin *chorus*, a choral dance.—CHAMBERS.

Properly a round dance; French, *carole*, *querole*; Bret. *koroll*, a dance; Welsh, *coroli*, to reel, to dance.—WEDGWOOD.

Gaelic.—*Coirioll*, a cheerful note, a song, a symphony, hilarity; *coiriolleach*, musical, cheerful. See CARILLON.

CAROUSAL.—Revelry.

The author of *Gazophylacium Anglicanum* derived this word from the German *gar aus!* which he supposed to be a command to the guests to empty their glasses "quite out," or in more modern parlance, "to leave no heeltaps." Johnson adopted this explanation, and most other etymologists, and particularly Mr. Wedgwood, have deemed it satisfactory. But neither the Germans, nor any other of the Teutonic languages, have adopted the phrase in the sense of a festival or drinking assemblage; but have *gelag*, a banquet, and *zechen*, to drink deep, and borrow *karussell* from the French *carrousel*. The *Place du Carrousel* in Paris, between the Tuileries and the Louvre, was the spot where the knights and nobles held their tournaments, to which, except as spectators, the vulgar were not admitted. *Littré*, in his French Dictionary, has—

Carrousel. Tournoi où des chevaliers partagés en quadrilles distingués par la diversité des livrées et des habits, se livrant à differents jeux et excercises. On y ajoutait souvent des courses de chariots, des machines, des récits, et des danses de chevaux.

Thus the banquet, of which the

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knights and nobles partook at the conclusion of their sports, was corrupted in English into "carousal," signifying the feast and not the preliminary joustings. From "carousal," by another corruption, sprang the verb *carouse*, in which the primary meaning of the original French was wholly lost. The true root of the French *carrousel*, or tournament, is the

Gaelic.—*Cathair*, seat, place, arena; *uasail*, gentle, noble, of high birth and lineage; whence *cathair* (t silent) *uasail*, the place for the nobles and gentles, who alone were admitted to the tourney and the feast that took place afterwards.

CAROUSE.—To revel, to drink, to feast.

CROUSE (Lowland Scotch).—Happy, vigorous, jolly.

Carouse, to drink, from the French *carousser*.—JOHNSON.

German, *krause;* Dutch, *kruyse;* English, *cruse*, a drinking vessel.—CHAMBERS.

The derivation of *carouse* from *kroes*, a drinking cup, is erroneous, and there is no doubt that the old explanation from the German *gar aus*, all out, is correct. When the goblet was emptied, it would probably be turned upside down with the exclamation *gar aus*.—WEDGWOOD.

A "carousal," and to "carouse," and the French *carrousel*, are not from the same root, and represent different ideas. "Carouse" and *crouse* are not associated with chivalry and tournaments, or the feasts of the noble and gentle, but express the idea of mere conviviality and deep drinking, and are from the

Gaelic.—*Craos*, a large mouth; *craosach*, wide-mouthed, deep drinking; *craosaire*, a wide-mouthed person, a deep drinker; a carouser.

Gaelic, *craos*, a wide mouth, revelry. From *craos* are evidently derived the English word *carouse*, and the French *carrouser*.—ARMSTRONG, *quoted by* WORCESTER.

CARPET.—A woollen or other covering for the floor of a room.

From the Latin *carpere*, to pluck, to pull asunder, was formed the Mid Latin *carpia*, *carpita;* French, *charpie*, lint.—WEDGWOOD.

Gaelic.—*Cas*, the foot; *brat*, a cloth; whence *cas-bhrat*, footcloth or carpet.

Sanscrit.—*Karpata*, an old or patched garment, a covering, a cloth.

CARRE-FOUR (French).—A public place, a place where four roads meet.

Gaelic.—*Cathair* (*car*), a seat, a place; *buar*, *bhuar*, cattle; whence *carre-four*, a market-place for cattle. See CARFAX.

CARRI-WARY (French *charivari*).—A burlesque and insulting performance of rough music (sometimes called Marrow-bones and Cleavers), with which the common people celebrate an unpopular or objectionable marriage of a very old man with a very young woman, or of a very old woman with a very young man.

The noise of mock music made with pots, kettles, frying-pans, shouting, screaming, &c. —WHEATLEY'S *Dictionary of the Reduplicated Words of the English Language.*

Charivari. Mot d'origine inconnu qui ne parait pas remonter au-delà du quatorzième siècle. Scaliger le tire de *chalybaria*, chaudrons; Ducange du bas Latin *caria*, noix, à cause qu'on jetait des noix, et qu'on faisait tumulte le jour des noces.—LITTRÉ.

Gaelic.—*Car*, *caradh*, a bend, a twist, a turn; *carachd*, wrestling, deceitfulness; *carach*, deceitful, that which does not conform to its apparent intention.

CARROW.—This word is used by the poet Spenser in his *View of Ireland*, and seems to mean a card-sharper.

Their *carrows*, which is a kind of people

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that wander up and down to gentlemen's houses, living only upon cards and dice. . . . They will play for much money, which if they win, they waste most lightly, and if they lose they pay as slenderly, but make recompense with one stealth or another.—SPENSER, *quoted by* NARES.

There is among them a brotherhood of *karrowes* that prefer to play at cards all the year long and make it their only occupation.—HOLINSHED.

Gaelic.—*Caraiche*, a cheat, a sharper; *carach*, deceiving, deceitful.

CARRY.—To bear, to transport, to move in the hands or arms, to bear on the back; to convey.

Anglo-Saxon, *cyren*, to turn; German, *karren*, a cart or wheel-barrow; French, *charrier*, to convey in a cart, and *charrue*, a cart, see *Car;* Latin, *carrus*, a cart.—WORCESTER.

French, *charrier*, properly to convey in a *car*.—WEDGWOOD.

Carry, is to convey on a *car*, to bear, to lead, or to transport; *carriage*, a vehicle for *carrying*.—CHAMBERS.

Etymologists, in seeking the root of this word, have been contented with the secondary instead of the primary idea. Before a car, cart, or carriage was constructed by man, the act of carrying was performed. Adam may have carried a bunch of flowers or a handful of fruit to Eve, in days when there were certainly no wheeled vehicles. The true etymon is the

Gaelic.—*Caraich*, to move from one place to another, to turn; *carachadh*, moving, removing.

CART'S TAIL.—To be whipped at the cart's tail was a punishment for various petty offences. It is probable that the phrase originated in a misconception of the ancient druidical and

Gaelic.—*Car-tual*, a movement contrary to the course of the sun, and therefore considered peculiarly unlucky; equivalent to the Scottish *withershins*. On this subject Dr. Armstrong in his *Gaelic Dictionary* says:—

"*Car-tual, car-tuath-ail*, signifying an unprosperous or fatal course, has its origin in a Druidical superstition. The Druids on certain occasions moved three times round the stone circles or temples. In performing this ceremony (*car deise*) they kept the circle on the right, and consequently moved from east to west. This was called the prosperous course; but the *car-tual*, or moving with the circle on the left, was deemed fatal or unprosperous, as being contrary to the course of the sun."

To be whipped round a circle *withershins*, or *car-tual*, would thus be considered peculiarly degrading and penal, and probably as the original meaning of Keltic words faded from the Anglo-Saxon speech of the people, became corrupted into "Cart-tail" or "Cart's tail," in which form the phrase still exists.

CARWHICHET, CARWITCHIT, or CARRAWHICHET.—"A pun or quibble," says Nares, "as appears clearly in the first example. I can find neither fixed orthography nor probable derivation for this jocular term. Mr. G. Mason fancied a French origin, but with little success."

All the foul in the fair, I mean all the dirt in Smithfield—that's one of Master Littlewit's *carwichets* now—will be thrown at our banner to-day if the matter does not please the people.—BEN JONSON, *Bartholomew Fair*.

He has all sorts of echoes. refuses, &c., besides *carwichets*, clenches, and quibbles.—BUTLER'S *Remains*.

Sir John had always his budget full of punns, conundrums, and *carrawichets*. at which the king laughed till his sides cracked.—ARBUTHNOT.

Carriwichet, a hoaxing, puzzling question not admitting of a satisfactory answer, as, "How far is it from the first of July to London Bridge?" and "If a bushel of apples cost ten shillings, how long will it take an oyster to eat its way through a barrel of soap?"—*Slang Dictionary*.

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Gaelic.—*Car*, a twist, a turn, a trick; *uige*, a web; the twisting and spinning out of a poem or a story to an undue length, which sailors call a *yarn*.

CASCADE.—A fall of water, from a rock or other height.

Italian, *cascata*; French, *cascade*; from Italian *cascare*, to fall. The radical sense of the word seems to be to come down with a *squash*.—WEDGWOOD.

As Italian words not clearly traceable to the Latin, are for the most part of Keltic origin and intermixture, a prior source for *cascata*, which in the Latin is *cataracta*, from the Greek root must be sought, and seems to be found in the

Gaelic.—*Uisgue*, water; *eas*, fall; *cad*, high; *uisgue-eas-cad*, the fall of water from a height; by the elision of *uis*, *gue-eas-cad*, cascade.

CASSOCK.—A long great coat.

From *casa*, a hut, the notion of sheltering or covering being common to a house and a garment.—WEDGWOOD.

French, *casaque*; from the Latin *casa*, a cottage, that which covers.—CHAMBERS.

Gaelic.—*Cas*, the foot; *casag*, a long garment reaching to the foot, such as used to be worn by priests.

CATAIAN.—This word, which Shakspeare uses, is according to Mr. Staunton one of reproach, of which the precise meaning is unknown. Mr. Halliwell says it signifies a sharper.

A Chinese. *Cathaia* or *Cathay*, being the name given to China by old travellers. It was used for a sharper, from the desperate thieving of those people, the Chinese.—NARES.

I will not believe such a *cataian*, though the priest of the town commended him for a true man.—*Merry Wives of Windsor*.

"The opposition in this passage," says Nares, "between *cataian* and *true*, or honest man, is a proof that it means thief, or sharper, and Pistol is the person deservedly so called." But Shakspeare, in *Twelfth Night*, makes Sir Toby designate Olivia as a *cataian*, an epithet, if it really means a thief or a sharper, he would not apply to a lady. Possibly the true root is the

Gaelic.—*Caith*, squander, waste; *caitheach*, *caitheachac*, a spendthrift, a prodigal. This meaning would alike suit the text of the *Merry Wives* and of *Twelfth Night*; Pistol might be wasteful or prodigal of his money and credit, and Olivia of her charms.

CATAMARAN.—A violent and disagreeable person; most commonly applied to a scolding woman.

Gaelic.—*Cath*, a fight, a battle; *maireann*, perpetual; whence by corruption *catamaran*, one who lives in perpetual squabbling and reviling.

CATE or KATE (Thieves' Cant).—A picklock.

A rum *kate*, i.e. a clever picklock.—GROSE.

Gaelic.—*Ceutach* (*catach*), pleasant, excellent, well adapted, elegant; whence anything elegant and well adapted to its purpose, such as thieves would consider a clever instrument for picking locks.

CATERAN (Lowland Scotch).—A Highland robber who came down from the hills to plunder in the low countries.

Irish, *ceatharnach*, a soldier.—JAMIESON.

Gaelic.—*Cadran*, contention, broil, quarrel; *cadranta*, quarrelsome, obstinate; *cathaich*, fight, contend; *cath*, a battle, a fight. See CATAMARAN.

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CAT-IN-PAN.—A renegade, a deserter, a traitor to his party.

To turn *cat-in-pan*, to be a turncoat, to desert.—HALLIWELL.

A proverbial expression implying perfidy, but of which it is not easy to trace the origin. In the famous old song, "The Vicar of Bray"—

When George in pudding time came o'er,
And moderate men look'd big, sir,
I turn'd a *cat-in-pan* once more,
And so became a Whig, sir.

A writer in the *Gentleman's Magazine*, 1754, derives it from the *Catipani*, whom he supposes a perfidious people in Calabria and Apuli, but in fact *catapanus* was in those countries the name of an office, and nearly synonymous with *capitaneus*, a governor or prefect.—NARES.

The true meaning of this obscure phrase is to go over to the enemy in battle, and is derived from the

Gaelic.—*Cath*, a battle; *iompaich*, to turn, to convert; *iompachan*, a convert, a renegade.

CATKIN.—The early efflorescence of osier, willow, hazel, &c., that appears before the unfolding of the leaf buds; similar in its texture to the nap or pile of cloth or velvet.

A loose cluster of flowers resembling a cat's tail, growing on certain trees,—CHAMBERS.

A kind of flower, long and slender, resembling a cat's tail.—STORMONTH.

Dutch, *kattekens*.—WORCESTER.

Gaelic.—*Caitean*, shag or nap of cloth; *caiteanach*, nappy, ruffled, shaggy; *caitin*, *caithean*, blossom of the osier, hazel, &c.

CAUDLE.—A drink given to women in childbed to produce sleep, a sleeping draught or anodyne.

A warm drink; Old French *chaudel*, from *chaud*; Latin, *calidus*, hot.—CHAMBERS.

Gaelic.—*Cadail*, sleep.

CAUL.—A membrane that covers the face of the unborn child, and that sometimes comes into the world with it at birth. The superstitious believe that the possession of a "caul" preserves the owner from all risk of drowning.

When a child is born with the membranes over the face, it is said to have been born with a *caul*. In the catalogue of superstitions this is one of the favourable omens. The *caul* itself is supposed to confer privileges upon the possessor, hence the membranes are dried and sometimes sold for a high price.—DUNGLISON, *quoted in* WORCESTER.

KELL.—A child's caul; any skin or membrane; hence any covering like a net-work. A woman's *calle* was a species of cap or net-work worn on the head.

Maydens wore calls of silk and thread.—*MS. Laud.*

Kell, the same as *caul*; of uncertain origin, but signifying any covering, like net-work, or the omentum in the intestines; a net for hair, also the cones of silk-worms.

Bury himself in any silk-worm's *kell*.—*Ben Jonson.* NARES.

Sir John rofe my *kell*, said a young lady, describing the evils attendant on walking too well.—*MS. Cantab, &c.*, HALLIWELL.

Gaelic.—*Ceil*, to cover, to hide; *ceileadh*, covering, screening, hiding; *ceilte*, covered. The French word *ciel*, and the Latin *cælum*, the sky, heaven, or *covering* of the earth are from the same root.

CAULK.—To stuff the seams of the planks in a ship's deck with oakum.

CAULKER.—One who caulks.

CAUCUS (American).—A private meeting of the leaders of a political party. A corruption of *caulkers*.

Skinner suggests the etymology in the French *calage*, low; Minsheu, the Latin *calx*, lime, from its use as a cement. Wedgwood the Latin *calco*, to tread.—WORCESTER.

It would seem that these meetings, first held in Boston, were in some measure under the direction of men in the ship business;

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and I therefore thought it not improbable that *caucus* might be a corruption of *caulkers*, the word meetings being understood. I was afterwards informed that several gentlemen of Salem and Boston believed this to be the origin of the word.—BARTLETT'S *Dictionary of Americanisms.*

Gaelic.—*Calc*, to drive, to ram, to beat in; *calcadh*, caulking; *calcair*, a caulker, a rammer; *calcaireachd*, the trade or business of a caulker.

CAUSE.—That which is antecedent to and produces an effect or a thing; a thing which produces another thing; an effect of a thing, or an effect precedent to itself which produces another thing or effect; a circumstance which produces a circumstance; and so on *ad infinitum* till we reach the "great first cause, least understood," and can go back no further. Mr. Richardson, in his Introductory Letter to Mr. Lambrick, prefixed to his *Critical Examination of Johnson's Dictionary*, is facetious on Johnson's definition of this word.

Are you in search of a short and infallible recipe to write sheer nonsense? I will present you with one. "The rigour of interpretative lexicography," says Johnson, "requires that the explanation and the word explained should be reciprocal." Obey this rule in your use of his Dictionary and your success is insured. I will give you an instance; that stumbling-block to all keen metaphysicians, the word *Cause*. "A *cause* is that which produces or effects anything. To effect is to produce as a *cause*. To produce is to *cause*." Substituting the explanations for the word explained we have: "A *cause* is that which *causes*, or *causes* as a *cause*, anything." Joy to great chaos!

Mr. Wedgwood contents himself with giving the derivation from the Latin *causa*, and makes no comment. The French *chose*, the Italian *cosa*, and the Latin *causa*, like the Gaelic word which is antecedent to them all, means a thing, and *cause* is no other than a living, moving, acting, vital thing. The German for "cause," *ursache*, means the primary or original thing.

Gaelic.—*Cúis*, a thing, a cause, an affair, a case; a state of affairs; *cúis na córach*, the cause of right.

CAUSEWAY.—The high road, the beaten track.

From the French *chaussée*. This word (*causey*) by a false notion of its etymology has lately been written *causeway*, a way raised and paved.—JOHNSON.

French, *chaussée*, a paved road; Mediæval Latin, *calceata*, *calceta*, a road; *calceata*, shod or protected from the treading of the horses by a coating of wood or stone; French, *chausser*, to shoe; Portuguese, *calçar*, to shoe, also to pave; *calçada*, the pavement; Dutch, *kautsije*, *kaussidje*, *kassije*; *via strada*.—WEDGWOOD.

Latin, *calceata*, from *calx*, chalk, because strengthened with mortar.—CHAMBERS.

Gaelic.—*Cas*, the foot; *casan*, the foot-way; *rathad coise*, road trodden or beaten by the *feet*; *casan* (Irish), a path.

The French *chausse* does not signify a shoe, but a leg and foot; and is of the same origin as the Gaelic *cas*, with the interpolation of the *h*; as in the ancient French *caut* or *caud*, modernized into *chaud*.

CAVALRY.—Horse soldiers.

CAVALCADE.—An array of people on horseback.

CAVALIER.—One who rides on horseback.

One of the ancient Keltic names for a horse was *pal* or *peall*, a word that has been superseded in the modern Gaelic by *each*, from the same root as the Latin *equus*. In Berthelet's *Latin and English Dictionary*, 1548, dedicated to King Henry VIII., the word *caballus*, is explained, "an horse, yet in some

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parts of England called a cable." In Gaelic *capall* signifies sometimes a mare and sometimes a horse. The root of the Latin *caballus*, the Greek καβαλλες, the French *cheval*, the Italian *cavallo*, and the Spanish *caballo*, is evidently the ancient *pal*, or *peal*; but whence comes the prefix *ca* or *ka*? It is probable that the explanation must be sought in the

Gaelic.—*Cath*, pronounced *cā*, battle, and *pall*; whence *capall* would signify a war-horse, a battle-horse; as distinguished from *pal* or *peall*, the ordinary horse employed in agriculture.

CECITY (Latin *cæcitas*).—Blindness.

Gaelic.—*Caoch*, blind, empty; *caochad*, blindness, emptiness; *caochadh*, to blind, to make blind.

CELL.—A cave, an apartment in a prison, a covered place.

CEILING.—The roof or covering of a room.

Gaelic.—*Ceil*, a cell, a church; now written in the names of places in Scotland and Ireland, as *Kil*, in Kilmorack, Kilmarnock, Kilpatrick, Kildare, &c. These churches were so-called from being covered over, unlike the Druidical circles, which were all open to the sky, and called *clachan*, or the stones. See KAUL and KELL.

CHAFF (Slang).—Vulgar, irreverent, and impertinent joking; silly banter.

Gaelic.—*Dia bheum* (pronounced *jarum*), to blaspheme, to talk irreverently.

CHALLENGE.—To defy to a trial of skill or strength, to call on an opponent to settle a quarrel by a personal encounter or a single combat.

French, *chalanger*, to claim, challenge; make title unto; also to accuse of, charge with, call in question for an offence.—COTGRAVE.

To *challenge* one to fight is to call on him to decide the matter by combat. From the forensic Latin *calumniare*, to institute an action, to go to law.—WEDGWOOD.

The French word *chalanger* is obsolete, and its derivation from *calumniare*, is neither apparent nor satisfactory. The French *chalanger* occurs in no French Dictionary, and must have been derived from *chaland*, a customer; *chalandise*, customers of a particular trader; *achalander*, to get custom, does not support the warlike sense of the word. The leading idea is battle, which may perhaps afford a clue to discover the true etymon. As *calix* in English, becomes *chalice*; *kirk*, church; *kaff*, chaff; *camera*, chamber; *calk*, chalk, &c.; so the

Gaelic.—*Cath* (*ca*), battle, becomes *cha*. This accounts for the first syllable. The second seems to be derived from *lann*, a lance, a sword, a long knife; whence *cath lann* or *cha lann*, a sword battle or combat; and thence by an easy transition, an invitation to a sword battle, *i. e.* a challenge.

CHANSON (French).—A song; literally, an old song.

Gaelic.—*Sean* (*shan*), old; *seinn*, a chant, a song.

CHAOS.—The supposed state of the Earth before it assumed solid form.

Greek, χαος, properly an opening, an abyss; Sanscrit, *kha*, a cavity.—LITTRÉ.

Gaelic.—*Ceò*, a thick mist.

CHAQUE (French).—Each; *chacun*, each one.

Gaelic.—*Gach*, each; *gach-aon*, each one.

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CHARIOT.—A four-wheeled vehicle.

Etymologists generally refer the derivation of this word to "car," the Latin *carrus*, and French *char*, but do not seek to explain the last syllable. There is a difference of construction between a "car" and a "chariot;" a car may have only two wheels, a chariot has four; whence perhaps the true derivation of the latter word is the

Gaelic.—*Ceithir* (*t* silent, *cei-hir*), four; *roth*, a wheel; whence *ceithir-roth*, four wheels, or, in modern English, a four-wheeler.

CHARM.—To fascinate, to delight, to give pleasure, charming, fascinating, agreeable, delightful.

Literally a song, an enchantment; to subdue by secret influence, to enchant, to delight. From the French *charme;* Italian, *carme, carmo;* from the Latin *carmen*, a song.—CHAMBERS.

The root of the Latin *carmen* is preserved in the Anglo-Saxon *cyrm*, noise, shout; *charm* (*chirm*), a hum, a low noise of birds. [Milton has the *charm* (*chirm*) of earliest birds.]—WEDGWOOD.

Gaelic.—*Cearmanta*, tidy, neat, trim, agreeable; *cearmantas*, tidiness, neatness, pleasantness.

CHARY.—Sparing, frugal, reluctant, keeping behind, either in words or deeds.

Anglo-Saxon, *cearig*, from *cearain*, to care.—WEDGWOOD *and* CHAMBERS.

A *careful* man is not a *chary* man, and *care* and *chare* are not related. Possibly the root is the

Gaelic.—*Deire* (*jary*), backward, behind, the end, the conclusion; *deire-annach*, the hindmost (*i. e.* the most chary).

CHATTELS (in Low Latin, *catalla*).—All moveable property and also all estates in land which are limited to a certain number of years or other determinative time. "Goods and chattels" is a common phrase, though there is no real difference in the meaning of the two words except in so far that an estate in land may not be described as goods. Horses, carriages, and all removeable property may be either goods or chattels.

Chattels, cattle; French, *chatel*, from Latin *capitale, catallum*, the principal sum in a loan, as distinguished from the interest due upon it. . . . *Catallum* came to be used in the sense of goods in general, with the exception of land, and was specially applied to *cattle* as the principal wealth of the country in an early stage of society.—WEDGWOOD.

The Low Latin *catalla* is of unknown etymology. It is but recently that the word *cattle* has been confined to domestic quadrupeds as the most valuable of ordinary moveable possessions.—MARSH'S *Lectures on the English Language.*

Gaelic.—*Cath*, battle; *diol*, reward, pay, recompense; whence *cath-diol* or *caith-diol*, the spoil of battle, the reward of battle, cattle lifted from the enemy.

CHAUNT (French, *chanter*).—To sing.

The word "chaunt," in English, as distinguished from sing, seems derivable from the intonation of the prayers in religious services. The Latin *canere*, to sing, and the Gaelic *cainnt*, language, spring from the same source in the

Gaelic.—*Can*, to say, to sing; *canain*, language, dialect, speech; *cainnt*, speech, language, conversation; *cainntearachd*, oratory. See CANT.

CHEARE, CHOURE.—Nares defines the first of these obsolete words as "look, air of countenance," and the

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second as "to grumble or to mutter." He cites as examples:—

No sign of joy did in his looks appear
Or ever moved his melancholy *chear*.
DRAYTON, *The Owl*.

With *cheare* as though one should another whelme.—*Sonnet on Windsor Castle*.
SURREY.

But when the crabbed nurse
Begins to chide and *choure*.
TURBERVILLE'S *Ovid*.

The two words are from the same source, the

Gaelic.—*Ciar*, gloom. darkness; *ciaradh*, the gloaming, glooming, or dusk of the evening. For "cheare" and "choure" read gloom, and the sense in the cited instances is complete.

CHEAT.—To defraud.

Lexicographers have tortured etymology for an original (for this word) but without success. Stevens, the learned commentator on Shakspeare, acknowledged that he did not recollect to have met with the word *cheat* in our ancient writers.—*Introduction to* HOTTEN'S *Slang Dictionary*.

The derivation, like many others that have puzzled English philologers, is to be sought in the Keltic. The root—remembering the antagonism of the English to the guttural sounds, and the constant change of *ch*, or final *cg* or *gh*, to *d* or *t*—is probably the

Gaelic.—*Ditheach* (*jee-ach*, Anglicized into *jee-at*), a beggar, a poor man, an indigent person; one in the straits of poverty.

In the *Rogues' Dictionary*, "chete" or "cheat," instead of meaning a poor man, who cheats because he is very poor, came to signify any man, person, or thing; as, bleating *chete*, a calf; crashing *chete*, a tooth; cackling *chete*, a fowl; lowing *chete*, a cow; hearing *chetes*, ears; prattling *chete*, a tongue; quacking *chete*, a duck, &c.

CHEESE (Slang).—That's the *cheese*.

This vulgar phrase is sometimes varied to "That's the Stilton."

Anything good, or first-rate in quality. The expression may be found in the Gipsy vocabulary, and in the Hindostanee and Persian languages. In the last, *chiz* means a thing.—*Slang Dictionary*.

Gaelic.—*Cuis*, the side which one takes in a game; a cause, matter, or subject of argument or controversy.

CHEESE.—The curd of milk, compressed and salted.

KEBBUCK (Lowland Scotch).—A large cheese.

Gaelic.—*Cè*, *chè*, cream; *caise*, cheese; *boc*, to swell, to puff out; *bochd*, swollen.

CHEMIN (French).—A way, a path.

Gaelic.—*Ceum*, a step, a pace; *tri cheumanan*, three paces.

Kymric.—*Caman*, a way, a path.

CHEQUE.—An order of payment on a bank.

EXCHEQUER.—One of the four superior courts of law in England. Chancellor of the Exchequer; one of the Lords of the Treasury.

There is some doubt as to the origin of these words. The modern "cheque" or "check" is supposed to be derived from its separation from the counterfoil, by which means its accuracy can be *checked* or ascertained. Mr. Wedgwood says, "to *check* an account," is an expression derived from the practice of the Court of Exchequer, where accounts were taken by means of counters upon a *checked* cloth, *i. e.* a cloth with squares of different colours, like a chess or draught board. Knight's *Political*

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Dictionary says, "the Latinized form of the word 'Exchequer' is *scaccarium*, so called, according to Camden, from the covering of the table at which the Barons sat being parti-coloured or *chequered*, and on which, when certain of the King's accounts were made up, the sums were marked and scored with counters." As the court was established for the collection of the king's dues and revenues, and as the judges under the Norman kings, unlike the peers of parliament, were learned and literate men, it can hardly be supposed that they kept their accounts by means of a table-cloth, chequered or plain; it would seem that the etymology of the word should be sought in another direction. The derivation from the German *schatz*, a treasure, is not satisfactory. The following possible roots offer themselves in the

Gaelic.—*Cis*, with the aspirate, *chis*, a tax, a cess, an assessment; *teic*, due, legal, lawful, convenient, fitting. *Teic* is sometimes written *deic*; *deachmhaith*, to take tithe; *deachamh*, a tithe, a tenth.

The last word, derived from *deach* or *deic* (pronounced *jek*, quasi *chek*), ten, is in all probability the true root of "cheque." "Exchequer," in like manner, may be *cis-deachamh* (pronounced *kis-checkav*), tax (and) tithe. Neither "cheque," "check," or "exchequer," is to be found in Herbert Coleridge's *Dictionary of the first or oldest Words in the English Language, from the semi-Saxon period of* A.D. 1250 *to* A.D. 1300.

CHER (French).—Dear.

CHARITY.—Love, affection, a feeling of kindness and toleration for others.

French, *charité*; Italian, *carità*; Latin, *caritas*, from *carus*, dear.—CHAMBERS.

Love and *charity* are used promiscuously in the New Testament, and out of the sense of their equivalence are made to represent one and the same Greek word; but in modern use *charity* has come almost exclusively to signify one particular manifestation of love, the supply of the bodily needs of others; *love* continuing to express the affections of the soul.—TRENCH.

Gaelic.—*Seirc* or *seirg* (*sheirg*), love, affection, benevolence, charity of thought as well as of deed; *seirceil*, affectionate, dutiful, benevolent, kind, loving, charitable; *seircean*, a beloved person, a benevolent person; *seircire*, a kindly or charitable person; *seirceag*, a beloved and affectionate woman or girl; *seircear*, a wooer, a lover; *seircealachd*, benevolence, charitableness.

CHESS.—This admirable game appears to have been known in Asia at a very early period, and to have been brought into Europe long before the Christian era by the Keltic immigrants, who peopled Egypt and Phœnicia, and afterwards Greece, Italy, Spain, Gaul, and the British Islands. Much research and ingenuity have been employed in the effort to trace the etymology of the word, which some have derived from a Chinese and others from a Persian root. The Rev. George William Lemon in his ingenious attempt to trace the English language to the Greek, London, 1783, quotes from Cleveland, "That the game is of the very highest antiquity, and probably of North-Western Keltic origin, and that it must have been carried with the ancientest Keltic immigration into Asia." The mistake here is in imagining that the Keltic races immigrated into Asia, whereas the Keltic races emigrated from Asia

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into Europe, as all recent investigations tend to prove. Two roots —irreconcileable with each other— have found especial favour with etymologists; one, the Persian *schach*, the King or Shah, which finds itself reproduced with slight variation in the Italian *scacco*, the Spanish *saque*, and the German *schach*; the other from *chequers*, the squares of two colours into which the board is divided, whence the French *le jeu des échecs*. Recognizing as most probable the fact of the Keltic origin of the game, a Keltic root offers itself for consideration in the

Gaelic.—*Cas*, and in the aspirated form, *chas*, a difficulty, a perplexity, a dilemma.

This derivation well explains the character of the game. The designation and values of the several pieces on the board have varied in different ages and countries. The king has always been the king, but the queen has sometimes been called the general, while the bishops have been called elephants or alfins. The castle still goes by the name of the *rook*, a fact that helps to confirm the Keltic origin and nomenclature of the game. A writer in Hone's *Year Book*, 1831, says that "the name of *rokh*, which is common both to the Persians and Indians, signifies a sort of camel used in war, and placed at the wings of their armies by way of light horse. The rapid motions of this piece, which jumps from one end of the board to the other, agrees with this idea of it. It was at first the only piece that had motion." With this explanation we may trace the root of *Rook* to the

Gaelic.—*Ruag*, to pursue, to put to flight, to persecute, to harass; *ruagair*, a chaser, a hunter; *ruagadh*, a pursuit, a putting to flight, a harassment.

The word "pawn" has been explained in a variety of ways, from the Greek πους, Latin *pes*, a foot; the Italian *petona*, or *pedona*, a footman; and the Old French *pion* (*pieton*), a foot soldier. Possibly the word *pawn* is the

Gaelic.—*Buain*, a foundation, because the pawns, like the rank and file of an army, are the foundation of the contest.

Caisg, to restrain, has been suggested as a possible root of "chess," but that from *cas*, and *chas*, seems preferable.

CHICKALEERY COVE.—This is one of the newest slang phrases of the time (1875), and gives the title to a popular song received with applause at the Music Halls. This strange word is asserted to mean the district of London known as Whitechapel, so that a "chickaleery cove," or "bloke" as it is sometimes termed, is a "Whitechapel man." But the derivation is erroneous. So full of vitality under discouragement is the old Keltic language of the original possessors of the British soil, that words, of which the derivation is utterly unknown to this present and many previous generations, crop up after twelve hundred years, in the speech, or what is called the slang or cant of the lower people, and find no explanation except in the ancient and ignored tongue of the Britons and the Gaels. "Chickaleery" offers a signal example of this fact. The word is not invented by the roughs and vagabonds of our age, as this and many others of a

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similar character are supposed to have been, but resolves itself into the

Gaelic.—*Ditheach* (See JACK), pronounced *jéach*, a beggar, a destitute person, and *liath* (*lee-a*), grey; *reodh*, freeze; frost; whence *ditheach* (*jee-ach*) *liath* (*lee-ah*) *reodh* (*reo*), a beggar that goes out begging in the hard frost. This class is well known in London as the "frozen-out gardeners," who sing and bellow lustily a ballad of which the chorus is, "We have no work to do," work being the last thing they require, and money the first.

CHIEL (Lowland Scotch).—A person, a fellow.

> A *chiel's* amang ye takin' notes,
> An' faith he'll print them.
> BURNS.

Gaelic.—*Gille*, a lad, a youth.

CHILD.—The young or new born of the human species. Originally, according to Mr. Halliwell, this word was *schylden*, to bring forth a child; *puer*, Anglice, a *schyle*.

> Anglo-Saxon, *cild*; German, *kind*. A similar interchange of *n* and *l* is seen in English, *kilderkin*; Dutch, *kindeken*, a small cask. . . . It is remarkable that the anomalous plural *children* agrees with the Dutch *kinderen*.—WEDGWOOD.

The derivation from *kind* is not admissible. That from the Gaelic *gille*, a youth, is more to the purpose, but possibly the true root, somewhat corrupted, is from the

Gaelic.—*Siol* (*sheel*), seed, progeny, issue, family, children; a tribe, a clan; *siolach*, having progeny; *sioladh*, offspring.

CHIRM, CHURM.—The song of a multiplicity of birds. Milton makes Eve speak of the "charm" of earliest birds; a corruption of "chirm."

> Small birds with *chirming* and with chirping changed their song.—GAVIN DOUGLAS.
>
> At last the sky began to clear,
> The birds to *chirm*, and daylight to appear.
> Ross's *Helenore*.
>
> Latin, *carmen*, a song; Anglo-Saxon, *cirm*, a charm.—WORCESTER.
>
> *Chirm*, the melancholy undertone of a bird previous to a storm.—*North*. *Chyrme* or *churr* as burdes doe. Hulvet. 1552.—HALLIWELL.

Gaelic.—*Seirm* (*sheirm*), music, melody, skill, dexterity, art; *seirmeach*, musical.

CHIZZLE (Slang).—To cheat, to be chizzled out of anything; to be cheated by a false pretence.

Gaelic.—*Disle* (*jisle*), relationship; *dislean*, cousinship; whence the metaphorical use of the word, to be cheated by a person under the false pretence of relationship or consanguinity.

CHOUSE (Slang).—To cheat, swindle, defraud.

> In the year 1609 there was attached to the Turkish embassy in England an interpreter or *Chiaous*, who by cunning, aided by his official position, managed to cheat the Turkish and Persian merchants then in London out of £4000. From the notoriety which attended the fraud, any one who cheated was said to *chiaous*, *chause* or *chouse*, to do, that is, as this *Chiaous* had done.—TRENCH, *English Past and Present*.

The word, notwithstanding this story (See BOGUS), is much older than the seventeenth century, and is probably of home growth and origin. The Turkish etymology is only a coincidence, and a resemblance to the original

Gaelic.—*Diosg*, a barren cow that yields no milk (the *d* before *i* or *e* pronounced as *j*, and the guttural *g* at the end omitted for the sake of euphony), pronounced *jios* or *chios*; *diosgadh*, the state of being dry or barren.

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"Chouse" is correctly described in the *Slang Dictionary*, "to cheat out of one's share or portion;" and appears to have been used metaphorically by thieves and tricksters to signify a baulked hope of plunder, a barren job from which nothing was to be got.

CHRISOME CLOTH.—A white cloth that was formerly swathed around the body of a child about to be baptized, and worn during the month of baptism. Mr. Halliwell says:—

> "It signifies properly the white cloth which is set by the minister upon the head of a child newly anointed with chrism after baptism. . . With this cloth the women used to shroud the child if dying within the month."

The resemblance between *chrisome*, a cloth, and the Greek *χρισμα*, an unguent, has led to the supposition that the two words were from the same root, and that "chrisome cloth" simply meant a cloth that had been anointed with chrism. However, that may be, a derivation of *chrisome*, in the sense of an encircling cloth, offers in the

Gaelic.—*Crios*, a girdle, a band, a belt; and *uim*, round, or round about.

CHUCK (Colloquial).—To throw.

CHUCKIE STANE (Lowland Scotch).—A pebble or stone that may be easily thrown from the hand.

JERK.—To cast or throw with a sudden motion.

> French, *claquer*, to clack. . . . Turkish, *chakil*, a pebble. To *chuck*, in the sense of throwing, may be in the notion of a sudden jerk.—WEDGWOOD.

The vulgar word "chuck," if not a corruption of "jerk," is probably from the

Gaelic.—*Seòg* (*she-og*), to swing to and fro, preparatory to throwing, slinging, or casting; *seògan*, a pendulous or swinging motion.

CHUM (Slang).—An intimate acquaintance. To "chum" with any one is to share the same bedroom.

> Stated to be from the Anglo-Saxon *cuma*, a guest.—*Slang Dictionary*.

Many English words, derived from other languages beginning with *k* or the hard sound of *c*, take *ch*, as *kirk*, church. It is probable that "chum" in like manner is the

Gaelic.—*Caomhach*, a friend, a bosom friend, an associate; *caomh*, gentle, courteous, beloved.

CIELING.—The roof or covering of a room.

CIEL (French).—The sky, the roof or covering of the earth formed by the atmosphere.

CONCEAL.—To hide, to cover up (Latin *celo*, to hide).

CELL.—The retreat of an anchorite, where he hides from observation.

Gaelic.—*Ceil*, to conceal, hide, shelter, cover; *ceilte*, secret, covered, hidden, concealed; *ceilinn*, concealment, covering; *cill*, a cemetery, a grave, a concealment of the corpse; *cillein*, a secret repository; anything concealed from observation, buried in the ground. See CAUL, KELL, &c.

CIRE (French).—Wax; *cire à cacheter*, sealing-wax; *cirage*, blacking for boots; *cirer*, to wax. During the reign of the first Napoleon, who made and unmade kings at his pleasure, some French wag chalked on the walls of the Tuileries, "Fabrique de *cire*."

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Gaelic.—*Ceir*, wax; *ceir-chluas*, the wax of the ears; *ceirich*, to cover or seal with wax; *ceireil*, waxen.

CLACHAN (Lowland Scotch).—A village in which there is a church or place of worship.

Gaelic.—*Clachan*, the stones. The stones originally meant were those of Druidical circles, which are numerous in the Highlands. The earliest Christian churches were erected on the sites of the rude Druidical temples or stones.

CLACK (Vulgar and colloquial).—Talk, loud talk. Hold your clack! hold your tongue!

Gaelic.—*Glagaire*, a loud talker; *glagaireachd*, loud, foolish, or impertinent talk; *glagadaich*, *glagarra*, garrulous; *glaganach*, noisy, rattling; *glagan*, the clapper of a mill.

CLADDER.—"A word," says Nares, "of uncertain derivation, probably no more than a temporary conversational term." Mr. Thomas Wright thinks it means a general lover, who wanders from one object to another. The mention in the only passage in which the word has been found (see Nares and Wright) of "glovers" and "laundresses" suggests that it meant a handicraftsman of some kind; possibly from the

Gaelic.—*Clad*, to comb or card wool; *cladaire*, a wool-comber.

CLAM.—A shell-fish very common and much esteemed in America.

Gaelic.—*Glaim*, a large mouthful.

CLAMOUR.—Loud continuous uproar, noise; an exclamation of voices. This word comes directly into the language from the Latin, but the root of the Latin is in the

Gaelic.—*Glaim*, to cry out; *glambar*, or *clamhar*, clamour, outcry; *glamair*, a noisy, contentious, clamorous person; *glamaireachd*, continual noise or outcry.

CLAN.—A tribe, a family. This Gaelic word has thoroughly established itself in the English language, and no philologists dispute its origin, except those who deduce it from the German *klein*, little.

Gaelic.—*Clann* (*clainne-cloinne*) children, descendants; *clannar*, *clannach*, prolific; *clann-mhor*, greatly prolific.

This word is never used except in the plural.

CLAP, CLIP.—To fondle, to caress, to embrace (obsolete). The word, in another sense, is still employed in vulgar English to signify venereal infection. Shakspeare uses "clip" in the *Winter's Tale*, and in *King John*.

Clap, to fondle, to pet. Northern.—HALLIWELL.

Clapier, an old term for a house of ill fame.—COTGRAVE.

Gaelic.—*Clapail*, *clapartaich*, fondling, caressing, also the act of flapping the wings in birds.

CLAPPER-CLAW (Lowland Scotch).—To fight at arms' length, and with abusive words as well as fisticuffs.

Clapperclaw, to scold, abuse, or claw off with the tongue.—GROSE.

This word seems to be a partial reduplication of the

Gaelic.—*Clabair*, a mill clapper; *clabar*, a garrulous person; *clabach*,

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thick-lipped, prating; *clamhar* (*clavar*), wrangling, contention.

CLAQUE (French).—An organized body of men who are paid, in French theatres, to lead off the applause of the audience by clapping their hands or shouting their approbation; a loud noise.

CLAQUEUR.—One of the *claque*.

Clack-box, a garrulous person, so called from the *rattle* formerly used by vagrants to make a noise and attract attention.—*Slang Dictionary*.

Clack, a tongue, chiefly applied to women; a simile drawn from the *clack* of a water mill.—GROSE.

Claque, coup du plat de la main. Il n'a guère d'usage que dans cette phrase, *une claque sur les fesses* (Scottice, a skelp on the doup).—*Dictionnaire de l'Académie Française*, 1718.

Gaelic.—*Glac* (or *clac*), the palm of the hand. The modern French *claquer* is to clap the hands.

CLARION.—A musical instrument, a kind of trumpet.

CLARIONETTE.—A wind instrument sounded by means of a reed fixed to the mouthpiece.

CLAIRON (French).—The clarion.

All these are wind instruments, of which the name is supposed to be traceable to the Latin *clarus*, or clear. But the Kelts, who do not appear to have had wind instruments until a very late period, and to have depended almost wholly upon the harp until the introduction of the *piob*, or bag pipe, scarcely three centuries ago, had the root of "clarion" in the

Gaelic.—*Clar*, a harp; *clarsair*, a harper, a minstrel; *clarsaireachd*, harp-music, or the business or profession of a harpist.

CLASS.—A distribution of persons or things into groups or orders; an assemblage.

Latin, *classis*, originally *clasis*. Identical with Old Norse *klasi*, Swedish and Danish *klase*, a bunch, assembly, cluster.—WEDGWOOD.

Gaelic.—*Clas, clais*, a play; a furrow; a melody; anything arranged in a set position or order; *gleus*, order, manner, condition; *gleusadh*, putting in order; *gleusadair*, one who sets in order, who repairs or tunes.

CLAW (Lowland Scotch).—To praise, to flatter. "Claw me, and I'll claw you," *i. e.* "Praise me, and I'll praise you."

This word was used in the same sense by Shakspeare and other Elizabethan Dramatists.

Laugh when I'm merry and *claw* no man in his humour.—*Much Ado about Nothing*.

Gaelic.—*Cliù*, to praise, to extol; *cliuiteach*, praiseworthy. In Irish the same word appears as *cloth* (*clo'*), and in Kymric as *klod*.

CLEAN.—Pure, unsullied.

GLEAN.—To clean up a cornfield by gathering the dropped ears after harvest.

From the Welsh *glan*; Anglo-Saxon, *cleene*.—JOHNSON.

Anglo-Saxon, *claen*; and the Welsh, Gaelic, and Icelandic, *glan*, to shine, to polish.—CHAMBERS.

Gaelic.—*Glan*, clean, pure, sincere, clear, bright; *glanadail*, abstergent, cleansing, purifying; *glanadair*, a purifier, a cleanser, a gleaner; *glanas*, purity, cleanliness.

CLEAR.—The Latin *clarus*, and French *clair*, pure, transparent, plain, differs in meaning and in derivation from another word spelt in exactly the same manner, which is now obsolete,

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but was used by the writers of the Elizabethan era, and later, when it sometimes signified *brave*.

Nor can so *clear* and great a spirit as hers
Admit of falsehood.—*The False One.*
BEAUMONT *and* FLETCHER.

Fame is the spur that the *clear* spirit doth raise.—*Lycidas.* MILTON.

Gaelic.—*Cliar*, brave; a brave man; *fuil nan cliar*, the blood of the brave.

CLEAR.—Evident, plain, palpable, free from obscurity or fault.

Latin, *clarus;* Old Norse, *klaar*, clean, pure. This is probably one of the words applicable to the phenomenon of sight that are primarily derived from those of hearing. Irish (Gaelic), *glor*, a noise, voice, speech; *gloram*, to make a noise; *glor-mhor*, glorious. —WEDGWOOD.

Originally, well-heard, loud, distinct. French, *clair;* German, *klar;* Irish, *glor;* Latin, *clarus;* Greek, κλυω; Sanscrit, *cru*, to hear.—CHAMBERS.

Without disputing that these commonly received derivations may be correct, and that probably the word came into English from the French, through the Latin, or even through the Saxon, another root offers itself for consideration in the

Gaelic.—*Clar* [plural *clair, cloir*], any smooth surface; a plain, or plane; any thing spread out; the surface of a plank, or a table, a lid, a board; *clar-feiorne*, a chess-board, *i. e.* the smooth surface on which chess is played; *clar-ach*, a floor; *clar-aodam*, the expanse of the brow or forehead; *clar-aodamach*, broad-browed.

This Gaelic derivation would explain, better than that from the Latin and French, such phrases as "*clear* the way," "*clear* the table," "a *clear* field and no favour," "a *clear* conscience," *i. e.* a conscience without anything on it to burden it, "*clear* of debt and liability," in all which the primary idea is that of an unincumbered expanse or surface. Johnson cites twenty different shades of meaning for the word. Some of them justify the derivation from the Latin and French, as in the quotation from Milton,

Your eyes that seem so *clear*, but yet are dim;

and in that from Dryden,

Clear up the cloudy foreheads of the great.

In another quotation from Dryden the Gaelic etymon is apparent and palpable—

This one mighty sum has *clear'd* the debt;

that is to say, has removed it from the place it occupied.

CLEG.—A gad-fly; Latin, *culex*, a fly.

Flies, grasshoppers, hornets, *clegs*, and docks.—*Du Bartas* (NARES).

Gaelic.—*Cuileag*, a fly.

CLIENT.—One who employs a lawyer to hear his case or complaint, and aid him in obtaining justice. Latin, *cliens*, Greek, κλυω, to hear. The dependants of a great chief or feudal superior were called "clients" because it was the duty of the chief to hear their complaints and redress them.

Clan; Gaelic, *clann*, children, descendants of a common ancestor. The same word is probably exhibited in the Latin *clientes*, who occupied a position with respect to their patronus closely analogous to that of the Scottish clansmen towards their chief.—WEDGWOOD.

Gaelic.—*Cluinn*, hear, hark, listen; *cluinnte*, heard (one who has been heard).

CLIQUE.—A coterie of persons, who assemble together either to praise one another, or to talk or write in favour or furtherance of some common object.

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The word was originally borrowed from the French, and is generally used in a contemptuous or ill sense towards the persons designated.

Gaelic.—*Cluich*, play, sport, a stage-play, a theatrical performance, a game; *cluicheadh*, performing on the stage; having a game; whence, the French *clique*, the persons who took part in a game, or the body of actors engaged in a play.

CLISH-CLASH, CLISH-MA-CLAVER (Lowland Scotch).—Idle loquacity, gossip.

Clish, to repeat an idle tale; *clish-clash*, idle discourse; *clash*, to tattle; *claver*, to talk idly.—JAMIESON.

Clish-clash, to sound like the clashing of swords. "The weapons *clish-clash*, and the Captains now! now! now!"—WHEATLEY.

Clash, imitative of the sound of weapons striking together; Greek, κλαζω, to clash any arms.—WEDGWOOD.

The root of "clish," of which "clish-clash" is both an augmentative and a reduplicative, seems to be in the idea of very rapid motion, as in the tongues of over-talkative persons, and in a hand-to-hand fight with swords, and is to be found in the

Gaelic.—*Clis* (*clish*), active, nimble, restless, lively; *clisneach*, a tongue never at rest; *na fir chlis*, the nimble or merry men, *i. e.* the Northern lights or Aurora borealis; *clabar*, a mill clapper; whence *clis-mo-clabar*, quick my mill-clapper! applied to a too voluble woman.

CLOACA (Latin).—A large sewer, formed of stone or brick-work, for carrying off the drainage of cities.

Conduit fait de *pierre* et vouté par où on fait écouler les eaux et les immondices d'une ville. Les *cloaques* des Romains subsistent encore, et sont bien baties et fort hautes.—*Dictionnaire de l'Académie Française.*

Gaelic.—*Cloch*, a stone, a large stone; *clochan*, stones, the stepping-stones over a stream; a pavement, a causeway. Another derivation is possible from *clodach*, dirt, filth, slime, ordure; *achadh*, a field, a place, whence, by abbreviation, *clo-acha*, the place of filth.

CLOAK.—A long garment falling from the neck to the hips or breech, and sometimes to the feet.

Neither the French, nor the Teutonic sources of the English offer any clue to this word.

Flemish, *kloeke*, toga, pallium, toga muliebris. Welsh, *cochl*, a mantle.—WEDGWOOD.

Old French, *cloche;* Low Latin, *cloca*, a garment worn by horsemen.—CHAMBERS.

The Britons call a cloak *cucul.*—GRANT'S *Thoughts on the Origin and Descent of the Gael.*

Gaelic.—*Cul*, the back, the back part (French *cul*); *ceil*, to cover; *ceil-leach*, a covering; whence *cul-ceilleach*, a covering for the hind or back parts, abbreviated and corrupted into *cul-each*, *cul-ach*, and cloak.

CLOCK.—A time-piece with a bell that strikes the hour.

Literally that which *clicks;* a variation of *clack;* Anglo-Saxon, *cluge.*—CHAMBERS.

The word *clock* is a variation of *clack;* being derived from a representation of the sound made by a blow, at first probably on a wooden board. Gaelic, *clag;* Irish, *clagaim*, to make a noise, to ring.—WEDGWOOD.

Gaelic.—*Clag*, a bell; to sound, to make a noise; *clag-aite*, *clag-lann*, belfry, the place of a bell; *clagan*, a little bell.

CLOD.—A lump of earth, a turf.

SOD.—A turf, the grass.

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CLODHOPPER.—Term of derision for an ignorant boor or peasant.

Danish, *klod;* Swedish, *klots*, a block, a log; Dutch, *klos*, a hard lump of earth.—STORMONTH.

Gaelic.—*Clod*, a turf, a sod, a lump of earth; to pelt with turf or clods; to cover with clods or turf; *clodan*, a little clod; *clod-cheann*, a stupid heavy dull-head; *clod-cheannach*, clod-headed, heavy-headed; *sod*, the turf; also a silly person; French *sot*, a fool.

CLOSE.—To shut.

ENCLOSE.—To shut in.

CLOSE (Lowland Scotch).—A narrow lane or alley.

CLOISTERS.—The enclosed portions of a monastery or abbey, where the monks or priests took exercise.

From the Latin *claudo, clausum;* French, *clorre, clos*, to shut up, close, enclose, finish; *clos*, a field enclosed.—WEDGWOOD.

Gaelic.—*Clobh*, a pair of tongs; *clobhsa*, an enclosure, an area, a close (Scottish), an entry, a passage.

CLOSE (Slang).—Keep close, be quiet, don't tell or divulge what you know.

Gaelic.—*Clos*, rest, stillness, quietness, sleep; *closadh*, quieting, hushing, stilling, or keeping still; *closach*, a dead body, silent (in the grave).

CLOTHES, CLOTHING.—Dress, garments, attire, habiliments.

CLOTH.—Woollen or linen stuff.

Saxon, *clath*, the matter whereof garments are made.—BAILEY, ASH, JOHNSON, &c.

Anglo-Saxon, *clath;* German, *kleid*, connected with Latin *claudo*, to shut.—CHAMBERS.

Gaelic.—*Cloimh*, wool; *cluthaich*, to warm, to clothe; *clomhach*, wool; *clo, clòthe*, coarse, homespun cloth.

Kymric.—*Clyd*, warm, sheltering, comfortable. German *kleiden*, to clothe.

CLOUT.—A patch, a small piece of cloth, a rag; also to patch, to mend clumsily.

From the Anglo-Saxon *clut*, a little cloth; and the Welsh *clwt*, a patch, and *clytian*, to patch.—CHAMBERS.

From the Anglo-Saxon *clut*, a patch. The primary sense is a blow, as when we speak of a *clout* on the head; from the Dutch *klotsen*, to strike. Thence applied to a lump of material clapped on hastily to mend a breach.—WEDGWOOD.

Gaelic.—*Clud*, a rag, a patch; *cludair*, a patcher, a cobbler, a mender; *cludath*, patching, clouting.

Baby-*clouts*, dish-*clouts*, and other words in which this root appears, have nothing to justify Mr. Wedgwood's supposition of its derivation from any root that means to strike.

CLOUT (Vulgar and colloquial).—A slap or blow on the head. "I'll give you a clout on the head" (Street parlance in London).

Gaelic.—*Cliudan*, a slap on the face; *cliudanachd*, a series of slaps on the face or head.

CLOVER.—"To be in clover," a familiar expression, to signify that a person is in a state of great comfort or pleasure.

To be or live in *clover*, to live luxuriously. *Clover* is the most desirable food for cattle.—GROSE.

Clover, happiness, luck, a delightful position; from the supposed happiness which attends cattle when they suddenly find their quarters changed from a barren field to a meadow of *clover*.—*Slang Dictionary.*

Gaelic.—*Clu-mhor, clo-mhor* (*mh* pronounced as *v*), warm, sheltered, snug, cozy, comfortable.

CLOWN.—An agricultural labourer.

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Contracted from the Latin *colonus*, a husbandman, for such are of an ungenteel carriage.—*Gazophylacium Anglicanum.*

The signification of a *clod* or lump, of thumping clumsy action, and of a rustic unpolished person are often connected. . . . The English *clod* is used in both senses of a lump of earth, and an awkward rustic . . . . As the initial *c* is easily lost from many words beginning with *cl* (compare *clog, log, clump, lump, clunch, lunch*), it can hardly be doubted that *clown* is identical with *lown* (or *loon*), and *clout* with *lout*.—WEDGWOOD.

Gaelic.—*Cluain*, a field; *cluin*, a farm, an enclosure.

CLOY.—To satiate, to lose enjoyment by excess of indulgence, to glut.

From the French *encloyer*, to satiate.—*Gazophylacium Anglicanum.*

From *clog*.—*Junius.* Latin, *claudo*, to close; French, *clouer*, to nail.—WORCESTER.

From *clog*, a thick mass. French, *encloyer*, to stop with a plug.—WEDGWOOD.

Gaelic.—*Claoidh* (the *dh* silent), to exhaust, to satiate, to cloy; also to vex, to afflict.—Armstrong and M'Intyre's *Gaelic Dictionaries.*

CLUB.—A crooked stick; a heavy stick, with a knob or mass at the end.

CLUB-FOOT.—A deformed foot with a protuberance at the end like a club.

Welsh, *clob*, a boss or knob.—CHAMBERS.

Old Norse, *klubba*, a knobbed stick; Swedish, *klubb*, a club; *klumpfot*, a club-foot; Welsh, *clob*, a lump; French, *clabosser*, *calabousser*, to splash with mud; *cliboter*, to tramp in the mud.—WEDGWOOD.

Gaelic.—*Cliob*, an excrescence; to stumble; *cliobadh*, any little extraneous appendage; *cliobaire*, a clumsy awkward person, a stumbler, a man with a club-foot; *club*, to bend, to incline.

CLUTCH.—To lay hold of eagerly or greedily.

Old English, *clonch*, akin to German *kluppe*, and Scottish *cleik*.—WEDGWOOD, CHAMBERS.

Gaelic.—*Glac*, to seize, to grasp; *glacadair*, *glacair*, a robber, one who seizes with violence; *glacaireachd*, seizure, impressment.

CLY (Slang of thieves).—A pocket; to steal.

Gaelic.—*Cleith*, to conceal; *cliabh*, a hamper, a basket.

COACH.—A travelling vehicle.

French, *coche*.—JOHNSON.

Literally a couch; French, *coche; coucher*, to lie; from Latin *colloco*, to lay one's self; *col* and *locus*, a plan.—CHAMBERS.

A carriage in which you may recline, a couch.—WEDGWOOD.

Gaelic.—*Coisich*, to travel, to go on a journey.

COAL.—A mineral fuel.

FUEL.—Anything used for domestic or manufacturing purposes to produce fire.

HOUILLE (French).—Coal, fuel.

From the Saxon, *kol;* German, *kole;* Dutch, *kul*.—JOHNSON.

Latin, *caleo*, to be hot.—CHAMBERS.

Ihre supposes the original of this word to have been fire, as in some districts of Sweden *kylla* is to kindle; *kylle*, dry sticks for kindling.—WEDGWOOD.

The words "coal" and "fuel" seem to be both traceable to the same root; the

Gaelic.—*Gual*, coal; to burn; *guaillean*, a red-hot coal, a cinder.

Sanscrit.—*G'val*, to burn; whence, "coal" and "fuel," that which will burn.

Kymric.—*Gawl.* Sanscrit, *G'ala*, light produced from burning.

COAT.—The upper garment of men.

PETTICOAT.—A small coat, an undergarment of women.

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From the Anglo-Saxon, *cote;* Belgian, *kot.*—*Gazophylacium Anglicanum.*

French, *cotte*, a *coat* or frock; Italian, *cotta*, any kind of frock, *coat*, or upper garment.—WEDGWOOD.

French, *cotte;* Low Latin, *cottus*, *cotta*, a tunic; provincial English, *cot*, a matted fleece; German, *kotze*, a matted covering.—CHAMBERS.

Gaelic.—*Cota*, an upper garment; *cota-mor*, a great coat; *cotag*, a long coat; *cotan*, a petticoat; *cotaich*, to cover with a coat.

COAX.—To wheedle, to win over by fair words, to cajole.

A low word of uncertain derivation, to fawn upon, to wheedle.—ASH.

Cogs, a kind of vessel used on the coast of Yorkshire, or *cogs-men*, the crews which navigated them, and who were notorious beggars,—RICHARDSON.

Welsh, *cocru*, to fondle; Spanish, *cocar*, to make wry faces, to coax.—WEBSTER.

The Old English *cokes* was a simpleton, a gull, probably from the French *cocasse*, one who says or does laughable or ridiculous things. *Trevoux. Cocasse*, plaisant ridicule; *cocosse*, niais, imbecille.—*Hecart.* To *cokes* or *coax* one then is to make a *cokes* or fool of him, to wheedle or gull him into doing something.—WEDGWOOD.

The original signification of what Ash calls "this low word of uncertain derivation," seems to have been to blind a person by fair and flattering words, and make him do what he otherwise might not have done, and to be traceable to the

Gaelic. — *Caoch*, blind; *caochadh*, blinking, making blind.

COCK.—To erect, to cause to project or stand up stiffly, to stick up.

To *cock* is to start up with a sudden action, to cause suddenly to project, to stick up.—WEDGWOOD.

Dr. Johnson does not attempt to explain the etymology of this word, which appears with its various meanings in his Dictionary under "cock," the male of the hen; a word derived from the French *coq*, which has no relation whatever to the English verb. Worcester, and other American and more recent English lexicographers are equally silent on the subject.

Gaelic.—*Coc*, to hold up, to erect, to stick up; *coc do bhonaidh!* cock your bonnet.

From this Gaelic word comes a "cocked" hat, a hat stuck up on one side, a cockade stuck on a hat, a *cock* horse, a prancing or erect horse, as well as the phrases applied to animals, *cocking* the ear, *cocking* the tail, and perhaps *cock*-sure, erectly, stiffly, rigidly, proudly sure. From the same root comes the *cock* of a barrel, a *cock* of hay; *cock*-a-hoop, stuck-up and impertinent, or in high spirits; a *cock*-eye, a squint. In Scotland a "*cock*-laird" is a small landed proprietor or laird, who is as proud and stuck-up as if he were a great one. *Cockernonie*, the ancient name for the modern chignon, is false hair stuck prominently on the back of the head.

COCKADE.—A badge or ornament on the hat of the servants of military officers; formerly worn in the shape of bunches of ribbons by gallants or partisans. The white cockade was the badge of the Jacobites, as in the song:—

My love was born in Aberdeen,
The bonniest lad that e'er was seen;
But now he makes our hearts fu' sad,
He's ta'en the field wi' his white *cockade.*

Gaelic.— *Coc*, manifest, plain, to stand erect; *cocadh*, standing erect. See COCK, ante.

COCKATRICE.—Fabled to be a ser-

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pent generated in a cock's egg, sometimes called a *basilisk*.

Johnson derives the word from "cock" and "adder." The French have *cocatrix* and *cocatrice*. *Basilisk* is derived from the Greek βασιλευς, a king, and was so called, according to Pliny, from a white spot upon the head of the creature, which resembled a crown. The "Cockatrice" was supposed to possess a fatal power of fascination, a glance of its eye being sufficient to cause death. Shakspeare in *Romeo and Juliet* speaks of "The death-darting eye of *cockatrice*," and in *Twelfth Night*, has "They will kill by the look like *cockatrices*." From this idea sprang the use of the word, as applied to a beautiful and fascinating woman of bad character, who led men to their ruin or moral death. It is more than once used in this sense in Ben Jonson's play of *Cynthia's Revels*, in which the gallants speak of their mistresses as "cockatrices," and by other playwrights of the time, some of whom employ the word as if it implied fondness and endearment rather than reproach. A recent Dictionary (Stormonth's), derives the word from the Spanish *cocatriz*, a crocodile. The similarity of the French and English word shows a common origin, which is not Saxon or Teutonic. The etymology adopted by Johnson is evidently invented to suit the ancient fable. The true etymology may be traced back to a very early period, and is clearly derivable from the ancient serpent worship, and that of the Phallus.

Gaelic.—*Coc*, to stick up, to stand erect; *cocadh* (*cocà*), standing erect; *treise*, power, strength, vigour; *cocadh* or *cocà-treise*, that which stands powerfully erect. In its application to women by the Elizabethan Dramatists, the name of the effect was jocularly applied to the cause.

COCKER.—To pamper, to fondle, to nurture too tenderly.

Cocker, cockney. The original meaning of *cockney* is a child too delicately or tenderly nurtured, applied to citizens as opposed to the hardier inhabitants of the country, and in modern times confined to the citizens of London. . . The Dutch *kokelen*, to pamper, the equivalent of the English *cocker*, is explained by Kilian "nutrire sive fovere culina" as if from *koken*, to cook, but this is doubtless an accidental resemblance. The French *coqueliner*, to dandle, pamper, make a wanton of a child, leads us in the right direction. This word is precisely of the same form and significance with *dodeliner*, to dandle, loll, *cocker*, hug fondly, but primarily, to rock or jig up and down; *dodelineur*, the rocker of a cradle; *dondeliner de la tête*, to wag the head, &c. The primitive meaning of *cocker* then is simply to rock the cradle, and hence to cherish an infant.—WEDGWOOD.

How ingeniously wrong these suppositions are, and how hopelessly the writer missed the right track when he was close upon it, appears from the

Gaelic.—*Cioch*, a woman's breast; *ciocar*, greedy as a child for the breast; *ciocharan*, an infant at the breast; *ciocharanachd*, the condition of a suckling, the management of a suckling child.

COCKLE,—A small and well-known shell fish.

Gaelic.—*Cochull*, a hull, a husk, a cover, a shell; Greek, κοχλια; Latin, *cochlea*. The final syllable of the Gaelic words appear in the English *hull*; the German *hülle*, a covering; in the Sanscrit *hul*, to cover; and in the Kymric, a cover, a coverlet; *huliaw*, to spread over.

COCKLE, OR CORN COCKLE.—A flower that grows among the corn; the *agrostemma githago* of botanists.

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Let thistles grow instead of wheat, and *cockles* instead of barley.—*Book of Job.*

Gaelic.—*Cogall, cogull,* tares, husks, the cockle or corn cockle.

COCKLES (Slang).—The cockles of one's heart, *i. e.* the very innermost heart, or "heart of hearts."

"To rejoice the *cockles* of one's heart;" a vulgar phrase, implying great pleasure. Also to warm one's *cockles*, said of any hot, spiced drink, taken in cold weather. *Cockles* altogether seem to be an imaginary portion of great importance in the internal economy of the human frame.—*Slang Dictionary.*

Gaelic.—*Coigill,* a secret; *coigilte,* preserved, saved alive; *coigil,* to save alive; whence "cockles," the secret heart, the action of which keeps a person alive; the internal machinery of the human frame.

COCKNEY.—A depreciatory epithet formerly applied by country people to the inhabitants of London, derisive of their ignorance of rural things and occupations.

Minsheu relates a silly story of a Londoner in the country, who hearing a cock crow for the first time in his life, exclaimed, "the *cock neighs,*" and traces the word to that source; which has been accepted since his time by other philologists.

Fuller tells us that a person who was absolutely ignorant of rural matters was called a *cockney*, which is most probably the meaning of the term in *Lear*, Act ii. Scene 4, and is still retained.—HALLIWELL.

Gaelic.—*Caoch,* empty, hollow, void; *neoni,* nobody; whence *caoch-neoni* (or *cockney*), an empty nobody, an ignoramus.

COCKY (Vulgar and Colloquial).—Quarrelsome, saucy, pert.

Gaelic.—*Cog,* war, fight; *cogail, cogach,* warlike, quarrelsome, belligerent.

CODDLE.—To nurse a sick, ailing, or old person, too fondly or constantly.

Probably from the French *chaud*, or the Latin *calidus*, warm.—CHAMBERS.

Gaelic.—*Cadail,* to sleep; *codail,* to put to sleep.

CODE.—A collection, digest, or summary of the laws. The law, the unwritten *code, i. e.* the unwritten law (of honour, society, or man in a primitive state).

Latin, *codex*, log, trunk of a tree, a book; the Romans writing on wooden tablets covered with wax. *Codicilles*, the small trunk of a tree; *codicilli*, writing tablets, memorials, &c.—WEDGWOOD.

Latin, *codex*, or *caudex*, the trunk of a tree, a tablet.—CHAMBERS.

Gaelic.—*Coda,* law, equity, justice; *cod,* triumph.

The Latin etymology of the word "code" has been so long and so generally received, that the totally different origin afforded by the Gaelic may not meet with universal acceptance. But as law and justice existed in the world before men took to writing, either on wooden tablets like the Romans, or on bricks of clay like the Assyrians, it is possible that the Gaelic *coda* and not the Latin *codex* is the true root, and that the similarity of sound between the two words is purely accidental.

CODGER (Slang).—An old fellow, a good old fellow, a strange old fellow.

Codgers, the name of a debating society, formerly held in Bride Court, Fleet Street, and still (1864) in existence. The term is probably a corruption of cogitators.—*Slang Dictionary.*

Codger, an eccentric old person, a miser; *codgery*, any strange mixture or composition. —HALLIWELL.

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Gaelic. — *Cuideachd* (pronounced *kujj-achg*), company, society; *cuideachdail*, social, convivial; *cuideachdaire*, a companion, *i. e.* a "codger."

COFFIN.—The chest in which a corpse is placed.

Coffer, *coffin*. Greek, κοφινος; Latin, *cophinus*, a basket; Italian, *cofano*, any coffin, coffer, chest, hutch, or trunk; Breton, *kof*, *kov*, the belly; Anglo-Saxon, *cof*, a cave, cove, receptacle; French, *cofin*, a coffin, a great candle case, or any such close and great basket of wicker.—COTGRAVE, WEDGWOOD.

A more dignified and reverential root of this word is the

Gaelic.—*Comhan* (*cof-an* or *cov-an*), a shrine.

COG.—To lie, to cheat, to make use of loaded dice.

Since you can *cog* I'll play no more with you.
Love's Labour Lost.

COGGER.—A swindler, a cheat.

At first a broker, then a petti-fogger,
A traveller, a gamester, and a *cogger*.
HARINGTON'S *Epigrams*, 1663.

Lies, *coggeries*, and impostures.—NARES.

Gaelic.—*Caog*, to wink, to connive, to be in collusion with a confederate for purposes of fraud; *caogadh*, winking, conniving.

Kymric.—*Coegio*, to trick.

COG (Lowland Scotch).—A cup.

COGIE (Lowland Scotch).—A little cup.

I canna want my *cogie*, sir,
I canna want my *cogie*,
I canna want my *cogie*, sir,
For a' the wives in Bogie.
Duke of Gordon.

QUAICH (Lowland Scotch).—A drinking cup of horn or wood, for taking a dram of whisky.

Gaelic.—*Cuach*, a cup.

COIF.—The wig of a sergeant-at law.

COIFFER (French).—To dress the hair.

COIFFURE.—A head dress.

A lady's head dress.—NARES.

Say so much again, ye dirty quean,
And I'll pull ye by the *coif*.
Newest Academy of Compliments, NARES.

Coif, a cap or covering for the head; French, *coiffe*; Italian, *cuffia*; Arabic, *kufiyah*, a head kerchief.—CHAMBERS.

Gaelic.—*Ciabh* (*kiaff*), the hair; a ringlet, a lock of hair; *or-chiabhach*, having golden or yellow hair.

COIL (Obsolete).—Noise, tumult, confusion.

To see them keeping up such a *coil* about nothing.—SUCKLING.

The wedding being there to-morrow,
There's a great *coil* to-morrow.
Much Ado about Nothing.

When we have shuffled off this mortal *coil*.
Hamlet.

Coil, noise, disturbance; from the Gaelic *coileid*, a stir, movement, or noise; perhaps from *goil*, boiling, vapour, fume, battie; *goileam*, prattling, vain tattle. The words signifying noise and disturbance are commonly taken from the agitation of water.—WEDGWOOD.

Gaelic.—*Coile*, *coileid*, stir, movement; *coilchean*, water gurgling or gushing from an orifice; *coileideach*, noisy confused, turbulent; *goil*, to rage, to boil; *goileach*, raging, boiling.

COIN.—A piece of metallic money, copied and repeated from a die.

To *coin* money is to *stamp* money, from the Latin *cuneus*, French, *coin*, *quin*, the steel die with which money is stamped; originally doubtless from the stamping having been effected by means of a wedge, *cuneus*. . . . Muratori endeavours to show that the word is really derived from the Greek εικον, an image, whence the Latin *iconiare*, in the sense of coining money. So from the Welsh *bath*, a likeness, *arian bath*, coined money, and *bathu*, to make a likeness, to coin.—WEDGWOOD.

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Gaelic.—*Cuineag*, a copy; *cuinn*, a coin; *cuinneadh*, coining, copying.

COISTERED.—"This," says Nares, "is an uncommon word, known only in the following example where it seems to mean, coiled up into a small compass. The attempts to find a derivation for it have not been very successful."

I could have carried a lady up and down, at arm's end, in a platter, and I can tell you, there were those at that time, who to try the strength of a man's back and his arm would be *coistered*.—*Malcontent*, Old Play. NARES.

Coistered, French, inconvenienced.—HALLIWELL.

Coister, ill-tempered, *Northern*.—WRIGHT.

The French *cuistre* is a word of contempt for a low or worthless person, and cannot be the origin of the English "coistered," as Mr. Halliwell supposes; the most probable root that fully meets the sense of the passage quoted by Nares is the

Gaelic.—*Coiste*, exhausted, spent, worn out with exertion; *coisg*, quell, extinguish, exhaust; *coisgte*, quelled, exhausted.

COISTREL.—Defined by Nares to mean "a young fellow, probably an inferior groom, or a lad employed by the esquire to carry the knight's arms and other necessaries; probably from *coustillier*, old French of the same signification."

He's a coward and a *coystrel* that will not drink to my niece.—SHAKSPEARE, *Twelfth Night*.

You whoreson, bragging *coystril*.—BEN JONSON.

Gaelic.—*Cas*, *cois*, foot; *triall*, to go, set out, depart, run, travel; whence *coistriall*, a running footman, or a foot traveller.

COKE.—Coal, kiln-burnt and dried, and emptied of its moisture.

Gaelic.—*Caoch*, empty, blind, hollow, dried up; *caochag*, an empty shell; *caochad*, emptiness, blindness, cecity.

COKES.—A fool, a simpleton.

Why we will make a *cokes* of this wise master
We will, my mistress, an absolute fine *cokes*.
BEN JONSON.

Go! you're a brainless *coax*, a toy, a fop.
BEAUMONT *and* FLETCHER.

Skinner's attempts towards a derivation of this word are very unsatisfactory; but from it is unquestionably derived to *coax*, meaning to make a fool of a person, the usual object of *coaxing*.—NARES.

Gaelic. — *Caoch*, empty, hollow; whence an empty-headed person, a fool. See COAX.

COLE PROPHET. — "This word," says Nares, "is sometimes written *col* prophet and *cold* prophet. The origin of the term is very obscure; but it seems from instances produced by Tyrwhitt (Chaucer), that *col*, in composition, signified 'false.'"

Nares cites several instances of the use of the word by English writers of the sixteenth century; among others:—

As he was most vainly persuaded by the *cold* prophets, to whom he gave no small credit.—KNOLLES, *History of the Turks*.

Phavorinus saith that if these *cold* prophets or oraclers, &c.—SCOT'S *Discovery of Witchcraft*.

Though Dr. Jamieson, as Nares says, suggests *kall*, cunning, Keltic and Cornish, as the origin of *col*, *cole*, and *cold*, which Nares thinks may possibly be right, the root seems to be the

Gaelic.—*Caill*, *call*, loss, evil, detriment, calamity; whence by corruption "cold prophet," a prophet of calamity, a Cassandra.

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COLLIE (Lowland Scotch).—A shepherd's dog.

The tither was a ploughman's *collie*.
* * * * * *
His breast was white, his touzie back
Weel clad wi' coat o' glossy black.
BURNS, *The Twa Dogs*.

Gaelic.—*Colg*, the hair or fur of an animal; *colgach*, hairy, shaggy; *colgail*, smart, brisk, active; *calg*, hair.

COLOMBE (French).—A dove. Latin, *columba*.

Gaelic.—*Colman*, *calman*, a dove, a pigeon; *colman-tighe*, a house or domestic pigeon; *colman-coille*, a wood pigeon; *columan*, a dove.

COMART.—"A word," says Nares, "only found in the old quarto edition of Hamlet, but restored by Warburton as better suiting the sense than 'covenant,' which had been substituted. It may very analogically mean bargain or covenant between two."

As by the same *comart*
And carriage of the articles design'd
His fell to Hamlet.
SHAKSPEARE, *Hamlet*.

If the previous lines of Horatio's speech are carefully read, it will appear from the sense that "comart" is not necessarily a covenant, and that in the doubt, Warburton was right to restore the original word. The frequent use of Keltic colloquialisms by Shakspeare suggests a scrutiny into that source of much of the English language, and here is found the

Gaelic.—*Comhard*, *coimheart*, a comparison. "Comparison" meets all the requirements of the context, and Shakspeare having in the same passage used the word "compact" or "covenant," seems to employ a different word for a different shade of meaning.

COMELY.—Well-formed, handsome, agreeable; applied only to the human form.

Mer-Cas draws it from the Greek κομμος, i. e. neat. I had rather deduce it from our word *become*.—*Gazophylacium Anglicanum*.

From *become*, or from the Saxon *cueman*, to please.—JOHNSON.

Becoming, pleasing, convenient.—CHAMBERS.

Gaelic.—*Cuma*, shape, form; *cumadail*, shapely, well-formed, finely proportioned; *cumachdail*, shapely, comely.

COMFORT.—Ease, well-being, consolation.

The attempts made to trace the peculiarly English word to its source have not been wholly successful. In the French, where Mr. Wedgwood finds *comforter*, to comfort, the word is comparatively modern, and is written *conforter*, and signifies to strengthen. It is traced by him and Mr. Donald in *Chambers' Etymology* to the Latin *con* and *fortis*, strength. A different origin is traceable in the

Gaelic.—*Furtach*, relief, aid, consolation; *furtachail*, yielding relief and consolation; *furtachd*, comfort; *furtachd aige an Dia*, consolation with God; *furtaiche*, a comforter, a helper. This word with the prefix *comh*, the equivalent of the English *con*, *co*, and the Latin *con* and *com*, signifying participation or fellowship, as in such words as comrade, co-equal, and others, yields the compounds, *comh-fhurtachd*, comfort, consolation, help; *comh-fhurtair*, a comforter; *comh-fhurtaich*, to aid, to comfort.

COMPANY.—Society.

COMPANION.—An associate.

These words belong wholly to the Keltic languages, and have been traced

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no lower than to the Mid Latin *companium*, from whence it has been supposed are derived the French *compagnon*, the Italian *compagnia*, the Spanish *compaño*, &c.

Formed from *com* and *panis*, bread.—WEDGWOOD.

Companion, literally one who eats bread with another; one who keeps company, or frequently associates with another; an associate or partner. *Company*, literally a number of *companions*, any assembly of persons or number of persons associated together for trade.—CHAMBERS.

This derivation is not satisfactory. Another clue to the real etymology suggests itself in the

Gaelic.—*Pannal*, a band of men; (the English *panel*, a list of persons liable to serve on a jury, whence to empanel a jury); *companelach*, *companach*, a companion; *companachd*, companionship; *companas*, partnership.

It appears from this, that *pannal*, not *panis*, is the root of the idea of companionship.

COMRADE.—A companion.

This word is usually derived from the French *camarade*, which in its turn is derived from the Italian *camera*, a chamber, and is held originally to have signified a chamber-fellow. Mr. Wedgwood favours this etymology, but as comrades and companions do not always occupy the same apartment, it is possible that another derivation may be sought; as in the

Gaelic.—*Comaradh*, help, assistance; *comaraich*, protection, aid, assistance; whence perhaps "comrade," he who helps or assists another.

CONCEAL.—To hide, to cover up.

CEILING.—The roof or cover of a room.

CIEL (French).—Heaven.

Gaelic.—*Ceal*, *ceil*, Death, Heaven; to hide, to conceal, to cover.

CONEY.—A rabbit.

Gaelic.—*Coinean*, *coinein*, a rabbit; Keltic French (*conin*).

CONJUROR.—A wizard, a professor of the art of *legerdemain*, a prestidigitateur.

This word is evidently of a different origin from *conjure*, *conjuro*, to swear together, to conspire, to unite under an oath, or to implore earnestly. To say of a man derisively that "he is no conjuror," means that he is a fool.

Gaelic.—*Cainntearachd* (*caint-jearachd*), oratory, eloquence, power of persuasion.

CONTECK.—Argument, allegation, affirmation.

Conteck, for contest. In Chaucer *conteke*. Retained by Spenser. Tyrwhitt marks it as Saxon, but no such word is found in that language. Skinner supposed it only a corruption of *contest*. Gasgoigne has:

I found some *conteck* and debate
In regiment where I was wont to rule.
NARES.

Gaelic.—*Contagair*, affirm, allege; *contagairt*, an affirmation; *contar*, a doubt.

COODIE (Lowland Scotch).—A tub.

Gaelic.—*Cudainn* (a tub); *clach na cudainn*, in Inverness, the stone of the tub before the town hall; a "*clach na cudainn*" *boy*, an Inverness man.

COOP.—A barrel or other receptacle made of bent wood.

COOPER.—A barrel maker.

COOP UP.—To confine in a small space like that of a barrel; to *courb* or *curb*; French, *courber*, to bend, to restrain within small space. All these words are more or less from the

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Gaelic.—*Cùb*, to stoop, to bend, to yield, to lie down; Spanish *cuba*, a cask; *cùbair*, a cooper, a barrel or cask maker.

COPIOUS.—Plentiful.

CORNUCOPEIA.—The horn of plenty.

COPIOUSNESS.—Plenty.

COPY.—A transcript that may be made plenteous by multiplication.

French, *copieux;* Latin, *copiosus; copia*, plenty; *co*, intensitive, and *ops, opis*, power, property, wealth.—CHAMBERS.

These Latin words have their original root in the

Gaelic.—*Cob*, plenty, abundance.

A great number of English words are traceable to the Gaelic *cob*, among others:—*cob*-nut, a large and very full nut; *cob*, a wealthy person, a full man, a miser; *cob*-castle, a house that overtops, and is larger than its neighbours; *cob*-coals, large lumps of coal; *cob*, a stout, strong horse; *cob*-loaf, a large loaf; *cob*-stone, a large stone; *cob* or corn-*cob*, the spike or staff on which grow the heads of Indian corn or maize; *cob*-nut, a hazel nut very full.

COQUETTE.—A girl or woman who flirts and gives herself airs to attract attention.

French, *coqueter*, a cock to call his hens, or to cluck as a cock among hens, to swagger as a cock among hens; hence *coquette*, one who lays herself out for the admiration of the male sex as the cock does for the female. —WEDGWOOD.

Gaelic.—*Gog*, nodding, wagging of the head; *gogaid*, a silly, vain woman who nods to the men, a "coquette;" *gog-cheannach*, light-headed, giddy, frivolous; *gogaideach*, coquettish.

COR, COIR.—These two Gaelic roots enter into the composition of a vast number of words in nearly all the Arian languages. The primary idea in both is that of roundness; the roundness of the sun, the moon, and the heavenly bodies; a circle, which ought to be pronounced *kirkle*, and is itself a corruption of the Greek κιρκος, and which reappears in the Latin *cir, circulus*, and scores of other words that fill several pages of Worcester's Dictionary.

Gaelic.—*Cor*, a state or condition, a circular motion, a circle; *coron;* whence *corona*, signifying a crown; *corp*, the Latin *corpus*, pronounced *cor* by the French, the body, alive or dead; *cor rect*, to bring right within the *circle* (of obedience and duty). The word *coir*, first applied to the sacred circle of the solar worship, is the root of *court*, the court of the temple, the king's court, a court of justice, and was afterwards applied to the maxims or doctrines inculcated by the priests, and signified justice, equity, probity, right, law, and all things within the circle of human duty.

CORRIDOR.—Originally a circular hall or gallery in a great mansion, from which there opened many doors into the interior apartments.

French, *corridor;* Italian, *corridore*, a runner; a long gallery, terrace, walk, or upper deck of a ship.—WEDGWOOD.

A gallery *round* a building; Spanish, *corredor*, a runner; Latin, *corro*, I run.—STORMONTH.

Allée le long des chambres ou des appartements d'une maison. Cette porte donne sur le *corridor*. . . . Galerie étroite que tourne *autour* d'un batiment. Etymologie: Espagnol *corredor*, de correre, courir; l'endroit où l'on court, où l'on passe.—LITTRÉ.

Corridor, in architecture, a gallery or passage *round* a quadrangle leading to the several chambers connected with it.—LATHAM'S *Todd's Johnson*.

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There is something very noble in the amphitheatre, though the high wall and *corridors* that went *round* it are almost entirely ruined.—ADDISON, *Travels in Italy.*

Gaelic.—*Coire,* a circle, a ring, a girdle, a circular enclosure; *dorus,* a door; whence "corridor," a circle of doors.

CORN.—Eatable grain of all kinds, particularly the grain, or seed of wheat.

The English *corn* is the Gothic *kaurn.* In Latin we find *granum,* in Sanscrit we may compare *jirna,* ground down; Old High German, *chorn.*—MAX MÜLLER.

Gaelic.—*Cuir,* to sow seed; whence that which has been sown, the seed, *par excellence,* for the food of the people. Compare this with *caor,* a berry; and *caoran,* berries or seeds.

CORNED (Slang).—Intoxicated.

Possibly from soaking or pickling one's self, like *corned* beef.—*Slang Dictionary.*

Gaelic.—*Corn,* a drinking horn or cup; thence applied by the Keltic-speaking English to the condition of a person who has drained the "*corn*" or horn too frequently.

CORNER.—The angle where two sides meet; a snug, a comfortable place.

From the Latin *cornu,* a horn, and French *cornier,* angular.—WORCESTER.

An angle; a place enclosed by two walls or lines which would intersect each other if drawn beyond the point where they meet. From the Welsh *cornel,* and French *cornier.* —JOHNSON.

Latin, *cornus;* French, *corne,* a horn.—WEDGWOOD.

Gaelic.—*Curr, cearn,* a corner, a quarter; *cearna,* a quadrangle, a square; *ceithir,* four.

CORRACLE.—A small boat of wicker work.

From the Welsh *cwrwgle,* a fishing-boat used in Wales, made with leather stretched on wicker-work. The same kind of boat was used by the ancient Egyptians.—WORCESTER.

Passing through a labyrinth of rocks his (St. Columba's) boat was received into a creek which to this day retains the name of Port na *Churaich,* the Port of the *Corracle.*—*Iona,* by the Duke of Argyll, 1871.

Gaelic.—*Curach,* a wicker boat covered with hides or skins, a corracle; *curachan,* a little corachan.

CORSAIR.—A pirate.

Literally one who scours or ranges the ocean; French, *corsaire,* from the Latin *cursus,* running, and *curro,* to run.—CHAMBERS.

Gaelic.—*Corsa,* the coast of a country; *corsair,* a coaster or coasting vessel.

CORVETTE.—A small ship of war, next in size to a frigate, and carrying not more than twenty guns.

French, *corvette;* Spanish, *corbeta;* Latin, *corbita,* a slow-sailing ship, from *corbis,* a basket.—CHAMBERS.

Gaelic.—*Carbh* (*carr*), a ship; *carbh-anach,* the master or captain of a ship; *carbhadach,* a sailor. Thus from the Keltic *carbh,* a ship without reference to its size, the French would appear to have formed *carvette,* thence "corvette," a little ship.

COSSACK.—One of a Tartar tribe in the Russian Empire.

Cossack is a Tartar word meaning vagabond, and was applied to a small outpost of Russians who settled on the banks of the river Don some three or four centuries ago. —*Letter from St. Petersburg in Daily Telegraph, October* 27, 1874.

Gaelic.—*Cos,* a foot, a leg; *cosach, casach,* footed, legged, having feet or legs, applied to wanderers, moving from place to place.

COST.—Expense, the price of anything.

Latin, *constare;* French, *couster, coûter,* to stand one in, to cost.—WEDGWOOD.

Gaelic.—*Cosd,* to spend, to expend;

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cosdail, costly, expensive; *cosdas*, *cosdalachd*, expense, cost.

These words are also written *cosg* and *cosgail*. Gaelic verbs ending in *g* preceded by a consonant, change the *g* into *t*, when adopted into English; such as *tilg*, to overthrow, which becomes *tilt*, and *toasg*, to pour out, which in its preterite *toasgte* becomes toast, a glass poured out for the drinking of a health. See TOAST.

COSTARD.—The head; a high or abundant head of hair.

I'll try whether your *costard* or my bat be the stronger.—*King Lear.*

Well, knave! an' I had thee alone,
I'd surely rap thy *costard*.
Gammer Gurton.

Gaelic.—*Cas*, the hair of the head, or of the height; *ard*, high, height; whence with the *t* for euphony, *castard* or *costard*, a hairy head; high with much hair.

COSY, COSIE, COZIE (Lowland Scotch).—Warm, snug, comfortable.

This word, though now common in English conversation, is not admitted into Johnson's, Todd's, Latham's or Richardson's Dictionary; Worcester admits it, but attempts no etymology.

Gaelic, *coiseag*, a snug corner; French, *causeur*, talkative, chatty.—WEBSTER.

From the same root as *cosh*, protected from the cold; Icelandic, *kios*, a small place well fenced.—JAMIESON.

Gaelic.—*Còs*, a recess, a hollow, a nook, a corner (*i. e.* a comfortable place); *ciosach*, calm, quiet; *ciosaich*, to calm, to appease; *cioseach*, a warm, quiet corner.

COT, COTTAGE.—A small house, a hut in a rural district.

Finnish, *koti*, a dwelling-place, a house; *kota*, a poor house, cottage, kitchen. . . . . Esthonian, *koddo*, a house.—WEDGWOOD.

Cote, Welsh, *cwt*, a cot, hovel, stye; *cwttmoch*, a hog-stye.—RICHARDS, *quoted by* WEDGWOOD.

Gaelic.—*Coit*, a corracle, a fishing-boat.

Kymric.—*Cwtt*, a cavity, a shelter.

Possibly in the ruder times when the Keltic inhabitants of these islands had few houses, a boat or corracle, past service, was turned keel upwards and used as a shelter or cot.

COTQUEAN.—A man who busies himself with or interferes in women's work or affairs.

Probably a *cock* quean, a male quean.—NARES.

Gaelic.—*Cothaich*, to compete, to strive; *coinne* (obsolete), a woman.

COTTON (Vulgar).—To agree, to consent; "I can't *cotton* with him," I can't like, agree, or be familiar with him.

To *cotton* to a man: to attach yourself to him, or fancy him; *literally to adhere to him as cotton would*. Bartlett claims it as an Americanism. Halliwell claims it as an archaism.—*Slang Dictionary.*

Gaelic.—*Coimh* (pronounced *coi*), and *comh* (pronounced *co*), a prefix corresponding to the English and Latin *con*; *tionail*, gather, to come together; whence *coimh-thionail*, to come together, to assemble, to consort; the English "cotton," to consort, to agree, to associate with; *coitinn*, *coitchion*, common, general; *coitinneas*, *coitchionneas*, the state of having things in common.

COUNTRY.—A territory; the habitat of a nation or people; a rural district as distinguished from the town or city.

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From the French *contrée*, Italian *contrada*; *q.d.* Latin, *conterrata*, *i.e.* one land joining to another.—*Gazophylacium Anglicanum.*

This etymology, which dates from 1689, has been accepted by all subsequent Dictionaries, but we have still to inquire whence came the French word, from which the English is evidently borrowed, and which is in certain senses so inferior to the Latin *patria*, the French *patrie*, and the German *vaterland*, as expressing the land or "country" of one's birth and affection. Possibly the word was applied by the early Phœnician mariners and merchants, when they first explored Western Europe, to the land as seen from the water, when they sailed along the coasts.

Gaelic.—*Cuan*, the sea; and *treigh*, the shore.

Diez explains the Italian *contrada* (*contra-ata*), the district which lies opposite, as in the German *gegend*, a situation. The Gaelic derivation lends itself to the same idea of oppositeness, as of land seen from or opposite to the sea.

COURAGE.—Bravery, valour, heroism, strength of body and mind.

No attempt has been made by philologists to trace this word to any other source than the Latin *cor*, the heart; from whence they also derive *cordial*, hearty, which has a meaning by no means the same. Possibly the etymon is the

Gaelic.—*Cur*, power, strength; *curaidh*, a hero, a champion, a warrior; *curanta*, heroic, courageous; *curantachd*, *curaisd*, courage, bravery; *curaisdeach*, courageous.

COURROUX (French).—Wrath, anger, indignation.

Courroux; ancien Wallon, *coroche*; Provençal, *corrote*; Italien, *corruccio*. *Etymologie difficile.* On a indiqué le Latin *coruscare*, briller; mais le sens ne convient pas. Diez le tire de cholera, proprement bile. —LITTRÉ.

Gaelic.—*Corruich*, wrath, indignation; "*Na corruich gheir*," in his fierce anger.

COURT.—A court of justice, a place where the judges sit to administer the law; also the residence of a sovereign, who is the fountain alike of justice and of honour.

French, *cour*; Italian, *corte*; Latin, *cohors*, *cohortis*.—LATHAM'S *Johnson.*

COURTESY.—A courteous (therefore a right) demeanour.

COURTEOUS.—Of a polite (therefore a proper and rightful) behaviour to others.

COURT.—To solicit a woman's favour and affection (by rightful, honourable and proper means).

Gaelic.—*Coir* (genitive *còrach*, *coirè*), right, justice, equity, probity, integrity, also vicinity, contiguity; *duinè coir*, an honourable man, a just man, a correct man; *coir*, a circle, a Druidical circle, where justice was administered. See COR and COIR.

COUSIN.—One collaterally related. The child of a father or mother's brother or sister.

From the French *cousin*; Italian *cugino*; or from the Latin *consanguinem*, all signifying the same thing.—*Gazophylacium Anglicanum.*

French, *cousin*; Italian, *cugino*; Latin, *consobrinus*; whence Grisons, *cusdrin*, *cusrin*; Spanish, *sobrino*.—WEDGWOOD.

Latin, *consobrinus*; *con*, connexion, and *sobrinus* from *sororinus*, applied to the children of sisters; *soror*, a sister.—CHAMBERS.

Gaelic.—*Comh-shinte*, from *comh* and *sin* (pronounced *co-shin*), extended to-

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gether in a parallel direction not in the direct line of descent, but in the parallel line.

COVE (Slang).—A man, a person, a fellow.

Ancient cant, originally [in temp. Henry VII.] *cofe*, or *cuffin*, altered in Decker's time to *cove*. See *Witt's Recreations*, 1654, "there is a gentry *cove* here." Probably connected with *cuif*, which in the North of England signifies a lout or awkward fellow. —*Slang Dictionary*.

Gaelic.—*Caomh* (*caov*), mild, gentle, courteous; *i. e.* a gentle person; just as in English the word "gent" from "gentleman," is a slang synonyme for a "cove."

COVENANT.—An agreement, a bargain.

This word is derived by all English etymologists, from the Latin *convenire*, to come together; and the French *convenir*, to agree. Yet it is possibly of anterior origin, and from a different root, and employed before any admixture of either French or Latin in the language of the British people.

Gaelic.—*Cumhnant* (pronounced *cuvnant*); *cumha* (*cuva*), a condition, a stipulation; *aont*, an agreement, a licence; whence *cumha nan aont*, a condition of the agreement; *comh-aonta*, consent, agreement; *comh-aontach*, consenting, covenanting, agreeing.

COVIN or COVINE.—A law term signifying a fraudulent agreement or conspiracy between two or more persons with the view of injuring another.

Latin, *conventum*, an agreement; Low Latin, *covina*; Old French, *covin*.—WORCESTER.

Old French, *covine*, from *convenir*; Latin, *convenire*, to meet together.—STORMONTH.

Covin. Latin, *conventum*; Low Latin, *covina*; Old French, *covin*.—WORCESTER.

And alle that are of here *coveyn*
Alle she bringeth to helle peyne.
MS. Harleian. HALLIWELL.

Gaelic.—*Coimh* (*coi*), the English and Latin prefix *co* or *con*; *buin*, *bhuin* (*buin*), touch, meddle, deal; *buidhinn*, gain, profit, win, acquire, *i.e.* to deal together, or acquire together in an evil sense.

COW.—To intimidate.

COWER.—To shrink from terror or intimidation.

COWARD.—One who is easily intimidated, who is without proper courage or spirit.

Cow. Danish, *kue*, to subdue, to keep under, cower; literally, to sit in a corner; Welsh, *cwrian*, *cwr*, a corner; German, *kauchen*, *kauern*, to squat, from *kau*, a narrow confined place, a hut. *Coward*, one who turns tail; French, *couard*; Latin, *cauda*, a tail.—CHAMBERS.

Provençal, *coart*; Espagnol et Portugais, *cobarde*; Italien, *codardo*, du Latin *cauda*, *queue*; qui est de la queue, c'est-à-dire, qui se tient en arrière, ou qui porte la queue basse comme les animaux qui ont peur.—LITTRÉ.

The words "cow," "cower," and "coward," all seem to be derived from the

Gaelic.—*Cu*, a dog, whence "cow," to treat like a dog, and "cower," to slink or crouch like a dog when he is beaten. *Cu-ard*, a high or chief dog, an utter dog, a thorough dog, applied as a term of contempt by a warrior to one who would not fight. The old Keltic French *couard*, is almost superseded by *poltron* and *lâche*, and seldom heard. The Dictionary of the French Academy translates "il est couard," *il vieillit*, which would seem to imply that cowardice is the result of old age.

COW-CLINK (Lowland Scotch).—A harlot.

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Perhaps from *cow*, and *clink*, money, one who prunes the purse.—JAMIESON.

A corruption of the

Gaelic.—*Caochail*, to change; *caochladh*, change, alteration; *caochlaideach*, changeable, variable, fickle, *i. e.* one who may be changed, or is likely to change for another.

COWP (Lowland Scotch).—To overturn, to tilt over, to upset.

Gaelic.—*Cop*, to capsize, to overthrow.

COXCOMB.—A vain, silly, conceited man, overfond of dress and personal display.

I suppose this word is corrupted from the French *cochon*, an hog, for we often call a fool, a silly hog. But seeing it signifies one that hath high thoughts of himself, I may as well draw it from *cock* and *comb*.—*Gazophylacium Anglicanum.*

From the *comb* resembling that of a *cock*, which licensed fools wore formerly in their caps.—JOHNSON.

Coxcomb, a fop, from the hood worn by a fool or jester, which was made in the shape of a *cock's comb*.—WEDGWOOD.

Gaelic.—*Caoch*, empty; *com*, the cavity of the chest, the trunk of the body; whence "coxcomb," empty-hearted, a body with nothing in it.

COZEN.—To wheedle, to cajole, to gain one's end by flattery.

From the noun *cousin*; *i. e.* to deceive through pretence of relationship.—MINSHEU.

Anglo-Saxon, *costnian*, or *costian*, to tempt, to try.—RICHARDSON.

Scottish, *cozain*, to exchange, to barter.—JAMIESON.

German, *kozen*, to talk, caress, make love; allied to the French *causer*, to talk.—CHAMBERS.

Gaelic.—*Coisinn*, to gain, to win, to earn, to obtain; *coisneadh*, profit, advantage; used in a good, and not in a bad sense, like the English cozenage.

COZIER.—This word occurs in Nares, with a quotation from Shakspeare, which he misinterprets.

Cozier, one who sews, probably from the Spanish *coser*, to sew; or *cousu*, French. Dr. Johnson interprets it as tailor; Stevens fancied *cottager*.

Do you make an alehouse of my lady's house, that ye squeak out your *cozier's* catches, without any mitigation or remorse of voice?—*Twelfth Night.*

The "cozier" in the alehouse or inn is evidently a foot-traveller, and not as Johnson supposes a *couseur*, or one who *sews*, a word which was never used by the French for a tailor.

Gaelic.—*Coisear*, a pedestrian; *coiseachd*, pedestrianism; *coise*, feet.

CRAB.—A windlass for raising weights.

The Spanish *calva*; a goat was used as the designation of a machine for throwing stones; *cabria*, a crane; French, *chèvre*, a goat, and also a machine for raising weights.—WEDGWOOD.

Gaelic.—*Craobh*, a tree; *cabar*, a stake, a pole, a rafter, the trunk of a young tree; *cabhair*, help, aid, assistance, deliverance.

CRABBED.—Cynical, sour, austere, morose, ill-tempered.

Etymologists have usually derived this word from the well-known crustaceous animal the crab (which was originally *grab*, from the formidable claws with which it *grabs* its food or defends itself), though it is not worse-tempered than any other inhabitant of the sea or the land. "Crab" in Old English signified to offend, and a "crabbed" man would thus seem to have been one who had received an offence, and who showed his sense of it by his behaviour. A "crab" apple is a sour uncultivated apple of the poorest sort; but in this sense no satisfactory

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attempt has been made in the English Dictionaries to trace the etymology of the word, which seems to have no possible affinity with "crab," or "grab," the shell-fish. A root for the consideration of philologists is offered in the

Gaelic. — *Craobh*, a tree; whence crab-apple, a tree-apple growing wild, not cultivated in an orchard; *càbhach*, a devout, austere, or very religious person, a worshipper in the groves, or under the trees, a Druid; *càbhachd*, *càbhadh*, religion, devotion, worship in the groves; *càbaiche*, a recluse, a devotee, a person austere in his outward look and behaviour.

CRACK (Vulgar).—A blow. "I'll give you a *crack* on the head," *i. e.* a painful blow.

Gaelic. — *Crad*, pain; *cradhaich* (pronounced *cra-hack*), to pain, to vex, to hurt.

CRACK (Lowland Scotch).—To talk, to converse.

Cracker (English Slang).—A lie.

Cracher (French Slang).—To talk; (ordinary French), to spit.

Crake (Old English).—To boast, to talk.

Il n'est point rare que ceux qui font l'un (parlent) fassent l'autre (*crachent*) en même temps. Je pense toutefois que ce mot vient de la constante habitude des mauvais sujets de dire des *craes* ou mensonges.—*Francisque Michel, Dictionnaire d'Argot.*

Crack, in the sense of excellent, and *crack up*, to boast or praise, were not considered vulgarisms in the time of Henry VIII.—Introduction to *Slang Dictionary.*

Perhaps the word is allied to the German *krakken;* Belgian, *kracken*, to make a noise.—Jamieson.

Those that *crake* of their love and have no modestie.—*Lily, Euphues and his England.*

She was bred and nurst
On Cynthus' hill, whence she her name did take,
Then is she mortal born howe'er ye *crake.*
Spenser's *Faerie Queene.*

These barking whelps were never good biters,
Nor yet great *crakers* were ever great fighters.
Damon and Pythias. Nares.

Gaelic.—*Crac*, to talk; *cracaire*, a talker; *cracaireachd*, talk, gossip, conversation, chat.

To "crack a bottle" is a colloquial phrase, signifying to talk when drinking its contents. To "discuss a bottle" is a phrase sometimes substituted. To "crack a thing up," is to boast unduly of its value. A "crack" article is a thing extravagantly praised.

CRACKED (Colloquial).—Mad, impaired in intellect, eccentric, crazy.

The syllable "crack" has many meanings in English (see *ante*). It seems doubtful however whether "cracked," as applied to describe the condition of a person whose intellect is deranged, is derived from "crack," to break, in the sense in which the word is used when spoken of any brittle ware, or whether it has any common root with such different applications, as to "crack" a mirror, to "crack" a joke, to "crack" a bottle, a "crack" horse, to "crack" up, a "cracker." The most probable derivation of "cracked" in the sense of disturbed and disordered in intellect is the

Gaelic.—*Cradh, cradhaich* (*dh* silent), to vex, to torment, to pain; *cradhaichte* (*crackt*), tormented, vexed, very much pained or annoyed.

CRACKLE (diminutive of Crack).—To make a short, sharp quivering sound, as in the burning of green wood.

Gaelic.—*Crath*, shake, shiver, trem-

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ble, quiver; *crathach* (*cra-ach*), shaking, shivering, crackling.

CRADLE.—An infant's bed, or basket.

From the Anglo-Saxon *cradan*.—JOHNSON.

Crate, cradle. A *crate* is an open case made of rods of wood wattled together. Latin, *crates*, wicker or hurdle work; *craticius*, wattled; Gaelic, *creathag*, underwood brushwood; *creathall*, Anglo-Saxon, *cradal*, a cradle.—WEDGWOOD.

Gaelic.—*Craidhleag*, a basket, a creel.

CRAFT.—Skill, cunning.

CRAFTY.—Sly.

GRAFT (Slang).—Work. "What *graft* are you at?" *i. e.* what are you doing or working at?

All etymologists derive this word from the German *kraft*, and Anglo-Saxon *craeft*, which however mean *strength*, rather than skill. In handi-*craft*, for instance, the word means not only strength, but the skill to employ it usefully.

Gaelic.—*Gniomh* (pronounced *griof*; see GRIEVE and GREFFIER), a deed, an action; *gniomhach*, active, busy, industrious; *gniomhaich*, to act, to do, to perform.

CRAG.—A steep, bare rock.

Crag is in British a rough steep rock, and is used in the same sense in the Northern counties to this day.—JOHNSON.

Gaelic, *creag*, a rock; Welsh, *careg*, a stone; *caregos*, pebbles.—WEDGWOOD.

Gaelic.—*Craig*, a rock, a cliff; *craig-each*, rocky.

Brochardus in his description of the Holy Land has the following words, "Transibis terram Moab usque ad petram deserti qua *crac* nunc dicitur." In Cilicia also there is a rock called *Cragus*.—ARMSTRONG'S *Gaelic Dictionary*.

CRAMBO (Lowland Scotch).—Crooked.

Amaist as soon as I could spell
I to the *crambo*-jingle fell.
BURNS, *Epistle to John Lapraik*.

A' ye wha live by soups o' drink,
A' ye wha live by *crambo*-clink,
A' ye wha live an' never think,
Come mourn wi' me.
BURNS, *On a Scotch Bard gone to the West Indies*.

Gaelic.—*Cam, crom*, crooked; *cam-bogha, crom-bogha*, crooked bow.

CRAMP.—A contortion or crookedness of the muscles.

CRUM.—A crook.

CRUMP.—Crooked.

Crump-shouldered, camel-backed or crooke-backed.—NOMENCLATOR *in* NARES.

Gaelic.—*Crom*, crooked.

CRANE.—A machine for raising weights.

From the Greek γερανος, a species of heron; Anglo-Saxon, *cran*. A machine for raising or lowering heavy weights; so called from a fancied resemblance between its projecting arm and the neck of a *crane*.—WORCESTER.

Welsh, *garan*, a crane, a shank, from *gar*, a leg.—STORMONTH.

Gaelic.—*Cran*, a tree, a mast of a ship; *cran-deiridh*, the mizen-mast; *cran-meadhn*, the main-mast; *cran-togalach*, a lifting tree or mast; Anglice, a *crane*.

CRANK (Slang and Cant).—Sickness, epilepsy.

KRANK (German).—Sick.

KRANKHEIT.—Sickness.

Those that do counterfeit the *crank* be sorry knaves and harlots and deeply dissemble the falling sickness.—*Harman's Caveat for Cursitors*.

Gaelic.—*Crann*, to wither, to decay.

CRANNIE.—A crevice, a corner; a place of retreat, or concealment.

French, *sren*; Latin, *crena*.—JOHNSON.

Literally, a rent, a chink, a secret place.

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French, *cran;* German, *krinne*, a rent, a channel.—CHAMBERS.

Gaelic.—*Cran*, a tree; *crannag*, a cross-tree, a branch on which a man can sit; a pulpit, a coigne of vantage; a corner, a recess.

CRAPAUD (French).—A toad.

Gaelic.—*Cnapan* (*crapan*), a lumpy object.

CRASS.—Densely ignorant, gross, vulgarly obscene and sensual.

CRASSITUDE.—Coarseness, grossness.

Latin, *crassus*, coarse, thick.—CHAMBERS.

Gaelic.—*Craois*, sensuality, gluttony, vulgarity; *craoisaire*, a sensualist.

CRATE.—An open basket or receptacle, rudely formed of sticks or twigs, used for the package of crockery or other articles.

CRADLE.—The bed of an infant, originally made of basket or wicker-work.

CREEL.—A fish-basket.

Gaelic.—*Creatach*, a hurdle; *creathach*, brushwood; *creathail*, a cradle (French *creil*), a basket. See CRADLE.

CRAVAT.—A necktie, a neckcloth.

This word, now commonly used, was borrowed from the French. Philologists have gone far afield to trace its origin, and have all settled it in Croatia.

Cravat, formerly written *crabat*, and spoken of by Skinner, who died in 1667, as a fashion lately introduced by travellers and soldiers. The fashion is said to have been brought by Ménage in 1636 from the war, and to have been named from the *Crabats*, or *Cravats*, as the *Croatians* (and after them a kind of light cavalry) were then called. The French had a regiment *de royale cravate*. Platt Deutsch, *krabaten*, *kravaten*, *Croatian*.—WEDGWOOD.

Less delinquents have been scourged
And hemp or wooden anvils forged,
Which others for *cravats* have worn
About their necks and took a turn.
BUTLER, *Hudibras*.

With eager beats his Mechlin *cravat* moves.
POPE, *Basset Table*. LATHAM.

There is nothing to prove that the fashion of wearing a tie or cloth round the neck by men was derived from Croatia, or that it was not common in France, Britain, and other European countries for centuries anterior to 1636. The Ancient English names for this article of attire prior to that of neck-cloth, were *chin-bow-dash*, and *beard-dash*, dash signifying ribbon, *i. e.* the ribbon under the chin or beard. It is probable that when the fashion of stiffening the neck-cloth was first introduced, a fashion that is still remembered by people who are not old, the name of *cravate* came into use in France, and thence crossed the Channel to England, and that the real origin, fancifully attributed to Croatia, is the

Gaelic.—*Cruaidh* (*dh* silent), stiff, hard, firm; *brat* (with the aspirate *bhrat*), a cloth, a rag; whence *cruai-brat*, or *vrat*, corrupted for euphony into *cruai-vrat*, a stiff cloth, or rag.

CRAVE.—To ask earnestly, to have an earnest desire for food or pleasure.

Literally, to ask with crying; from the Anglo-Saxon *crafian*, to ask; Welsh, *crefu*, to cry, to beg earnestly.—CHAMBERS.

Gaelic.—*Cnamh* (*crav*), to corrode, to consume; to pine, to waste away with unsatisfied desire.

CRAVEN.—A coward, a poltroon.

Derived by Skinner from *crave*, as one who craves his life. Perhaps it comes originally from the noise made by a conquered cock.—JOHNSON.

Originally *cravant*, the cry of one beaten in single combat; from the old French *cravanter*, to overthrow.—CHAMBERS.

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Gaelic.—*Cnamh* (*crànr*), to corrode, to consume, to waste away; *cnamhag* (*cranag*), wasting away slowly, hence applied to one whose courage was so wasted or consumed as to ask his life of his enemy rather than die bravely on the field of battle.

CRAY.—A small vessel.

A corruption of *crare* or *crayer*, a sort of small vessel; *craiera*, Low Latin; *craier*, Old French.—NARES.

Oh melancholy!
Who ever yet could sound thy bottom; find
The ooze to show what coast thy sluggish *crare*
Might easiliest harbour in.
SHAKSPEARE, *Cymbeline*.

Some shell or little *crea*
Hard labouring for the land, on the high-wrecking sea.
DRAYTON, *Polyolbion*.

Gaelic.—*Cré*, a keel, whence a ship or boat having a keel. In the Newcastle song, "Merry may the *keel* row," the keel signifies the ship.

CRAZY.—Of unsound mind, mad.

From the French *écrasé*, crushed.—COTGRAVE.

From a representation of the noise of crushing a hard substance. Danish, *krase*, *knase*, to crackle; Swedish, *kraslig*; Swiss, *chrachelig*, crazy, feeble, decrepit, poorly. The English *crazy* applied to the mind is equivalent to cracked, cracky, crack-brained. WEDGWOOD.

Gaelic.—*Cras*, narrow, limited; *cradh*, pain, mental anguish; *cradhaichte*, pained, vexed, tormented; *craidhte*, pained, afflicted; *cradhteachd*, affliction, misery.

CREACHT.—A herd of cattle.

This obsolete word appears in the Dictionaries of Johnson and Ash, but not in that of Bailey and previous compilers. Johnson and Ash both declare it to be an Irish word. It appears without etymology in Wright's *Provincial* and Halliwell's *Archaic Dictionary*, but finds no place in Nares' *Glossary*.

Gaelic.—*Greigh*, *graigh*, a herd or flock. Latin, *grex*. See GREGARIOUS.

CREATE.—This word and its derivatives, "creation" and "creature," are immediately derived from the French, through the Latin. To create is to form, as in the original act of the formation or creation of the world, and is defined by Mr. Wedgwood, "to beget, to give birth to, or give rise to, to produce." The root of the Latin *creo* and French *creer*, is the

Gaelic.—*Cruth*, a form, a shape, a figure, a person; *cruthach*, having shape or form; *cruthachadh*, formation, creation; the act of forming, shaping or creating; *cruthaich*, to form, to create; *cruth mo ghoil*, the form of my love.

The idea of shaping and forming, out of pre-existing materials, as the act of creation, distinguished from the definition of Mr. Wedgwood of the Latin *creo*, to beget, to give birth to, is not peculiar to Gaelic, but appears in all the Teutonic languages. The German *schöpfen*, from whence is derived the English shape, means to create. *Die Schöpfung der Welt*, the shaping (or creation) of the world is the title of a German epic poem by Klopstock.

CREED.—Belief, profession of faith.

This and the kindred words, credible, credit, credulous, and others, probably found their way into the English language from the Latin. But there can be no doubt that the Latins derived *credo*, to believe, from the Keltic.

The root *cri* (*cridhe*), the heart, is expressive of its tremulous vibratory motion; hence *crith*, to shake, to convulse; and *creid*, to believe, the heart being the supposed seat of

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that power.—*History of the Keltic Language by* L. MACLEAN.

Creed. Anglo-Saxon, *creda;* from Latin *credo*, I believe; akin to Sanscrit *crat*, faith. —CHAMBERS.

Gaelic.—*Cridhe*, the heart; *creid*, to believe with one's whole heart; *creidheamh*, *creideas*, faith, credence; *creidsinn*, belief; *creideasach*, credible, worthy of belief.

CREEK.—A little bay, formed by the confluence of a river with the sea, or of a small stream with a large one. In America, every stream not important enough to be dignified with the name of a river, is called a "creek."

French, *crique;* Dutch, *kreek;* Swedish, *krik*, a bending nook, corner, a little inlet of the sea. *Crick* represents in the first instance a sharp sudden sound, and is then transferred to a sudden turn or movement.—WEDGWOOD.

Gaelic.—*Crioch*, a boundary, a frontier, a border; *criochnaich*, to finish, complete, set bounds to.

As brooks, streams and water-courses are the obvious and usual boundaries of estates and landed possessions, it is probable that this idea, and not that supposed by Mr. Wedgwood, is the root of the English word.

CREEN.—To grow small.

Creen, to pine (Devonshire); *creeny*, small, diminutive (Wiltshire).—HALLIWELL.

Gaelic.—*Crion*, small, dry, withered, to dry, to wither, to fade, to decay; *crionach*, a withered tree, decayed brushwood.

CREW.—A ship's company. Also applied to a company of persons met convivially, a merry crew, a boisterous crew, &c.

Anglo-Saxon, *cread*, or *cruth*.—WORCESTER.

A crowd, a clump of people. Welsh, *crwd*, a lump.—CHAMBERS.

Anglo-Saxon, *cread*, a company, a crew; Lithuanian, *kruwa*, a heap of stones or people.—WEDGWOOD.

Crew is connected with crowd, and curd.—STORMONTH.

Gaelic.—*Crò*, a circle, a hut, a group; *cròth*, to confine in a house, hut, coop, fold, pen (or ship); *cruach*, a stack, a mass.

CREWEL.—String, worsted, formerly much used for fringes, garters, and embroidery.

An old hat
Lined with vellure, and on it for a band
A skein of crimson *crewel*.
BEN JONSON.

The word often occasioned puns from its resemblance to the adjective *cruel*.—NARES.

Fool. Ha! ha! he wears *cruel* garters.
King Lear.

The same quibble on *cruel* and *crewel* is found in many old plays.—STAUNTON'S *Shakspeare.*

Gaelic.—*Cruaidh*, stiff, firm, hard; *cruaidh cheangail*, to bind or tie firmly.

CRIB (Slang).—A house, an abiding place, a home.

A house, public or otherwise; lodgings, apartments.—*Slang Dictionary.*

Gaelic.—*Criobh* or *craobh*, a tree, whence a tramp or beggar accustomed to sleep by the wayside, or in fields, or in the hollow of a tree, in default of better accommodation, would speak of his nightly resting-place as a *criobh*, or tree. See Doss.

CRICKET.—An insect that infests bakehouses, kitchens, and other warm places, and makes a *creaking*, disagreeable sound, louder and more painful than that of the grasshopper.

Gaelic.—*Criochan*, a querulous, disagreeable sound, a creak.

CRINK (Provincial).—A very small child, one not likely to live.

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Gaelic.—*Crion*, small; *crionach*, a withered tree or plant; anything withered.

CRINKLE.—To shrink like the flesh in old age, and leave small folds or wrinkles on the skin; also to shrink like an elastic garment when submitted to extreme cold, or like a damp sheet of paper, submitted to too rapid a heat; to shrink as a leaf.

To run into flexures, to go in and out; from the Dutch *krukelen*, diminutive of *crine*.—JOHNSON.

Crine, to pine away, Northern English.—WRIGHT'S *Provincial Dictionary*.

Gaelic.—*Crion*, to grow small, to wither, to fade, to shrivel, to shrink; *crionach*, withered leaves or branches, firewood.

CROAK (Slang).—To die.

Croak, to die; from the gurgling sound a person makes when the breath of life is departing.—*Slang Dictionary*.

This vulgar word seems not to be derived from the gurgling sound of "croak," but from the

Gaelic.—*Croch*, to hang; *crochadair*, a hangman; *crochte*, hanged.

CROCKERY.—Earthenware of the commonest kind; pots and pans of red earth.

From the Dutch *kruik*, any vessel made of earth.—JOHNSON.

From *crock* (obsolete), a narrow-necked earthen vessel or pitcher; *crockery*, a number of *crocks*; Anglo-Saxon, *croc*; German, *krug*; Welsh, *crochan*, a pot; Gaelic, *crog*, a pitcher.—CHAMBERS.

Gaelic.—*Croch*, of a saffron or dull red colour, the colour of baked earth.

CROCODILE.—A large amphibious reptile of Asia and Africa, called in America the alligator; Latin, *crocodilus*, Greek, κροκοδειλος, a lizard.

Gaelic.—*Croch*, saffron, red; *odhar*, dun, dappled; *dil*, *dile*, heavy rain, deluge, inundation; *i. e.* the dun red (reptile) of the flood or river.

CROCUS.—One of the earliest flowers of the spring, of a saffron or reddish-yellow colour. Latin, *crocus*, Greek, κροκος, saffron.

Gaelic.—*Croch*, red-yellow, saffron. See CROCKERY.

CRONE.—An old woman, a witch, one who chants or sings her spells and incantations.

CRONY (Lowland Scotch).—A companion, a very old friend or acquaintance.

Gaelic.—*Cronan*, a dull, murmuring sound, as of charms or incantations; *cronanach*, humming, buzzing.

CROON (Lowland Scotch, but lately beginning to be used by the best English writers).—To sing a low, monotonous, melancholy song, alone or in concert; to keep time in a dirge, or funeral chant; to keep time in music.

Gaelic.—*Cron*, (obsolete, the same in Irish), time; Greek, χρονος; *cronach* or *coronach*, a dirge at funerals; *cronàn*, any low, murmuring, monotonous sound; the humming of a bee, the bass in music, the sound of the drone of the bagpipe, the monotonous murmur of a running stream or a waterfall; *cronanach*, murmuring, lulling to sleep with monotonous music. See CRONE.

CROSS (Colloquial).—Ill-tempered, out of humour.

CRUSTY.—Apt to be ill-tempered.

Cross, transverse, oblique, lying across, to thwart.—CHAMBERS.

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Crusty, having the nature of a *crust;* having a hard or harsh exterior, hard, snappy, surly.—CHAMBERS.

Gaelic. — *Crosan*, an ill-tempered person; *crosanach*, perverse, obstinate; *crosanta*, perverse, ill-tempered; *crosda*, perverse, peevish; *crosdach*, perversity, crossness, ill-temper.

CROUP.—The buttocks of a horse, the place behind the saddle.

CROUPIER (Lowland Scotch).—A vice-chairman of a public meeting; one who is in the second place.

CRUPPER.—To ride crupper, *i.e.* behind another person, who sits on the saddle.

CRUPPEN (Lowland Scotch).—Bowed, or crouched down with old age.

Gaelic.—*Crùb*, to sit, squat, crouch; *crùban*, a crouching attitude.

CROWD (Obsolete).—A fiddle or violin.

CROWDER (Obsolete).—A fiddler.

The *crowd* or fiddle was recognized by the Romans as a British instrument. Irish, *cruit*, a harp, also a *crowd* or fiddle. Gaelic, *cruit*, a harp or fiddle.—WEDGWOOD.

Gaelic.—*Cruit*, a harp, a lyre, a fiddle, a stringed instrument; *cruitair*, a crowder, a fiddler, a harpist; *cruiteag*, a little harp; *cruitealachd*, liveliness, as of music, or the playing of harps; *cruiteil*, lively, musical.

CROWD.—A large assemblage of people; to press together in numbers too great for the space to be occupied.

Anglo-Saxon, *cread* or *crud*, a multitude, swarm, throng.—WORCESTER.

Perhaps the radical image may be a ball or lump, from whence the notion of pressing may be derived. Anglo-Saxon, *cruth*, a press of people.—WEDGWOOD.

Gaelic.—*Curr*, a corner, a small space, a pit; *curradh*, a crowding together, or collecting of many into a small space.

CROWN.—A golden circlet worn instead of other head covering, on state occasions by monarchs, as a symbol of their sovereignty.

CORONET.—A small crown worn by nobles as symbolical of their rank.

Gaelic.—*Cruinn*, a circle, a sphere, a round; *cruinne ce*, the round earth, the globe; *cruinnead*, rotundity; *crun*, a crown, a circle; *cruinte*, crowned as a king, encircled with the badge of royalty; *crunadh*, a coronation; *crun easpaig*, a bishop's crown, a mitre.

CROYDON-SANGUINE. — "Supposed," says Nares, "to be a kind of sallow colour."

Of a complexion inclining to the oriental colour of *croydon-sanguine.—Anatomie of the Metamorphoses of Ajax, quoted by* NARES.

By'r ladie, you are of a good complexion,
A right *croydon-sanguine*, beshrew me!
Damon and Pythias. NARES.

The first of these two conjoined words seems to be compounded of the

Gaelic.—*Crùth* (*crù*), complexion, expression of countenance; *donn*, brown.

CRUEL. — Hard of heart, without mercy, compassion, or tenderness. The immediate source of this word is the French *cruel*, derived from the Latin *crudelis*.

Latin, *crudus*, bloody, raw, unripe, unfeeling; *crudelis*, hard, cruel, severe; *cruentus*, bloody, cruel; *cruor*, blood.—WEDGWOOD.

The ultimate root of the Latin and French is the

Gaelic. — *Cruaidh* (Irish *cruadh*), hard, stiff, severe, merciless, narrow-hearted; *cruadal*, courage, bravery, hardihood; *cruadalach*, brave, unyield-

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ing, desperate, cruel, calamitous; *cruadhachas*, cruelty.

CRUET.—A small bottle, now of glass, but formerly of earthenware, for holding vinegar and sauces, or other condiments for the dinner table.

From the French *cruchette*.—WORCESTER. From the Dutch *kroiche*.—JOHNSON.

Gaelic.—*Criot*, an earthen vessel or bottle; *criotail*, earthen, made of clay.

CRUG (Slang).—Food, a great abundance of food, a feast.

Gaelic.—*Cruach*, a pile, a heap.

CRUMB.—A small piece or morsel of bread, the inner portion of a loaf as distinguished from the outer portion or crust; a small piece of anything, as "a crumb of comfort."

CRUMPET.—A thin cake used for breakfast or tea.

Gaelic.—*Criom*, a morsel, a piece; to nibble; *crioman*, *criomag*, a small or dainty morsel, a small piece; *criomagaich*, to crumble, to break into small bits.

CRY.—To utter a sound, as of one in pain, or distress of body or mind; to call out, to weep.

Italian, *gridare;* French, *crier;* German, *schreien*, imitation of a shrill sudden exertion of the voice. As a shrill cry is the natural expression of a high degree of pain, the word passes on to signify the shedding of tears, the most general expression of pain of any kind. In like manner the verb to *weep* comes from the Anglo-Saxon *wop*, the primary meaning of which is simply an outcry. —WEDGWOOD.

Gaelic.—*Craidh* (*dh* silent), to torment, to vex, to pain, consequently to cause to "cry;" *cradh*, pain, anguish; *cradhach*, the act of tormenting or causing pain; *craiteach*, intensely painful, causing to cry or weep; *craiteachd*, painfulness, anguish.

CUB (Slang).—A term of contempt applied to an unmannerly, rude, vulgar boy or young man. The phrase, an "unlicked cub," is sometimes used.

From the tradition that a bear's *cub* has no shape or symmetry until its dam licks it into form with her tongue.—*Slang Dictionary.*

Keb, a villain; a Yorkshire word.—HALLIWELL.

Gaelic.—*Caob*, to bite; *caobach*, biting, applied to a surly, ill-conditioned, biting dog, that has not been properly trained.

CUB.—The young of the dog. Applied also to the young of the lion, the bear, and other animals.

Of uncertain etymology. Minsheu suggests the Latin *cubo*, to lie down.—WORCESTER.

Icelandic, *kobbi*, a seal, a sea-calf.—CHAMBERS.

Gaelic.—*Cu-beag*, a little dog, a young dog.

CUBIT.—A measure of length, from the tip of the middle finger to the bend of the elbow.

Latin, *cubitus*, the elbow or bending of the arm. From a root *cub*, signifying crook or bend, seen in the Gaelic *cub*, to stoop; *cubach*, bent, hollowed; in the Greek, κυπτο, to stoop; Latin, *cubare*, to lie down, properly to bow down.—WEDGWOOD.

Gaelic.—*Cub*, to bend; *cuba*, a bed, a place to bend or lie down on; *cubadh*, a bending; *cubach*, bent, hollowed out.

CUCKOLD.—A husband whose wife is false to her marriage vow.

French, *cocu*. The Italian *cuculo*, a cuckoo, gives us the verb *cucol*, without the terminating *d*, as the common people rightly pronounce it, and as the verb was formerly and should still be written.

I am *cuckolled*, and fooled to boot too.
BEAUMONT *and* FLETCHER.

To *cucol* is to do as the cuckoo does, *i. e.* deposit its eggs in the nest of other birds.—HORNE TOOKE.

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Horne Tooke seems to have settled the etymology of this word very clearly.—RICHARDSON.

Notwithstanding the authority of Tooke and Richardson and other lexicographers it seems that the English people had no necessity to borrow this word from the Italian, or to make it metaphorical of the habits of the cuckoo. The true root is the

Gaelic.—*Caochail*, to change; *caochladh*, change; *caochailte*, changed. In accordance with this derivation, a "cuckold" is a man whose wife has *changed* him for another. In this derivation the final consonants of the English word are accounted for.

CUD.—A portion of food reserved by ruminating animals for a second mastication.

QUID.—A piece of tobacco for chewing.

Both of these words are usually derived by etymologists from *chewed*, anything that is chewed or masticated. A more probable derivation offers in the

Gaelic.—*Cuid*, a part, a portion, a small piece.

CUDDEN, CUDDY (Vulgar and nearly obsolete).—A boor, a rustic, a farm-labourer, a donkey driver.

A low, bad word, without etymology; a clown, a stupid rustic, a low dolt.—JOHNSON.

Cuddy, a three-legged stool used as a fulcrum in lifting or laying railroad blocks.—WORCESTER.

Gaelic.—*Cuidich*, to help, to assist in the labour of the farm or the stable; *cuideachadh*, assistance.

CUDDLE.—To lie close, to squat, to put the arms round another on going to sleep; to sleep. See CODDLE.

A low word, I believe without etymology.—JOHNSON.

Welsh, *cudio*, to hide.—TODD'S *Johnson*.

Teutonic, *kudden*, to come together.—JAMIESON.

Gaelic.—*Cadail*, *cadal*, sleep, slumber, rest in bed; *cadalach*, drowsy, lethargic; *cadaltachd*, sleepiness.

I maun be up to get the Edinburgh carrier, this morn's morning by scriegh (break) of day. Where am I to *cuddle* (to sleep)?

GALT, *Sir Andrew Wylie*. Vol. i. page 76.

CUDGEL.—A stick or thick piece of wood that may be held in the hand, and used as a weapon of offence or defence, less massive than a club.

The Welsh *cogel*, from *cog*, a lump of wood.—WEBSTER.

From the Dutch *kudse*, *koose* (Skinner and Junius), and the Scotch *cud*.—RICHARDSON.

Cud, to *cudgel*, a strong staff.—JAMIESON.

Gaelic.—*Cuid*, a piece (of a tree?); *cuideachadh*, assistance.

CUIDANCE (French).—Pride, conceit.

OUTRE-CUIDANCE.—Presumption.

Gaelic.—*Cuideil*, proud, conceited, forward; *cuideal*, *cuidealas*, pride, arrogance.

CUISSE (French).—The leg, the thigh.

Gaelic.—*Cas*, *chas*, a foot, a leg; *ceus*, the ham, the thigh, the hip.

CUL (French).—The back part, the breech, the fundament.

This word was odious to Voltaire, who proposed that the common French word, *cul de sac* (in which there was no offence to true decency, although he thought there was), meaning a lane or street through which there was no passage, should be changed to *impasse*. *Cul de sac* means the end or hindermost part of a bag, and is very descriptive of a non-thoroughfare. The root is the

Gaelic.—*Cuil*, *cul*, the back, the

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hindmost part of any person, thing, place, or territory.

CULL, CULLY (Slang).—A man, or a young man; especially one who is duped by a woman, in order that he may be robbed by the woman's associates.

Cull, a man or boy; old Cant.—HOTTEN.

Cull, a man, honest or otherwise; a bob *cull*, a good-natured fellow; *cully*, a fop or fool, also a dupe to women.—GROSE.

Gaelic.—*Gille*, a young man, a lad; *ceile, cheile*, a husband, a spouse.

CULVER.—A dove. (Latin *columba*).

Like as the *culver* on the barèd bough
Sits mourning for the absence of her mate.
SPENSER.

Gaelic.—*Calman, colman*, a dove.

Kymric.—*Coloman*, a dove.

CUMBER.—To heap up inconveniently, to incommode, to impede.

INCUMBRANCE.—A load, a weight, an inconvenient burden, an impediment.

Gaelic.—*Cumraich, cumraig*, to cumber, to impede; *comhrachadh*, an incumbrance.

CUR.—A word of contempt applied to a dog; a dog that is worthless to a shepherd.

Much philological ingenuity has been wasted in the endeavour to trace this word to its original etymon. Johnson derives it from the Dutch *korre*, in which he is followed by Worcester. Mr. Wedgwood goes no further than the Dutch word. The editor of *Chambers' Etymological Dictionary* finds the root in the Kymric *cor*, a dwarf, anything small of its kind; forgetting that a large dog may be a *cur* as well as a small one. The true root is possibly the Gaelic.—*Caora*, a sheep. This word applied by shepherds to a dog which was himself no better than a sheep, and unfit to tend the flocks, became synonymous with a worthless animal. The French have the expression, "bête comme un mouton." Another possible etymology is offered in *cearr*, perverse, ill-tempered; *geur*, ill-tempered, sharp, acrid, sour; *gearr*, to cut or cut off, carve, hew; also short, deficient; *gearrta*, cut, shortened, but the derivation from *caora* is preferable.

CURB STONES.—The skirting or outward stones of a pavement.

Gaelic.—*Cearb*, a fringe, a skirt.

CURDS.—Coagulated milk, the cheese part of milk as distinguished from the whey or watery part.

CURDLE.—To turn sour or thick; metaphorically, the blood is said to curdle with fright or horror.

Curd, from *crudle*, a word of uncertain etymology, to coagulate.—JOHNSON.

By the common metathesis of *r*, from *crude*, which is from the Latin *crudus*, raw, *curdle*, the diminutive of *curd*.—WORCESTER.

Gaelic.—*Gruth*, curds; *gruthach*, coagulated. "*Cho gheal's an gruth*," as white as curds.—*Armstrong*.

From the same root comes the Lowland Scottish *crowdie*, a preparation of meal and water, or meal and milk. The English *gruel* is apparently from the same source.

CURMUDGEON.—A surly, discontented, disagreeable man.

From the French *cœur mechant* (wicked heart).—JOHNSON.

Literally, a corn merchant; an avaricious, ill-natured, miserly fellow. Old English, *corn mudgin*, a corruption of corn merchant, because they were supposed to keep up the price of corn by their avarice.—CHAMBERS.

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German, *kurmede*, right of the landlord to the best cattle or goods of a tenant. From claims of this kind might easily arise an application to him who made them, similar to that of miser or griper.—TODD'S *Johnson*.

Anglo-Saxon, *ceorl*, churl, and *modigan*, minded, *i. e.* churl-minded.—WORCESTER.

Gaelic. — *Cearr*, wrong, wrong-headed, perverse; *muig*, a scowl, a frown, a discontented expression of the face; *muigean*, a churlish, disagreeable person; whence *cearr-muigean*, or "curmudgeon," a wrongheaded, perverse, and disagreeable person; *muigean*, a mean, sordid person.

CURRANT (Vulgarly pronounced *curran*).—A common European fruit of three varieties, red, white and black.

Raisins de *Corinthe*, the dried small grapes of the Greek Islands; thence applied to our own sour fruit of somewhat similar appearance.—WEDGWOOD.

Literally, a *Corinth* raisin, from Corinth in Greece.—CHAMBERS.

Gaelic. — *Caor*, a berry; *caoran*, berries, especially the red berries of the mountain ash or rowan; *caor bheirteach*, bearing or producing a berry; *Fion-chaor*, the grape or *currant* of the vine.

The same word is the root of the English *cherry*, and the Greek κερασιον, the Latin *cerasum*, and the German *kirsch*. The change of the English *k* into *ch*, as in the analogous instance of church from *kirk*, occurred at an early period of the language.

CURRY.—To comb or clean the hide of a horse.

CURRY-COMB.—The implement with which grooms curry a horse.

French, *corroyer*; Italian, *correvare*; or from Latin, *coricum*, a skin or hide.—CHAMBERS.

Gaelic.—*Cir*, a comb, to comb; *cireadh*, combing; *cir d' fhalt*, comb your hair.

CURSE.—To imprecate evil, to inflict evil.

Anglo-Saxon, *cursian*, *curs*, a curse, from the root of cross.—CHAMBERS.

Anglo-Saxon, *corsian*, to execrate by the sign of the cross.—WEDGWOOD.

The word *cross* in English is derived from two separate sources, and has two separate meanings: the one signifying the placing of one pole or beam of wood athwart another, thus forming the cross, which has become the emblem of Christianity; the other, a misfortune, and as an adjective, the state of mind produced in the unfortunate or displeased person. The English *curse* is apparently derived from *cross* in the sense of a misfortune or calamity, whence the verb, to imprecate misfortune or calamity, which is not necessarily to be derived from the other *cross* on which the Saviour was crucified, or to imply an imprecation by that symbol.

Gaelic.—*Crois*, a misfortune, mischief, obstacle, obstruction, disappointment; a thwarting of one's wishes; *crosach*, hindering, thwarting, crossing; *crosan*, a peevish man, what English ladies would call "a *cross* man;" *crosanach*, cross, perverse.

CURTAIL FRIAR.—"The meaning of this word," say Halliwell and Wright in their edition of Nares, "has not been clearly explained."

Carry me over the water, thou *curtail fryar*,
Or else thy life's forlorn!
Robin Hood and the Curtail Friar.

Gaelic. — *Cuairt*, a circle, circuit, circumference. Probably the old English word *curtail* is from this root, and simply means the *tonsure*, or round

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shaven spot on the head of a priest or friar.

CUSHLOVE, CUSHLA.—Terms of endearment or coaxing used to a cow, to induce it to stand still to be milked.

Gaelic.—*Cuisle mo cridhe* (*Cushla mo cree*), a phrase of affection among the Scottish Highlanders and the Irish, signifying the "artery or principal vein of the heart," the main spring of existence.

CUSKIN.—A drinking-cup.

Any kind of pot to drink in; a cup, a *cuskin*.—NOMENCLATOR.

Crusky, *cruskyn*, a drinking-cup of earth frequently mentioned in inventories of the 14th century.—WRIGHT'S *Provincial Dictionary*.

As the Gaelic and Irish *cruisgean* signified a lamp rather than a pitcher, it is possible that the English *cruskyn* had the same meaning, and that *cuskin* is the

Gaelic.—*Cuach*, a jug or cup; *uisge*, water; whence *cuach-uisge*, and by abbreviation and corruption *cuskin*.

CUT.—To penetrate or separate a substance with a sharp instrument, and diminish its bulk or length; to lop, to curtail, to shorten.

Probably from the French *couteau*, a knife.—JOHNSON.

Swedish, *käta*, to cut small, to work in wood, to whittle; Old Norse, *kuta*, to cut; Swedish dialect, *kuta*, *kytti*, a knife; Welsh, *cwtt*, *catt*, a little piece; Turkish, *kat*, a cutting.—WEDGWOOD.

Irish, *cutaich*, to curtail.—CHAMBERS.

Whence and when this word was introduced into English, no lexicographer has yet been able to determine. It is neither derived from the Anglo-Saxon, the French, the Greek, nor the Latin, and is probably Keltic.—BLACKWOOD'S *Magazine*, *September*, 1869. Article on "*Lost Preterites*."

Gaelic.—*Cutach*, short, diminutive; *cutaich*, to shorten, to dock, to lop, to curtail; *cutachachd*, curtailment, abbreviation.

The Lowland Scotch word *cutty* or *cuttie*, short, is from the same root. "*Cuttie* pipe," a short pipe; "Weel done, *Cutty* sark!" the exclamation of Tam o' Shanter when so highly delighted with the dancing of the witch in the short sark or shift, is a well known instance of the employment of the word. The French *couteau* (knife), an instrument for shortening or cutting, is not the root, as Johnson supposed, but a derivative.

CUT (Slang).—To run away.

CUT CAPERS (Slang).—To behave in a ridiculous or improper manner.

Gaelic.—*Cuite*, to quit; *cuidhte*, to go away, to depart. *Cabar*, a word rarely used according to Armstrong's Dictionary, but signifying a league or confederacy; whence to "cut capers" meant to quit or leave a confederacy, and so be guilty of a breach of honour or of faith.

CUT YOUR STICK, or, CUT STICK (Slang).—Decamp! run away! be off! sometimes varied into "Cut and run."

CUT YOUR LUCKY (Slang).—To run away.

This phrase by way of surplusage of slang, is sometimes rendered by the vulgar jocosity "Amputate your timber," or translated into French, "Coupez votre bâton." The derivation is the

Gaelic.—*Cuite*, *cuidhte*, quit, leave, depart; *agus* abbreviated into *'s*, and *teich*, flee, run; whence *cuite agus teich*, or *cuite 's teich*, "cut your stick," or "cut stick."

Cuite, to quit, to run; *lorg*, the track; *lorgaich*, to track, to pursue; *lorgair*, a pursuer; whence "lucky," a corruption of *lorgair*; and "cut your lucky," to run away from your pursuer.

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CUTTLE.—A comrade, a companion.

Probably a corrupted form of *cutter* (a swaggerer, a bully, a sharper); for an allusion to the *cuttle* fish and its black liquor is much too refined for the speakers in the scene where Doll Tearsheet says to Pistol,—

"By this wine, I'll thrust my knife in your mouldy chaps, an you play the saucy *cuttle* with me."—*Henry IV., Part II.* NARES.

Gaelic.—*Cutalaiche,* comrade, companion or bedfellow.

D.

DACH (German).—The roof of a house, whence the English *thatch.*

Gaelic.—*Teach,* a house.

DACHA (Slang and Cant).—Ten.

DACHA-ONE.—Eleven pence.

Gaelic.—*Deich,* ten; Greek, δεκα.

DAFT (Lowland Scotch).—Wild, excited, crazy, silly.

Gaelic.—*Daibh* (*daif*), (obsolete), drink; *daibhte* (*daifte*), drunk, excited with drink.

DAGGER.—A short sword or knife, a poniard.

French, *dague;* Italian, *daga;* Welsh, *dager;* Irish, *daigear.*—CHAMBERS.

The syllable *dag* or *dig* represents a sudden thrust, then the instrument with which the thrust is given, or anything of similar form. Breton, *dagi,* to stab; Old English, *dag,* to pierce.—WEDGWOOD.

Gaelic.—*Deaghair,* swift, nimble, sudden, alert; whence, on Mr. Wedgwood's reasoning, an instrument that might be used suddenly, swiftly, or conveniently; in which respects the *dagger* would be preferable to the sword.

DAINTY.—Delicate, well made, agreeable, fastidious, over-nice.

DANDY.—A dainty man in his attire and manners.

From the Old French *dain,* or *daim,* a doe, whose flesh is much esteemed by all nations. Minsheu takes it from the Latin *dente,* the ablative of *dens,* a tooth; whence may come our saying, "He hath a sweete toothe."—*Gazophylacium Anglicanum.*

Welsh, *dain,* fine; *dantaidd,* a delicacy; from *dant,* plural *daint,* a tooth; Latin, *dens, dentis,* a tooth.—CHAMBERS.

Welsh, *dant,* a tooth; *dantiadd,* as English, toothsome. . . . Old English, *daunch, donch,* fastidious, over-nice.—WEDGWOOD.

Dandy. Le mot Anglais *dandy.* Homme recherché dans sa toilette, et exagérant les modes jusqu'au ridicule.—LITTRÉ.

The word may have originated in the Court of Queen Anne and George of Denmark, *danne* in Danish meaning form, educate, bring up; and *en dannde mand,* an accomplished person.—LATHAM'S *Johnson.*

He felt an arm thrust in his, and a *dandy* little hand in a kid glove squeezing his arm. —THACKERAY, *Vanity Fair.*

The philologists who adopt *dent,* a tooth, as the root of this word, have overlooked a much more probable and palpable derivation. When Shakspeare speaks of the "dainty" Ariel, the idea of toothsomeness is not involved; and when a man admires the "dainty" feet or "dainty" fingers of a beautiful woman, or talks of a "dainty" song the idea is not derived from any association with the teeth or palate. The true root is the

Gaelic.—*Deanta,* complete, performed, perfectly finished. This idea of perfection would afterwards very easily apply to a well-cooked dish or any other delicacy agreeable to the palate, and by an obvious transition, to fastidiousness in eating or drinking.

Kymric.—*Dain,* fine, delicate, pure.

DAIRY.—A place for the production or sale of milk, cream, cheese, or butter.

DAIRY FARM.—A farm that depends more upon its cattle and their

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produce, than upon corn or the products of agriculture.

DAIRYMAN.—One who keeps cows for the sale of their milk.

From the French *derrière, q. d.* an house backward; where cheese is usually made.—MINSHEU, *quoted in Gazophylacium Anglicanum.*

From *dey*, an old word for milk.—JOHNSON.

Dey, the servant who had charge of the *dairy*.—WRIGHT'S *Provincial Dictionary.*

Dey-wife, a *dairy* woman.—PALSGRAVE.

M. Gothic, *daddjan*, to milk; Icelandic, *deggia*, to give milk; Swedish, *dia*, to milk; *deja*, a *dairy* maid.—WORCESTER.

The *dey* was a servant in husbandry, mostly a female, whose duty was to make cheese and butter, attend to the calves and poultry and other odds and ends of the farm; the *dery, deyry*, or *dairy* was the place assigned to her.—WEDGWOOD.

It will be seen that philologists differ very much as to the origin of this word. It is probable that the true root is the

Gaelic.—*Dair*, the pairing or breeding of cattle, to pair, to rut; *daradh*, pairing, rutting, breeding; *tigh*, a house; with the aspirate *thigh* (*t* silent); whence *dair-thigh* (*dair-igh*), the house or building on the farm where the cattle were protected and tended; "dairyman" or "dairy-maid" would signify the man or woman who looked after the cattle, and milked the cows in the *dair-igh*. The Gaelic *deire*, the back part, behind, supports the old derivation of Minsheu.

DAIS.—A raised floor in a banqueting hall, where the table of honour was placed, and where the most distinguished of the guests were accommodated.

From the French *dais*, a canopy.—BAILEY, ASH, &c.

Old French, *dais*; Low Latin, *discus*, a table, a quoit, or any thing of that shape.—CHAMBERS.

French, *dais*, or *daiz*, a cloth of estate, canopy or heaven that stands over the heads of princes' thrones; also the whole state, or seat of estate.—COTGRAVE.

Gaelic.—*Dais*, a heap, a mow of hay or corn, anything raised up above the surface.

DALLY.—To linger, to procrastinate, to delay unnecessarily.

From the Belgian *dollen, dolen*, to play the fool. Dr. Th. H. taketh it from the word "delay."—*Gazophylacium Anglicanum.*

From the Dutch *dollen*, to trifle.—JOHNSON.

The radical idea seems to be to talk imperfectly like a child; then to act like a child, trifle, loiter. German, *dahlen, dallen*, to stammer.—WEDGWOOD.

Gaelic.—*Dail*, delay, procrastinate; *dailich*, to procrastinate, to delay from enhancement of pleasure, as in "amorous dalliance," in the lines of Milton:—

> Yielded with coy submission, modest pride
> And sweet reluctant amorous delay.
> *Paradise Lost.*

DAMNONII.—A British tribe or race inhabiting the south-west of England.

DAMNI.—A British tribe inhabiting Perthshire, Argyleshire, Stirling, and Dumbartonshire in Scotland.

The name of a pastoral people;—from the

Gaelic.—*Damh*, an ox; *duine*, a man; *dhuine* (*d* silent); whence graziers, herdsmen, or men of oxen; *damhail*, appertaining to oxen.

DAN (Obsolete).—A title of respect formerly given to priests and learned men in England.

DOMINIE (Lowland Scotch).—A schoolmaster.

DOMINUS (Latin).—A lord, a master; whence *dominate*, to rule, and *dominion*, lordship, mastery, rule.

DON (Spanish).—A title, equivalent to Sir or Master.

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DONNA.—A lady, the feminine of *Don*.

DUENNA.—An elderly woman set over a young one to guide or restrain her.

This word (*Dan*), the *Dom* of the Benedictines, originally applied to monks, was afterwards extended to persons of all respectable conditions. It is common in Chaucer and used by Spenser and Shakspeare. After it began to grow obsolete, it was used like other words so circumstanced, in a kind of jocular way, as *Dan* Cupid, &c.—NARES.

Gaelic.—*Duine*, a man; *duineil*, manly; *duine-uasal*, a gentleman; *duineachan*, a mannikin; *duineadas*, manliness.

DANCE.—To keep time with the feet to music, to move the body joyously in sympathetic action with the rhythm of musical instruments.

Philologists in their endeavours to trace this word beyond the French *danser* and the German *tanzen*, have made no satisfactory discovery. The author of *Gazophylacium Anglicanum* derives the word from *tand*, a fantastical invention. Mr. Wedgwood maintains

"That the original meaning was doubtless to *stamp*, in which sense *danse* and *dandse* are still used in South Denmark. So in Latin *pedibus plaudere choreas*. . . . A like connexion is seen between the Anglo-Saxon *tumbian*, to dance, and the Platt Deutsch, *dumpen*, to stamp; also the Devonshire word *dump*, to knock heavily, to stump, also a kind of dance."

Notwithstanding Mr. Wedgwood's high authority, it is clear that the primary idea of dancing is to be sought not in stamping or stumping, but in music. The true root is the

Gaelic.—*Dan*, a poem, a musical composition; *danach*, metrical; *danns*, to dance, to skip in unison with music; *dannsadh*, dancing, a movement of the body to musical sounds.

In confirmation of the Gaelic origin of "dance" from *dan*, a poem, the French *ballet*, a musical entertainment in which dancing forms the principal part, may be cited as from the Italian *ballare*, to dance; from whence the English and French words *ball* and *bal*, a dance; and *ballad*, and *ballade*, a song, originally sung to persons dancing, when instrumental music was not obtainable.

DANDER (Slang).—"To have one's dander up," to be incensed, to be angry, resolute, or fierce.

Gaelic.—*Dàn*, warlike, fierce, bold; *danachd*, boldness; *dananachd*, stubbornness; *danadas*, boldness, presumption, obstinacy.

DANGER.—Exposure to injury, loss, hurt, or death.

The Middle Latin *damnum* was used to signify a fine imposed by legal authority. The term was then elliptically applied to the limits over which the right of a lord to the fines for territorial offences extended; and then to the enclosed field of a proprietor. . . . Damage then acquired the sense of trespass, intrusion into the close of another, as in the legal phrase *damage feasant*, whence the French *damager*, to distrain or seize cattle found in trespass. From this verb was apparently formed the abstract *domagerium*, signifying the power of exacting a *damnum* or fine for trespass. . . . Then as *damage* is written *damge* in the laws of William the Conqueror, the foregoing *domigerium* and the corresponding French *domager* or *damager* would pass into *damger*, or *danger*, the last of which is frequently found in the peculiar sense of *damnum* and *dommage* above explained. "En ladite terre et au *dangier* du dit sire se trouva certaines bestes des dits habitans." "Icelles bestes se boutèrent en un *dangier*, ou paturage defendu." Carp. A.D. 1373.

Narcissus was a bachelere
That Love had caught in his *daungere*.
CHAUCER, *Romaunt of the Rose*.
WEDGWOOD.

This word in Scottish, according to Jamieson, signifies peril, power, dominion, doubt, hesitation. In Chaucer it signifies peril and coyness, sparingness or custody.—WORCESTER.

Gaelic.—*Dun*, a hill or fort; *dei-*

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readh, the rear or hindmost part; whence *dun-deireadh* (pronounced *dun-jāra*), the rear of a strong place or fortress; *deireannach*, the last, behind (the French *derrière*), whence to be in "danger," would signify to be in the place of last resort in extremity of peril.

DANTON (Lowland Scotch).—To overawe.

DAUNT.—To intimidate, to overawe, to discourage, to frighten.

Old French, *danter;* Modern French, *dompter;* Latin, *domito;* Sanscrit, *dam*, to tame.—CHAMBERS.

From Latin *domito*, frequentative of *domo*, to subdue.—WEDGWOOD.

Gaelic.—*Dàn*, bold, daring, intrepid; *dànachd*, boldness, presumption; *dànaich*, to defy, to dare, to challenge; *dànarra*, bold, resolute, overbearing, presumptuous, proud, haughty; *danarrachd*, haughtiness, pride, presumption.

DAPPER.—Little, but brisk, active, neat.

Dutch, *dapper;* German, *tapfer*, brave.—JOHNSON, WORCESTER, WEBSTER, &c.

Dapper in English seems to have been first used in the sense of pretty, neat; *dapyr*, elegant. *Dapper*, propre, mignon, godin. *Palsgrave. Godinet*, pretty; *dapper*, indifferently handsome. *Cotgrave.* Applied to a man, it signifies small and neat.—WEDGWOOD.

Gaelic.—*Damhair* (*davair*), earnest, keen, eager, zealous; *damhaireachd*, keenness, diligence, industry, perseverance.

DARBIES (Slang).—Fetters, handcuffs, manacles.

Gaelic.—*Dairbh, doirbh*, hard, painful, difficult; *bac*, hindrance. A manacle is also called in Gaelic a *bac-lamh* or hinder-hand.

DARG.—A hard day's work.

Daurg, a day's work, Northern.—WRIGHT'S *Obsolete and Provincial English Dictionary.*

Love-*darg*, a piece of work done not for hire, but for affection. *Darg*-days, cottars were formerly bound to give the labour of a certain number of days to the superior in lieu of rent, which were called *darg*-days.—JAMIESON.

Gaelic.—*Dearg*, severe, intense, hard.

DARGISON or DARGASON.—The name of a dance and a dance tune, which Mr. Chappell, in his *Popular Music of the Olden Time*, says was known long prior to the Reformation.

In this dance, the men and women at the commencement stood in one straight line, the men together, and the women together. Like similar dances called "The shaking of the sheets," and the "Cushion Dance," it does not appear to have been more decent than, but very similar in some respects to, the modern Can-can. Nares, who says it is an "obscene word or name," cites Ben Jonson in the *Tale of a Tub*:—

> But if you get the lass from *Dargison*,
> What will you do with her?

He also cites from the *Isle of Gulls*, a comedy by John Day:—

> The girls are ours,
> We have won them away to *Dargison!*

and again:—

> An ambling nag, and adowne, adowne,
> We have borne her away to *Dargison.*

Gifford, in a note on Ben Jonson's use of this term, says:—

> "In some childish book of knight errantry, which I formerly read but cannot now call to mind, there is a dwarf of this name who accompanies a lady of great beauty and virtue through many perilous adventures as her guard and guide. I have no great faith in the identity of this personage, but he may serve till a better is found."

Under the name of "Dargison," unsuspected by the Saxon-speaking English of the period, were concealed two Keltic words, well known to the unliterary stratum of the people, and

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which when applied to the dance and the tune, were suggestive and provocative of sexual desire, like the Can-can of our days.

Gaelic. — *Dair*, sexual intercourse (See DAIRY); *geas*, *geasan*, charm; enchantment, delight.

DARK.—Without light, obscure.

From the Saxon *deorg*.—JOHNSON.

Anglo-Saxon, *deorg*; Gaelic, *dorcha*, the opposite of *sorcha*, light.—CHAMBERS.

Gaelic. — *Dorch*, dark; *dorchadas*, darkness; *dorchadh*, growing dark. *A bhròn a' dorchadh*, his sorrow darkened. —*Ossian*.

DARRAIGN (Obsolete).—To arrange an army, or set it in order of battle.

Royal commanders, be in readiness,
Darraign your battle, for they are at hand.
SHAKSPEARE, *Henry VI.* Part II.

Redoubted battle, ready to *darraine*.
SPENSER, *Faerie Queen*.

Of uncertain origin.—NARES.

Gaelic.—*Tarruing*, to advance, to draw near, to approach.

DASH (Vulgar and Colloquial).—"To cut a dash," to make a great display.

DASHING.—Showy, gaudily dressed, adorned with finery; "The dashing white sergeant."

This word is not from the same root as "dash," to knock violently, to throw down, or the "dash" or beat of the waves on the shore, but from the

Gaelic.—*Deas*, fine, fitting, symmetrical, handsome; *deise*, a suit of clothes, finery. The old English words *berdash*, and *chinbowdash*, meaning, the first, the cravat or neckcloth worn by a man under the beard; and the second, the ribbons round the neck of a woman, derive their last syllable from this root. See HABERDASHER.

DASTARD.—One easily made afraid, a coward, a poltroon.

The final syllable in such English words as dast*ard*, cow*ard*, and in such French words as bav*ard*, bay*ard*, babil*lard* and others, is an intensitive particle, equivalent to the Gaelic *ard*, high, the Greek *αρχ*, as in archbishop.

Gaelic.—*Tais*, fainthearted, weak, timorous; *taisead*, *taiseachd*, faintheartedness.

DAUB.—To smear, to lay on the colours too thickly.

From *dabble*, to work in wet materials; hence *daub*, clay; *dauber*, a builder of walls with clay or mud; Spanish, *tapia*, a mud wall.—WEDGWOOD.

Gaelic.—*Dòb*, to plaster, to cement, to smear; *dòbadh*, plastering; *dòbair*, a plasterer.

DAUPHIN.—A name formerly given to the eldest son of the kings of France.

This word, from its identity of sound and orthography with "dauphin" or "dolphin," a fish, has been connected with a story to fit it, as is customary with such etymologists as are led away by cheating resemblances. But the connexion between "dolphin" and the heirs to the French throne, is not more sustainable than would be a supposed connexion between a "whale" and the Prince of Wales.

Titre attaché à certaines seigneuries. *Dauphin* d'Auvergne. Grand *Dauphin*, titre donné quelquefois au *Dauphin*, fils de Louis XIV. *Dauphiné*, nom de province, dérivé du nom de ces seigneurs qui avaient pris pour leurs armes trois *Dauphins*.—LITTRÉ.

The true etymology is from the

Gaelic.—*Da fionn*, doubly or twice fair or beautiful.

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DAWDLE.—To trifle, to linger, to waste time.

Johnson used this word, "Come, some evening, and *dawdle* over a dish of tea with me," but did not admit it into his Dictionary. Worcester admits it, but ventures upon no etymology.

Scottish, *daddle*, or *daidle*, to be slow in motion or in action; to *daddle*, *daidle*, *daudle*, to trifle, to move lazily. Platt Deutsch, *dödeln*, to be slow, not to get on with a thing.—WEDGWOOD.

Gaelic.—*Dabhdail*, to saunter, to loiter; *dabh*, sauntering; *daoi*, *daoidh*, feeble, spiritless.

DAY.—The period from the rising to the setting of the sun.

This word in various forms pervades nearly all the languages of Europe and Asia, and dates from the era of the early religions, when men worshipped the Sun, or the day, as God. Hence the words *Theos*, *Deus*, in Greek and Latin, the Gaelic *Dia*, the French *Dieu*, and the Italian and Spanish *Deos* and *Dios*. In Sanscrit, *daha* signifies light or redness in the sky. In Gaelic, *dath* or *da* is brightness and colour. The Latin *dies* and the German *tag* are clearly from the same root, so that all these languages, ancient and modern, concentrate the ideas of Light, Day, and God into one focus. The Sanscrit *da* is to give; whence the Latin and Italian *dare*, in which the same fundamental idea seems to prevail; that the *daha*, or day, or Sun, or Deus, or Dia, *gives*, and is the great giver of light and fertility and all other blessings to the world.

DEAL.—To traffic in commodities, to sell.

DEALER.—A merchant.

This word is commonly derived from the German *theil*, a part, a portion, a division; but the Germans do not use it in the sense of trade or trading, and render dealer by *handelsmann*, a tradesman, or *kaufmann*, a merchant. The true etymon is the

Gaelic.—*Dail*, credit, trust; *dailich*, to deal, to buy and sell; *deilig*, business, to transact business; *deiligeadh*, having dealings, transacting business.

DEAN.—A clerical functionary in a cathedral.

DOYEN (French).—A deputy bishop.

Literally, the chief of ten men; a superior; a dignitary in a cathedral or a collegiate church who presides over the other clergy. The President of the Faculty in a college. Old French, *dean*; Latin, *decanus*, *decem*, ten.—CHAMBERS.

Gaelic.—*Dean*, to do; *deanadach*, laborious, industrious; *deanamh*, doing, acting, performing; whence the English *dean*, applied to the working or active member of the cathedral clergy, who performs the work that the bishop is unable to do.

DEAR.—The common acceptation of this word is costly, the opposite of cheap. It was used in a different sense by the Elizabethan writers and by Shakspeare in the following passages:—

So I made lame by fortune's *dearest* spite,
Take all my comfort of thy worth and truth.
Sonnets.

Let us return
And strain what other means are left to us
At our *dear* peril.—*Timon of Athens.*

Would I had met my *dearest* foe in Heaven,
Or ever I had seen that day, Horatio!
Hamlet.

In *dear* employment.—*Romeo and Juliet.*

What *dure* and *cruell* penance doe I sustaine for none offence at all.—*Palace of Pleasure.* NARES.

Ben Jonson in *Catiline* says,—

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Put your known valours on so *dear* a business,
And have no other second than the danger.

Nares says that

"Extension seems to have been the first sense, whence it was applied to anything valuable or beloved. . . . By another application of the original sense it came also to mean excessive, high, or anything superlative, even superlatively bad."

The explanation given by Nares is scarcely satisfactory. It is suggested that "dear," in the sense in which Shakspeare and Ben Jonson employ it in the above passages, is that of the English *dire*, the Lowland Scotch *dour*, hard, cruel; the French *dur*.

Gaelic.—*Dur*, hard, unbending; *duaira*, stern, unyielding, unamiable; *duranta*, morose, churlish; *durantachd*, churlishness, bad temper. The substitution of the word "hard" for "dear" in all the passages quoted from Shakspeare and Ben Jonson would exactly convey the meaning that seems to have been intended by the writers.

DEAR.—Beloved, cherished, precious; costly in price, expensive, not cheap.

In French, German, English, "dear," beloved, and "dear," costly, are generally rendered by the same word, but the Keltic nations established a difference between the two ideas.

Gaelic.—*Daor*, expensive, costly; *daoraich*, to raise the price, to enhance the value; *daoradh*, the act of making more costly, of enhancing, or advancing the price of anything. "Dear" in the sense of beloved is rendered by *gaolach*, *gradhach*, and many other words.

DEARNE or DERNE.—Lonely, melancholy, solitary, strange, grievous.

DEARNELY, DEARNFUL.—In a melancholy manner.

Derne usurie, *derne* shrift.—*Piers Ploughman.*

By many a *derne* and painful perch
Of Pericles, the painful search
Is made.—SHAKSPEARE, *Pericles.*

They heard a rueful voice that *dearnly* cried.
Faerie Queene.

Who wounded with report of beauty's pride
Unable to restrain his *derne* desire.
Tragedy of Wars of Cyrus. WRIGHT.

From the Saxon *dyrnan*, to hide; so Tyrwhitt explains it in Chaucer.—NARES.

Gaelic.—*Deur, deuran*, a tear; *deurach, deurancch*, tearful melancholy, sad.

DEBAUCH.—To corrupt with lewdness.

DEBAUCHERY.—Riotous living, excess in meat or drink, or in the indulgence of lust.

This word is traceable to the French *débaucher*, but, in that language, *baucher* without the affix is no longer existent. The root of *bauche* is the

Gaelic.—*Baois* (pronounced *baoish*), lewdness, lust. Possibly the affix "de" is from *deidh* (*dei'*), great desire, propensity or longing; whence *deidh-baois* (*dei-baois*), a great propensity for lust or lewdness.

DECOY-DUCK.—A bird tamed or taught to allure others of its species.

Properly *duck-coy, kooi, kowr, keu'*, a cage; *vogel-kooi*, a bird-cage, *decoy*, apparatus for entrapping water fowl. English dialect, *coy*, a decoy for ducks, a coop for lobsters. *Forby.* The name was probably imported with the thing itself from Holland to the fens.—WEDGWOOD.

Latin *de* and *coy*, Old verb, to entice.—CHAMBERS.

Gaelic.—*Coimh-deach* (*coi-deach*), safe, secure; *coimh-ea-dach*, watchful, vigilant; *coimheadaiche*, an inspector, a scout, a spy; *coimheadachd*, a convoy, a watching, an inspecting. When or why the prefix *de* in the English word was added to the Gaelic root is difficult to explain.

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DECREPIT.—Feeble.

CRIPPLE.—One lame in the foot or leg.

CRUTCH.—A support for the lame.

CREEP.—To move slowly.

Decrepitus, Latin, very old, worn out, infirm; derivation uncertain.—WEDGWOOD.

Gaelic.—*Crion*, wither, fail, decay; *criopag*, a wrinkle or sign of decay and old age.

DEDUIT, FAIRE LE (Slang and colloquial French).—Co-ire.

Gaelic.—*Deadh*, excellent; *duit*, with you.

Kymric.—*Dedwydd*, great enjoyment; *dedwyddan*, to beatify.

DELAY.—To defer, to linger, to rest in action, to procrastinate.

French, *delai*, from Latin, *differre*, *dilatum*, protract, defer; *dilatio*, delay; Old French, *délayer*, to delay.—WEDGWOOD.

Gaelic.—*Dail*, *dailich*, to delay, to procrastinate.

Kymric.—*Dal*, to detain, to arrest, to stop. See DALLIANCE.

DELL (Cant of beggars and gipsies).—A female child; a girl, a young woman not arrived at marriageable age.

Gaelic.—*Deól*, to suck; *deólach*, sucking, suckling; *deothal* (*t* silent), a suckling.

DELUGE.—A flood of rain.

DILUVIAN.—Pertaining to rains or floods.

Latin, *diluvium*, *diluo*, to wash away; Spanish, *diluvio*; French, *déluge*.—WORCESTER.

Latin, *lavo*, *lotum*, to wash; *diluo*, to wash away.—WEDGWOOD.

Gaelic.—*Dil*, *dile*, heavy rain, an inundation, a deluge; *dilinneach*, inundating, flooding; *dileanta*, rainy; *tuil*, a flood.

The Gael call Noah's deluge, the "Dile ruadh," and "Ruadh thuile," the "Red flood." It is not easy to suggest a reason, unless one may be found hereafter in the cuneiform inscriptions and druidic legends of the tablets of Assyria.

DEMOGORGON.—A mysterious deity of Mid Mythology, unknown to the ancients. Milton in *Paradise Lost*, speaks of "the dreaded name of *Demogorgon*."—Book II., lines 960—970.

A formidable deity, by some supposed to be the grandsire of all the gods, made known to modern poetry by Boccaccio. Bentley on Milton says contemptuously, "Boccace, I suppose, was the first that invented this silly word, *Demogorgon*." . . . Spenser, in the *Faerie Queene*, says of Night,

Thou wast begot in *Demogorgon's* hall,
And sawest the secrets of the world unmade.

Ben Jonson apparently with the same notion that Bentley afterwards took up, has

Boccace's *Demorgorgon*, thousands more,
All abstract riddles of our store.

All the learning on this subject is accumulated in Heyne's *Opuscula Academica*. He supposes it derived from *Demiurgos*, and drawn from the Oriental systems of magic. The very mention of this Deity's name was said to be tremendous. . . . Tasso alludes to the awful name without mentioning it.—NARES.

This "dreaded" name does not seem to have been that of a deity, but, as will appear hereafter, an exclamation or prayer for protection against a particular evil. The roots are all Keltic, and if Boccaccio understood that ancient tongue, he may, as Bentley ignorantly supposed have invented the word. But there is no proof or even supposition that he knew Gaelic or any other branch of the Keltic, and the probability is that he found the word current and adopted it without clearly understanding its purport. Turning to the Greek

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Gorgon, we find a clue that may help us to the meaning. The three *Gorgons*, of whom the best known in mythological fable is Medusa, were of such frightful appearance, that the horror they excited was sufficient to paralyze or turn into stone all who looked upon them. A trace, and probably the origin, of Gorgon is to be found in the

Gaelic.—*Gòrag*, a mad woman; *gon*, to hurt or wound with an evil eye, to wound sorely, to destroy by enchantment, whence *gòrag-gon*, and by abbreviation *Gorgon*. Bearing this in mind, we have, as the roots of "Demogorgon," *dion*, defend, protect, save; *mi*, me; *gòrag*, a mad woman; *gon*, enchantment by the evil eye. Thus *dion mi gorag gon*, becomes by a slight corruption easily accounted for by the lapse of time, and by the ignorance of the illiterate people of the sources of the language which they spoke, "*Demogorgon*," an exclamation meaning "Save or protect me from the witch, hag, or mad woman with the evil eye!"

This superstition of the Evil Eye is, and always has been prevalent in Italy, Greece, France, Arabia, and in fact all over the world. McAlpine, *Gaelic Dictionary*, under the word *gon*, a hurt with the evil eye, appends a note.

> "The Arabs pray that an evil eye may not hurt their favourite horses and hence the learned Dr. Clarke argues that the Irish and Scotch Gael must have derived this superstition from the East."

Upon the former prevalence of this gloomy belief in Scotland, there are some curious particulars to be found in the work of John Graham Dalzell, *The Darker Superstitions of Scotland*, Glasgow, 1835.

DENIZEN.—An inhabitant, an old inhabitant, a citizen; one entitled by age and position to the privileges of citizenship.

> From *dinasdynn*, Welsh, a man of the city, a free man, one enfranchised.—JOHNSON.
>
> Welsh, *dinas*, a city; Cornish, *dinas*, from *dir*, a place of strength. *Dinesydd* in Welsh is a citizen. Good authorities give the Old French, *deinsein*, as the origin, but the word is more probably a corruption of the Kymric. —NICHOLAS, *Pedigree of the English*.
>
> *Denizen* is a British Law term which the Saxons and Angles found here, and *retained*. —SIR JOHN DAVIES, *quoted in* LATHAM'S *Todd's Johnson*.

Gaelic.—*Duine*, a man; *sean*, old; whence *duine sean*, an old man, a senator, a city father.

DERRICK.—An apparatus for lifting heavy weights, called in America an "elevator."

> *Derrick* was the name of the common hangman at the time when some of our old plays were produced.
>
> "He rides circuit with the Devil, and *Derrick* must be his host, and Tyburn the inn at which he will light."—*Bellman of London*. 1616. NARES.

It is likely that the name of *Derrick* was popularly given to the hangman from a grim jest at his occupation of hoisting or raising criminals on the gallows.

Gaelic.—*Dirich*, to climb, to mount, to hoist; *direach*, straight; *eirich*, to raise, to lift; *dh'eirich*, did raise, lift or hoist.

DERRIÈRE (French).—Behind; the breech, the podex.

> Du Latin *de*, et *retro*, qui a subsisté dans l'ancien Français *rière*.—LITTRÉ.

Gaelic.—*Deire*, the end, the rear, the back part of anything; the stern of a ship.

DEUCH (Lowland Scotch).—A drink.

> *Deuch*, *teuch*, a draught, a potation; German, *tog*, haustus, potantium ductus;

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from *tog-a-trahere*. Teutonic, *teughe*, haustus. —JAMIESON.

Gaelic.—*Deoch*, a drink.

DEVIL.—The spirit or god of evil, the arch enemy, the foul fiend, Satan, Apollyon the destroyer; *diable* (French); *teufel* (German); *diavolo* (Italian); *diabolus* (Latin).

This word is derived by nearly all philologists from the Greek διαβολος, with its various forms in the languages of modern Europe. Without impugning the accuracy of this derivation, it may be interesting to the student of language to compare the following possible etymons from the

Gaelic.—*Dith mhill* (*dee-vil*), to destroy; *dith mhilltar*, *dith mhillteach*, a destroyer. *Dith*, signifies destruction, and *mill*, with the aspirate *mhill*, to lay waste, injure. So that the word *dith mhill* is an augmentative of "destroy" and "destruction."

Dia, a god; *buail*, *bhuail*, to strike, to smite, *i. e. dia-buail*, the god who strikes, who wields the thunderbolt.

DICH.—An obscure word in *Timon of Athens*, used by Apemantus after his cynical grace before meat, and when he has eaten and drunk.

Much good *dich* thy good heart, Apemantus!

Mr. Charles Knight passes the word over without remark. Nares conjectures from the sense that it means "may it do," and Mr. Staunton explains it as "do it." Nares says

"Though this has the appearance of being a familiar and colloquial form it has not been met with elsewhere, which is rather extraordinary; nor is it known to be provincial."

If not a misprint of some word which it is now difficult and impossible to supply, it is probable that the word is a corruption of the

Gaelic.—*Tog*, to raise, to lift; *tog do cridhe*, lift up your heart, be of good cheer.

The Gaelic *tog* appears in English as *tug*, to strive to lift or drag a heavy weight; *tigh* (*Nares*), a chain for dragging; and *tick*, to fondle, to lift a child or young person on the knee.—HALLIWELL.

DICKENS.—A vulgar exclamation; "What the *dickens* is this?"

Synonymous with *devil*, What the *dickens* are you after? *i. e.* what the devil are you doing? Shakspeare uses it in the *Merry Wives of Windsor*. . . . The word was sometimes spelled *diconce*.—*Slang Dictionary*.

It is very probable that the exclamation dates from the pre-Saxon age in England, and that it is but a Saxon corruption of the

Gaelic.—*Di-chiumhne* (*di-chiu-ne*), forgetfulness; *di-chiumhneach*, forgetful. Thus "what the *dickens* are you doing?" means "what in the name of forgetfulness are you doing?"

DICKER.—The quantity of ten, of any commodity; as a *dicker* of hides, ten hides; a *dicker* of iron, ten bars of iron.

Behold, said Pan, a whole *dicker* of wit.
PEMBROKE, *Arcadia*.

Possibly from the Latin *decas*.—NARES.

Gaelic.—*Deich*, ten; *deichnear*, ten persons.

DICKEY (Slang).—A false shirt-front, worn to make it appear that the wearer has clean linen.

Gaelic.—*Dichioll*, a forlorn effort, a last attempt.

DIDDLE (Vulgar and Colloquial).—To cheat, to cozen.

No etymology of this word is sug-

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gested by Latham, Webster, or Worcester; Richardson makes no mention of it.

In German, *dudeln* is to play on the bagpipe, and the ideas of cheating and piping seem to have been much connected.—*Slang Dictionary.*

From *dodder*, *didder*, to move rapidly backwards and forwards; then to use action of such a nature, for the purpose of engaging the attention of an observer while a trick is played upon him. To deceive by juggling tricks.—WEDGWOOD.

Gaelic.—*Didil*, great love or kindness, the affectation of great love or kindness to serve a purpose. The same in Irish, *dideil*, act of looking slyly, peeping; *did*, a sly peep.

DIE.—To cease to live, to expire.

DEATH.—The extinction of life.

Anglo-Saxon, *death*; Belgian, *dood*; Teutonic, *todh*. Mer-cass deriveth *die* from the Greek δυω, δυνω, to inter; Minsheu from the Greek θειδω, to fright, whence Death is called the King of Terrors. Dr. T. H. takes it from the French *de irer*, and this from *de ire*, which signifies as much as to depart this life.—*Gazophylacium Anglicanum.*

Anglo-Saxon, *death*; German, *tod*, connected with Greek θανατος.—CHAMBERS.

From the Anglo-Saxon *dedian*.—JOHNSON.

From the Gothic *dauthjan*; Anglo-Saxon, *deadian*; Dutch, *dooden*, to kill; German, *tödten*, to kill; and French *tuer*, to kill.—WORCESTER.

It will be seen that nearly all the roots suggested for the English word "die" signify to kill, whereas one may die without being killed,—die by natural decay. The true root appears to be the

Gaelic.—*Dioth* (obsolete, *Armstrong's Gaelic Dictionary*), to die; *diothadh*, death, decay; *dith*, want, defect, destruction; *dithich*, to extirpate, to destroy, to put to death; *dith-mhill*, to destroy unto death; *dith-laraich*, to devastate or destroy dwellings and habitations.

DIE.—The stamp used for impressing coins or metals.

DIE-SINKER.—A maker of dies for metals.

Gaelic.—*Dith*, to press, to squeeze, to compress, to impress.

DIEL (Lowland Scotch).—This word is usually supposed to be a contraction of the English *devil*, the German *teufel*, the French *diable*, the Italian *diavolo*, the Latin *diabolus*, &c. In this sense the word means a destroyer; but the Scottish *diel* may be wholly unrelated to these.

Gaelic.—*Diol*, to avenge; *dioladh*, vengeance, or requiting of evil for evil; *diolair*, an avenger. This idea of the infernal character is more consonant with the office attributed to Satan than that of a destroyer. The Devil of theology cannot *destroy*, he can only avenge or torment.

DIET.—Food, provision.

The mode of living with especial reference to food. The French, *diète*; Italian, *dieta*; Greek, διαιτα; Latin, *diæta*.—CHAMBERS.

Gaelic.—*Diot*, a meal; *diot mhor*, the great meal, *i. e.* dinner.

DIGNITY.—Nobility of look, manner, or conduct.

DIGNE (French).—Worthy.

The words "dignity, dignified, indignant," &c., found their way into the English language either through the Norman French, or directly from the Latin. The root of the Latin seems to be the

Gaelic.—*Dagh*, greatly or nobly good, as distinguished from *maith*, good. The word in the Irish Gaelic is *deag*, as *deag duine*, a worthy good man.

The usual word *maith*, Irish *mait*, good, follows the noun and goes through the three degrees of comparison; but *deag* precedes the noun, and is rarely compared. *Deag* conveys the idea of inherent goodness or moral worth,

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which *maith* does not.—Rev. Ulick Bourke, *Gaelic Irish Grammar.*

DIKE.—A stone wall; a defence against the encroachments of the sea or a river. French, *digue*, a trench, a ditch, a boundary wall.

Gaelic.—*Dig*, a dike.

DILLING (Obsolete).—A lover, a sweetheart, a darling.

The same as darling, a favourite, but used rather for the female, and seems to be a kind of fondling diminutive. Minsheu explains it as a wanton, but there is nothing in its origin to convey that meaning, even if with him we derive it from *diligo*.

Whilst the birds billing
Each with his *dilling*,
The thickets still filling
With amorous notes.—*Drayton.*

To make up the match with my eldest daughter, my wife's *dilling*, whom she longs to call Madam.—*Eastward Ho!* Nares.

Gaelic.—*Diall*, attachment, fondness; *dile*, love; *dileas*, faithful, fond, true, affectionate, beloved; *deidheil*, very fond of; *dileag*, beloved.

DILL-WATER.—Extract of aniseed, very often improperly given to infants by ignorant or unfeeling nurses or mothers to produce sleep.

Gaelic.—*Dile*, aniseed.

DINNER.—The principal meal or repast of the day.

Dine.—To partake of dinner.

English and French etymologists have been unable to account for this word, or to trace it beyond the Keltic French *dîner*, from whence it is immediately derived. Neither the Teutonic nor the Latin owes it any paternity. The Germans call dinner the Midday meal, or the Mid-day eating, "*Mittagsmahl*, or *Mittagsessen*." The Italian and other modern languages derived from the Latin (the French excepted) have words for this important meal of a totally different derivation, such as the Latin *prandeo*, and the Italian *pranzare*, to dine. Mr. Wedgwood derives the English "dinner," and consequently the French *dîner*, from the Latin *desinere*, to cease, the "dinner" being the meal taken at the noon-tide cessation from labour. The Gaelic which has borrowed so little from any modern language is not likely to have been indebted to the French for this word. It is most probable that the root is Keltic, and common both to the Gaelic and the French. The Gaelic for "dinner" is *dinneir*, of which the root, not signifying rest from labour as Mr. Wedgwood supposes, but protection and fortification against hunger is to be found in the

Gaelic.—*Dion*, *dionadh*, protection, defence. Two other derivations, which are possible, but not so probable, offer themselves for consideration. The one is *din*, pleasant, agreeable; which a "dinner" most certainly is to most people; the second is *dinn*, to cram, to stuff, to eat plentifully. Any one of these derivations, all Keltic, seems to be preferable to that from *desinere*. It is suggested by M. Littré that *dîner* is a corruption of *di-cœnare*, to sup a second time, from *cœna*, a supper or repast.

DIRE,—Painful, dreadful.

All English etymologists, without exception, derive this word from the Latin *dirus*. As this is itself traceable to the Keltic it is more probable that the word came into English through the Keltic than through the Latin. The Lowland Scotch *dour*, severe, and *dourly*, without mercy or kindness, suggests the same root in the

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Gaelic.—*Daor*, doom, sentence, punishment, imprisonment, slavery; *Daor-Tigh*, the House of Doom, a prison.

DIRGE.—A mournful song, or piece of music; a funereal hymn, a requiem for the dead. German, *trauengesang;* French, *hymne funèbre;* Italian, *canzone funebre.*

Dirige, a solemn service in the Romish Church; a hymn beginning *Dirige gressus meus.* Hence probably our *dirge*, though it has been disputed, and the hymn *Dirige* is not exactly a *dirge;*—yet any other etymology is more forced.—NARES.

This is not a contraction of the Latin *dirige*, as some pretend, but is from the Teutonic *dyrke*, *laudare*, to praise and extol; and our *dirge* was a laudatory song to commemorate and applaud the dead. *Verstegan.* Bacon apparently derives it from *dirige.*—JOHNSON.

If "dirge" were really derived from the Latin *dirige*, direct, guide, lead; the French, Italian, German, or other European languages that enter into the composition of English would likely have borrowed their synonym from the same source. But this is not the case. There is no such word in the Teutonic languages as *dyrke*, cited by Johnson from Verstegan. The German *trauengesang* suggests the true etymology in the

Gaelic.—*Deur*, a tear; *deurach*, mournful, tearful, sorrowful.

DIRT.—Foulness, filth.

DIRTY.—Foul, not clean.

From the Belgian, *dritt;* Teutonic, *dreck*, filth, dung.—*Gazophylacium Anglicanum.*

From the Dutch *dreyt*, the Icelandic *drit*, mud, mire, filth, any thing that sticks to the clothes or the body.—JOHNSON.

From the Anglo-Saxon *gedritan;* Scottish, *drite*, to ease one's self.—CHAMBERS.

Gaelic.—*Doirt*, to spill, pour, shed; *dortach*, to spill, apt to spill or make a mess; *dortadh*, shedding, spilling; *dortadh fola*, bloodshed, or the spilling of blood.

DISCANDY.—This word occurs twice in *Antony and Cleopatra.*

> The hearts
> That spaniel'd me at heels, to whom I gave
> Their wishes, do *discandy*, melt their sweets
> On blossoming Cæsar.—Act iv. Scene 10.

> Till by degrees the memory of my womb,
> Together with my brave Egyptians all,
> By the *discandying* of this pelleted storm,
> Lie graveless.—Act iii. Scene 11.

Nares says the whole passage is obscure, but interprets "discandy" to melt away from the state of being candied, like sugar, or anything of that kind. Mr. Staunton in his Glossary to Shakspeare renders "discandy" to liquefy. But if the word be derived from the Gaelic, as is most probable, it means the very reverse of "liquefy," and has nothing whatever to do with "candy."

Gaelic.—*Diosg*, barren, dry; said of a cow that gives no milk; *diosgan*, dry, to dry up; *diosgadh*, dry, barren. Studied by this gloss, the two passages become intelligible. "The hearts to whom I gave their wishes do dry up (to me) and melt their sweets on Cæsar." The "discandying of the pelleted storm," means the drying up, or cessation, of the storm.

DISHED (Slang). — Ruined, condemned, done for, fated.

Gaelic.—*Disne* (*dishne*), a die, a cube, dice; *disnein*, a dice-box. If this be the origin of the vulgar expression "to be *dished*" it may signify that the person has thrown the die and lost when he expected to win. In Sanscrit *dishta* signifies fated, doomed, one who has lost the hazard.

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DISMAL.—Gloomy, sad, sullen, dark.

Philology has failed to trace this word to its root. The difficulty lies in the prefix *dis*, which seems to be, but cannot be, the Latin privative *dis*. Without this prefix the root may be the

Gaelic.—*Maoladh*, dulness, stupidity, barrenness, gloom; *maoim*, panic, great terror, sudden terror.

Dismay and *dismal* in Gaelic are severally *oillt* and *oillteil*, showing a connexion of idea, and suggesting that possibly the English *dismal*, is formed from *dismay*. Possibly the prefix *dis* is a corruption of the Gaelic *tais*, faint-hearted, weak; whence *tais maoladh* (dismal), weak stupidity; *tais maoim* (dismay), weak terror.

DISMAY.—Great terror.

In Herbert Coleridge's *Dictionary of the Oldest Words in the English Language*, "dismay" appears as *demay*. The word does not appear to be derived from either a Teutonic or a Latin root; the French translate it *terreur* and *épouvante*, the Germans *bängigkeit* and *furcht*, signifying anxiety and fear. Johnson, Ash, Bailey, and the earlier English dictionaries derive it from the Spanish *desmayo*, which is certainly far-fetched, as the English had too little intercourse with Spain to be indebted to it for such a word. The author of *Gazophylacium Anglicanum* does not notice the word at all. Worcester and other modern writers suppose it to be derived from *magan*, to be able, with the privative *dis*, signifying want of power; which is not altogether the idea conveyed by "dismay." It is difficult to account either for the prefix *dis*, or *de*, in this word, but the main root appears to be the

Gaelic.—*Maoim*, terror, fear, fright. Possibly if *de*, and not *dis*, be the true prefix the word may be derived from *Dith* (pronounced *de*), to die; from whence *dith-maoim*, or *demay*, to be dismayed, to die of terror.

DISPLAY.—To spread out for show, to exhibit ostentatiously.

From the French *desployer*, or *déployer*.—JOHNSON.

Old French *desployer*, *des* or *dis* negative; Latin, *plico*, to fold; *ployer*, same as *plier*, to fold.—CHAMBERS.

Gaelic.—*Spleadh*, ostentation, vain-glory, boasting, falsehood told with a view to flattery; *spleadhach*, ostentatious, fictitious, making a display; *spleadhadair*, a teller of marvellous tales, to make a sensation and display himself.

Perhaps the first syllable in the word "display" is like the second from the Gaelic, and may be derived from *deise*, readiness; whence *deis-spleadh*, readiness to show off, ostentation.

DIZEN.—This word according to Mr. Halliwell means in the North to dress, to adorn. Though obsolete in this form, it still remains current with the augmentative *be*, as *bedizen*, to dress out inordinately.

This word seems corrupted from *dight*.—JOHNSON.

Of uncertain etymology, and used only in familiar or droll style; to dress, to trick out, to deck.—ASH.

Bedizen, possibly from the French *badigeonner*, to load with ornament, to dress with unbecoming richness.—WEDGWOOD, STORMONTH.

Gaelic. — *Deas*, handsome, trim, agreeable to look at; *deise* (comparative of *deas*), a suit of clothes; *deiseachd*, dress, elegance.

DO.—The emphatic auxiliary in English of every other verb, as in the instances

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"*do* speak to me," "*do* love me," "*do* not deny me."

This word differs in its origin and uses from "do," to make, perform, or finish, as in "do your duty." "Do" in the first sense, which is a form of expression peculiar to the Gaelic and the English, is derived from the Gaelic *dean*. "Do" in the second sense is derived from the German *thun*, and is always synonymous with the Latin *fare* and the French *faire*. Thus "do" when employed with another verb to emphasize and strengthen it is of Gaelic origin, but "do" when used with a noun is Teutonic. "Do not send to me." Here the "do" is Gaelic. "Do me the pleasure." Here the "do" is Anglo-Saxon and German. Dr. Latham's Edition of *Todd's Johnson* contains eleven different definitions of these two verbs, which, in common with all English philologists, he considers to be but one. As a necessary consequence of this elemental confusion of ideas, he fails in rendering any clear interpretation of the essential divergence between the two. In the English form of the Gaelic *dean*, the verb admits of no future tense. To say "he does love me," or "he did love me" is correct; to say "he will do love me" is incorrect. But the Anglo-Saxon "do" is declinable through all its tenses, past, present, and future.

Gaelic.—*Dean*, to do, to make, to perform. In Gaelic, this verb becomes not only an intensitive, but a part of another action to which it is applied, and signifies to make; as *dean cabhag*, make haste; *dean oran*, make or compose a song; *dean reite*, pacify or make peace; *dean fadal*, procrastinate, delay, make long; *dean bron*, make sorrow or mourn; *dean breug*, make a lie, tell a falsehood; *dean firinn*, make truth, or speak the truth. In these and other similar instances, the words could not be translated into English by the Anglo-Saxon and German form of "do," but would compel the use of the other Teutonic synonym of perform or act, namely "make," from *makken* and *machen*.

DOATED. — Beginning to decay; chiefly applied to old trees.—HALLIWELL.

DOITED (Lowland Scotch).—Dried up, sapless, worn out, beginning to decay, stupid.

Gaelic.—*Doite*, dried, burnt up, desiccated.

DOCK.—A small artificial basin or harbour, into which a ship is lifted by the tide, or artificially, for refuge and security, and out of the way of the traffic of a river or shore.

A place dug; an artificial harbour; the box in a court of justice where the accused stands; from the root of *dig*, *ditch*.—CHAMBERS.

Flemish, *docke*, a bird cage.—WEDGWOOD.

[See his dissertation on the three forms of this word, and compare it with *tog*, Gaelic.]

Gaelic.—*Tog*, to lift.

This derivation meets the opposite cases of the ditch dug, (a *dock* near a river or shore) by which the vessel is lifted by the tide, and *dock*, in a court of justice, which is not dug, but lifted up, so that the accused may be seen of judge, witnesses, and jury.

DODDY-PEKE, or HODDY-PEKE.—According to Nares a ludicrous term of reproach generally equivalent to fool; perhaps originally synonymous with *hodmandod*, a snail.

Art thou here again, *hoddy-peake?*
Gammer Gurton.

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What, ye brainsick fools, ye *hoddy-peakes*, ye *doddy* foules, do ye believe him? are you seduced also?—LATIMER'S *Sermons*.

Her husband, that *hoddy-peke*.—NASH'S *Anatomie of Absurdities*.

Gaelic.—*Dodach*, peevish; *beag*, little, short, diminutive; whence *dodach-beag*, a little peevish person; corrupted into *doddy-peke*, and *hoddy-peke*.

DODGE.—A trick, an evasion, a contrivance.

This originally slang word has long been in colloquial use, and has finally made good its claim for admission into literature.

Anglo-Saxon, *deogian*, to colour, to conceal. The *tidy dodge* as it is called by street folk, consists in dressing up a family clean and tidy, and parading the streets to excite compassion and obtain alms. A correspondent suggests that the verb to *dodge* may have been formed from dog, *i. e.* to double quickly and unexpectedly as in coursing.—*Slang Dictionary*.

To *dodge* is literally to follow a person like a dog; to start aside, to evade an argument, to quibble; an evasion, a trick.—CHAMBERS.

Gaelic.—*Doid* (*doidj*), the hand, a turn of the hand; *doigh*, method, manner; *doigheil*, systematic.

DOG.—To follow on the track vindictively.

DOGGED.—Sullen, morose, vindictive.

This word is erroneously supposed to be derived from the faithful animal, which has received and deserved the title of "the friend of man." The dog is called in Gaelic *cù*, and is always mentioned with favour by the Gaelic bards. The origin of the English words "to dog," and "dogged," is the

Gaelic.—*Dogantadh*, revenge; *dogaltach*, revengeful, vindictive; *doganta*, fierce, morose, revengeful, thick-set; *dog*, coarse, thick; *dogha*, an opinion stubbornly maintained; Greek, δογμα.

The English name for "dog" seems to have been bestowed originally upon the bull-dog or other savage animal of the kind, from the root of *doganta*.

DOG-BOLT.—This mysterious word, used by some of the Elizabethan Dramatists, has never been satisfactorily explained.

Nares thinks it a term of reproach nearly synonymous with "dog," only more contemptuous. He quotes from Ben Jonson in the *Alchemist*:—

I'll not be made a prey unto the marshal,
For ne'er a snarling *dog-bolt* of you both.

He also quotes from Beaumont and Fletcher:—

To have your own turn served, and to your friend
To be a *dog-bolt*.

His only solace was that now
His *dog-bolt* fortune was so low,
That either it must quickly end,
Or turn about again and mend.
BUTLER'S *Hudibras*.

Nares adds that no compound of "dog," and "bolt," appears to afford an interpretation of the word.

It is likely that the word was cant or slang in the seventeenth century, and that its roots are the

Gaelic.—*Dochainn*, to injure, to hurt; *dochann*, injury, harm, damage, hurt; *luaille*, struck; whence *dochann-luaille*, Anglicized into "dog-bolt," struck with injury and harm.

DOGGEREL.—Bad verse, a disagreeable or intolerable attempt at poetry.

A sort of loose or irregular kind of poetry; see under *Dog*.—STORMONTH.

The connexion between the faithful animal, the dog, and bad verse is not apparent. Another derivation offers itself in the

Gaelic.—*Do-ghradh*, disagreeable,

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unacceptable, unpleasant; *docair*, bad, painful, intolerable.

DOG-LATIN.—A barbarous Latin formed in the Middle Ages, by the addition of Latin terminations to Keltic roots, sometimes called Neo-Latin, and Low-Latin.

Gaelic. — *Dochair*, injury, hurt, damage; *docair*, hard, grievous, painful, intolerable; whence "*dog*-Latin," painful or intolerable Latin.

DOGMA.—A received opinion, an article of faith.

From Greek, δοκεω, to think, judge; δοκει, it seems good; δεδοκται, it has been resolved, decreed.—WEDGWOOD.

Gaelic.—*Dogh*, an opinion; *doigh*, manner, method; *docha*, a probability.

DOG'S NOSE.—A drink among the English populace, composed of beer and gin.

Dog's nose, your committee find upon inquiry to be compounded of warm porter, moist sugar, gin, and nutmeg.—C. DICKENS, *The Pickwick Papers*.

Dog's nose, gin and beer, so called from the mixture being cold, like a *dog's nose*.—*Slang Dictionary*.

Gaelic.—*Deoch*, drink; *nos*, custom; *nosag*, customary, usual; whence, by corruption *dog's-nose*, the usual drink.

DOLDRUMS (Colloquial).—To be in the "doldrums," to be in low spirits, to be dejected, melancholy.

Difficulties, low spirits, dumps; a sea term. —*Slang Dictionary*.

Dold, stupid, confused. Anglo-Saxon. A person half stupid is still said to be in a *doldrum*. Devonshire.—HALLIWELL.

We appear to have drifted into a political region like that North and South of the equator, known to sailors as the *Doldrums*, where vessels rock lazily on the glassy surface, and not a cat's paw ruffles the sleeping sea.—*Daily Telegraph*, January 22, 1875.

Gaelic. — *Dall*, blind, dull; *trom*, heavy; *i. e.* "*doldrums*," the dull heavies. Another possible derivation may be suggested in *dolas*, grief; *dolasach*, melancholy; *dolasachd*, grief, vexation, melancholy; *dòlum*, *dòlumach*, surly, morose, wretched; *dream*, to sulk, to snarl, to gloom; whence *dòl-dream*, the state of sulking, snarling, or being disagreeable to others from the feeling of one's own wretchedness.

DOLEFUL.—Full of sorrow or grief.

DOOL (Lowland Scotch).—Sorrow, lamentation, grief.

DEUIL (French).—Mourning.

To thole the *dool*, to bear the evil consequences of any thing; to sing *dool*, to lament, to mourn; from the French *deuil*, grief, mourning.—JAMIESON.

These words all come into English immediately from the Latin *doleo*, to suffer pain, and its derivatives; but they have a deeper root in the

Gaelic.—*Dolas*, grief, woe, as opposed to *solas*, comfort, solace; *dolasach*, grievous, mournful; *duadhal* (*dh* silent), hard, difficult, laborious; *duilichin*, grief, vexation.

DOLL.—Any miniature image or representation of a child, given to children, especially to girls, as a toy. Greek, εἰδωλον, whence *idol* and *idolatry*.

Properly, a bunch of rags. Frisian, *doll*; German, *docke*, a little bundle as of thread; a wisp of straw, a doll; Banffshire, *doll*, a large lump of any thing.—WEDGWOOD.

A corruption of *idol*, or more probably of *Dorothy*.—CHAMBERS.

A contraction of *Dorothy*.—Johnson. It may have been adopted from the Old French *dol*, trumpery, a trick, or it may be an abbreviation of *idol*.—Todd. Perhaps from the Dutch *dol*, stupid, senseless, or Anglo-Saxon *dedolian*, to deceive.—Richardson. Welsh, *delw*, an image.—WORCESTER.

Gaelic.—*Dealbh*, an image, form, shape; *dealbhaich*, to form, shape, make,

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mould, construct; a representation of the human figure; *dealbhach*, symmetrical, shapely.

Kymric.—*Dull*, form; *delw*, an image.

DOLLAR, or THALER.—The name of a coin, or of a paper representative of value, in Germany, Spain, Canada, the United States, Mexico, and the southern States of Spanish America.

From the Belgian *talen;* Teutonic, *zahlen*, to pay. Martinius derives it from the Teutonic *thal*, a valley, it being first coined in the valley of Joachim in Saxony.—*Gazophylacium Anglicanum.*

More probably from *theil*, a part.—CHAMBERS.

Anglo-Saxon, *doel*, a portion; being a part or portion of a ducat.—SKINNER.

Swedish, *daler*, from the town of *Dale* or *Daleberg*, where it was coined.—THOMPSON, *quoted by* WORCESTER.

Said to be so named from having been struck at *Joachimsthal* in Bohemia.—WEDGWOOD.

Notwithstanding the plausibility of all these derivations, the old author of *Gazophylacium Anglicanum* came nearer to the true root than any of his modern successors. The German words *zahlen*, to pay, and *zählen*, to reckon or enumerate, have their roots in the Keltic and

Gaelic.—*Dail*, to give, deliver, deal, distribute; whence afterwards, to pay by the dealing or distribution of coined money.

Kymric. — *Talu*, to pay; *taladwy*, payable; *tal*, pay, reward, value.

Owen's *Welsh Dictionary*, 1826, has *talu*, to pay. The same author in his *Welsh Grammar*, 1803, gives the phrases *Mi a dalav*, I do pay; *Mi á daler*, I am paid; *Mi ni thaler*, I am not paid, &c. From the idea of payment the word came to express a piece of money, the thing or coin with which the payment was made, whence "dollar" and "thaler." The ancient "talent," a measure or weight of silver or gold, seems traceable to the same root.

DOLLY-SHOP (Slang).—An illegal pawn-shop, where the poor pledge smaller and more perishable articles than would be accepted at a legitimate place of business.

Gaelic.—*Diolain*, illegitimate, illegal.

DOME.—A cupola, the hill-shaped roof of a large building; Latin, *domus*, a house; Greek, δωμα, a roof.

Gaelic. — *Tom*, a hill, a hillock; whence that portion of a building which is shaped like a hill.

DONE FOR (Colloquial).—Ruined; I will "do for" you, I will ruin you, or, I will murder you.

It may be doubted whether this vulgar phrase is derived from the verb to *do*, to make, to perform; or from the

Gaelic.—*Daon*, to ruin, to demolish.

In Armstrong's *Gaelic Dictionary* this word is marked as obsolete, and as the same in Irish.

DONKEY.—A common colloquialism for an ass.

The dun-coloured animal, from *dun* and the diminutive *key*.—WORCESTER, CHAMBERS.

[There is no such English diminutive as *key*, though there is *kin*, as manni*kin*, pip*kin*, lamb*kin*, &c.]

From the German *dick-kopf*, thick head.—LATHAM'S *Todd's Johnson.*

[The German *dumm-kopf*, stupid head, would have been a better guess than *dick-kopf*.]

Gaelic. — *Dona*, bad, contemptible, inferior; *each*, horse; *eachan*, little horse; whence *dona-each*, or *dona-eachan*, an inferior horse, or an inferior little horse.

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DONSIE (Lowland Scotch).—Unlucky.

Their *donsie* tricks, their black mistakes,
Their failings and mischances.
BURNS, *Address to the unco Guid and rigidly Righteous.*

Donsie, dunce-like. But perhaps *donsie* as signifying unlucky is from the Irish and Gaelic *donas*, misery, distress, ill-luck.—JAMIESON.

Gaelic.—*Donas*, ill-fortune, hurt, mischief; *donasach*, unlucky.

DOOKIN (Slang).—Fortune-telling, the black art, necromancy.

Gaelic.—*Dubh* (*dù*), black; *cinnte*, assurance, certainty.

DOOR.—The ordinary entrance to a house or other edifice.

Greek, *θυρα;* Gothic, *daur;* German, *thor, thüre;* Sanscrit, *duar.*—WEDGWOOD.

Dure or *durh.* Now a door, it is as much to say as *through*, and not improper, because it is a *durh* fare, or *through* passage.—VERSTEGAN, *quoted in* RICHARDSON.

Gaelic.—*Dorus*, a door; *deoch an doruis*, a drink at the door, a stirrup cup; *dorus-mor*, a principal or front door; *dorus-cul*, a back-door.

DOR (Old English).—A fool, a person without light, one of darkened intellect. Also a drone or beetle that flies in the dark. "To give the *dor*," says Nares, "is a cant phrase for to make a fool of." "Next *door* to a fool," is probably synonymous with "almost as dark as a fool."

Gaelic.—*Dorch*, dark.

DORBELLICAL, DORBELISH.—Clumsy.—HALLIWELL *and* WRIGHT'S *Nares.*

I have read once thy sheepish discourse. . . It was so ugly, *dorbellical*, and lamish.—NASH, *Pierce Pennilesse*, 1592.

Gaelic.—*Doirbh*, peevish, ill-natured; *doirbhe, doirbheachd*, peevishness, ill-nature.

DORTY (Lowland Scotch).—Proud, haughty, insolent.

Then though a minister grow *dorty*
And kick your place,
Ye'll snap your fingers poor and hearty,
Before his face.
BURNS, *Cry and Prayer.*

Gaelic.—*Doirbh*, difficult, peevish; *doirionta*, sullen, dogged, insolent; *dorrach*, harsh, austere; *dorganta*, churlish, sullen.

DOSNELL or DASNEL.—"A word," says Nares, "which I have found only in the following proverb, and cannot exactly interpret."

The *dosnell* dawcock sits among the doctors.
WITHAM'S *Dictionary*, 1634.

The *dasnel* dawcock sits among the doctors.
RAY'S *Proverbs*, which he illustrates by *Corchorus inter olera.*

In the Old Black Letter *Dictionarie of Latin and English*, dedicated by Thomas Cooper to King Henry VIII., and published in 1548, "Corchorus inter olera," "Chickweed among potherbs," is explained as "a proverbe notyng one that is of no estimacion, and yet will be counted amongst the wysest." A light is thrown on this obscure word by the

Gaelic.—*Dasannach, dasunach*, cunning, wily, presumptuous; whence the proverb would mean the wily and presumptuous jackdaw sits among the doctors.

DOSS (Slang).—A bed, a resting place; also to sleep.

DOSS-KEN.—A tramp's lodging house.

Doss, a bed, probably from *doze.* Mayhew thinks it is from the Norman *dossel*, a hanging or bed-canopy. *Doss*, to sleep, was formerly spelt *dorse*, perhaps from the phrase

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to lie on one's *dorsum*, or back.—*Slang Dictionary*.

The system among the vagrant population of London of obtaining surreptitious slumber (by sleeping under arches, on door-steps, dark entries, &c.), is known as "doing the *doss*."—*Daily Telegraph*, August 24, 1875.

Gaelic.—*Dos*, a bush, a hedge, a thicket (under which very often the tramp or beggar found his only possible bed or resting place).

DOT.—A small point.

JOT.—A small portion, a very small portion.

Dot, literally, what closes up; any small mark made with a pen or sharp point; Anglo-Saxon, *dyttan*, to close up. *Jot*, a point, the least quantity assignable. The smallest letter in Hebrew, *yod;* in Greek, *iota*.—CHAMBERS.

Gaelic.—*Dad*, a dot, a small point; *dadmunn*, a mote, an atom; *dadum*, a mote, a jot, a whit, an atom.

DOTE.—To dote upon a woman, to love her over fondly.

To "dote" upon a person, or be over fond, and to be a "dotard," are ideas from a different source, and from words of a different root. A young man may *dote*, but only an old man can be a *dotard*. Cotgrave, and after him Mr. Wedgwood, derive the latter word from the French *dotter* and *radoter*, to dote, rave; *dotard*, an old doting man, and figuratively a decayed tree. Mr. Wedgwood further traces "dote," from *dutten*, to doze, slumber. Mr. Donald, in *Chambers*, defines *dote*, to be silly, from Dutch *doten*, to be silly, and Scotch *doited*, stupid. But the word in its better sense, and used without reference to age, decrepitude, decay, and loss of the faculties, as in "dotard," appears to be traceable to the

Gaelic.—*Deothas*, desire, longing, eagerness; *deothasach*, eager, desirous, fond.

DOUGH.—Flour and water duly prepared and arranged for baking, the material of bread before it is baked.

Saxon, *dah*.—JOHNSON.

Anglo-Saxon, *dah*, *deawain*, to moisten; Icelandic, *deig*.—CHAMBERS.

Gaelic.—*Doigh*, condition, state, order, proper arrangement; *doigheil*, well arranged, properly mixed.

DOWDY (Colloquial).—Slovenly, careless in dress, paying no attention to the fashions or appearances of the day.

The fundamental idea is torpor, sloth; while that of carelessness in dress is an incidental application. Scottish, *dawdie*, a dirty, slovenly woman; to *dawdle*, to be indolent or slovenly. For the ultimate origin, see *deaf*. *Deaf*, the meaning of the Gothic *daub*, *daup;* German, *taub;* English, *deaf*, seems founded in the notion of stopping an orifice.—WEDGWOOD.

Gaelic.—*Daoidh*, worthless, feeble, weakly, foolish.

DOWFF, DOWIE (Lowland Scotch).—Forlorn, melancholy, dejected, dark, dreary, spiritless.

Sore and long may their sorrow last
That wrought them sic a *dowie* cast.
Minstrelsy of the Scottish Border.

There needs na be so great a phraise
Wi' dringing dull Italian lays,
I wadna gie our ain strathspeys,
For half a hundred score o' em;
They're *dowf* and *dowie* at the best,
Wi' a' their variorum.
SKINNER, *Tullochgorum*.

Gaelic.—*Dubh*, black, dark, lamentable; *duibhe*, blackness; *dubhach*, sorrowful, sad; *dubhair*, to darken, to overshade with grief or dejection.

DOWLE (Obsolete).—Supposed to mean a feather, a particle of down.

Diminish one *dowle* that's in my plume.
The Tempest.

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Perhaps only a corruption of *down*.—NARES.

Halliwell's *Archaic Dictionary* contains *doul*, a feather, down (of birds); and *doule*, which he renders thick, dense, and quotes from an Ashmolean MS. "As in the woddis for to walke under *doule* schadis." The quotation lends itself to another interpretation in the

Gaelic.—*Duille*, a leaf, or spray; "*doile* shadis," *i. e.* leafy shades; *duillich*, to sprout, to open into leaves, after the fashion of the vanes, or beards of the quill, that forms the spine of the feather.

DOWN.—The reverse of up, to go down, to descend, to go from a higher to a lower place.

Anglo-Saxon, *a duna*, from a higher place to a lower.—JOHNSON.

Gaelic.—*Domhain*, deep, profound.

The Celtic root is *don*; Hebrew, *adon*, a bottom; Arabic, *douna*, under; Greek, δυνω, to sink; English, *down*.—ARMSTRONG'S *Gaelic Dictionary*.

DOWNS.—Bare hills, without trees, so called in the South of England, as at Brighton and Hastings, and Banstead Downs, near Epsom.

From the Anglo-Saxon, *dune*; Belgian, *duyne*, a heap of sand. F. Jun. deriveth all of them from the Greek θιν, an heap. It may be better drawn from the Greek δουνος for βουνος, a hill.—*Gazophylacium Anglicanum*.

Tracts of hilly land used for pasturing sheep. From the Saxon *dun*, a hill.—CHAMBERS.

Gaelic.—*Dun*, a hill, a fortification; *dunan*, a little hill or fort; *dun mohr*, a great hill or fort.

DOXIE (Cant).—The female companion or paramour of a tramp, gipsy, beggar or thief. The vagrant Autolycus in the *Winter's Tale* sings:—

When daffodils begin to peer
Sing hey the *doxie* over the dale.

The word was very generally adopted by the writers of Shakspeare's time to signify a lady-love or mistress. Perhaps the word *dale* in this stanza ought to be *dell*; in which sense it would signify the preference of the singer for a marriageable over an unmarriageable girl. See DELL.

In the West of England the women frequently call their little girls *doxies*, in a familiar or endearing sense. A learned divine once described ortho*doxy* as a man's own *doxy*, and hetero*doxy* as another man's *doxy*.—*Slang Dictionary*.

No etymological root for this word has hitherto been traced. It is probably, if not certainly, the

Gaelic.—*Dochas*, *doigh*, hope, confidence; *docharach*, hopeful, confident; the woman in whom the man has hope or confidence for the time being. Another derivation is supplied in *deoch*, to embrace tenderly; *deochaidh*, shall embrace (obsolete); whence "doxie," one to be embraced, a sweetheart.

DOYLT (Lowland Scotch).—Stupid, stupefied.

A poor *doylt* drunken hash!
BURNS, *Scotch Drink*.

Gaelic.—*Doille*, *doillead*, darkness, blindness; *doilleir*, obscured, dimmed, confused; *doilleirichte*, confused, perplexed, stupefied.

DOZE.—To sleep, to slumber.

Gothic, *dwala*, dull; Anglo-Saxon, *dwoes*; Dutch, *dwaas*, dull, stupid.—WORCESTER.

Bavarian, *dosen*, to keep still, to listen, to slumber; Danish, *dose*, to doze, to mope. The fundamental image is probably the deep breathing in sleep, represented by the syllable *dus*, *tus*.—WEDGWOOD.

Gaelic.—*Dusal*, sleep.

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DRAB.—A low, vulgar, dirty, and immodest woman.

One that prostituteth her body for gain; from the Anglo-Saxon and Belgian *drabbe*, coarse, common, or the refuse of anything.—*Gazophylacium Anglicanum.*

From the Anglo-Saxon and Dutch *drabbe*, dregs and lees of liquor.—WORCESTER.

Gaelic.—*Drab*, a spot, a stain, a blemish; *drabaire*, a dirty fellow, a sloven; *drabag*, a sluttish woman; *drabasda*, dirty, indecent, and obscene, in speech and conversation; *drabhas*, dirt; *drabhasach*, dirty.

DRAFF.—Hogwash, food for pigs, remnants of the kitchen and scullery preserved for the swine.

The origin is probably exhibited in *drabble*, *draggle*, to dabble, paddle in the wet and mud. Gothic, *drobjan*, to stir up, to trouble. —WEDGWOOD.

Anglo-Saxon, *drof*; akin to *drabbe*; see *drabbe*, *dregs*.—CHAMBERS.

Gaelic.—*Drabh*, grains of malt, after brewing, draff; *drabhag*, sediment, dregs, refuse; *drabhas*, filth (also applied to filthiness or obscenity of speech). See DRAB.

DRAGON.—A large serpent, a fiery serpent, a fabled monster, vomiting fire.

A huge fabulous animal, celebrated in the mythology of many nations, and generally represented as an enormous winged serpent. —FAIRHOLT.

Greek, δρακων; Latin, *draco*.—WORCESTER *and* WEDGWOOD.

The root of this word seems to be anterior to the Greek and Latin idea of the fiery monsters of mythology, and to be no other than the personification of a flash of lightning, in the shape of a writhing serpent. It will be found in the

Gaelic.—*Drag*, fire, a fiery meteor, a thunderbolt; *luathas na draig*, the speed of the meteor; *dragart*, a flint, literally a fire-stone; *drag-bhuid*, the constellation of the Lesser Bear; literally, the fiery tail.

DRAKE.—The male of the duck.

Not unlikely from the Belgian *dreck*, dirt, because it loves to feed in dirty places.—*Gazophylacium Anglicanum.*

Dr. Latham says, *English Language*, second edition, page 214, that *drake* is derived from a word with which it has but one letter in common, the Latin *anas*, a duck. . . . This is a violation of the legitimate rules of etymological deduction.—MARSH'S *Lectures on the English Language.*

The lord or male of the duck. Swedish, *andrake*; Anglo-Saxon, *ened*; Old German, *rih*; Gothic, *reiks*, ruler, chief.—CHAMBERS.

This word is of uncertain etymology.—JOHNSON.

Gaelic.—*Dràc*, a drake.

If the Gael borrowed the word *dràc*, *dràia*, *dràcan*, from the English "drake," it might be supposed that they would also derive the name of the female bird from the same source. The duck in Gaelic is *tunnag*, and the probability is that *dràc* is as purely Gaelic in its origin as *tunnag*. The derivation from *dreck*, dirt, would apply to the male as well as the female bird, and that from *reiks*, a ruler or chief, as suggested by the Editor of *Chambers* would be more probable if it were applied to the male of all birds, and other animals.

DRAM.—A small glass of spirits.

It is commonly supposed by lexicographers that this word is derived from the Greek δραχμε, a weight of sixty grains, as if the spirit had originally been measured or weighed out by an apothecary. This derivation however is open to doubt. The Lowland Scotch, who first introduced the word, and some say the practice, into England of drinking small quantities of raw spirits as

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whets to the appetite, have the word *drammack*, a mixture of meal and water, which was afterwards applied to a mixture of meal and whisky. The origin of this Lowland Scottish word is the

Gaelic.—*Dramaig*, a mixture of meal and water in a quantity sufficient to be drunk off at one gulp; a small quantity of whisky or other spirit.

Mr. Wedgwood, who cites, but does not positively support the Greek etymology, states that in Normandy, the term *drame* is applied to a pinch of snuff. In Gaelic, a similar idea of smallness in quantity applies to the words *dreamag* and *dreaman*, a handful, as of hay, grass, &c. The Sanscrit *dram*, signifies to pour out, or to flow.

DRAT IT! DROT IT! DRAT YOU! DROT YOU!—Vulgar imprecations, more used by women than by men; and generally supposed to be corruptions of *God rot it!* or *God rot you!* The word *drat* or *drot* has, however, a less offensive derivation in the

Gaelic.—*Droch*, evil, mischief. The guttural *ch*, rejected by the Anglo-Saxon, and softened into *t* or *d*, as frequently occurs in Gaelic words that have remained in the English vernacular, would make this word *drot* or *drat*, as the vulgar pronounce it; and *drat you*, or *drot you*, would signify "Mischief on you," or "May evil befall you;" *droch-cainnt*, bad language; *droch-rait*, an evil saying; *droch-ainm*, an evil name; *droch-guidhe*, an evil wish, an imprecation.

DRAUNT (Lowland Scotch).—To groan to drawl; also peevishness, and ill-natured caprice.

DRANTS.—To be in the drants; to be in a bad temper.

But lest you think I am uncivil
To plague you with this *draunting* drivel.
BURNS, *Poem on Life.*

My weel tocher'd aunts,
To wait on their *draunts*.
IDEM, *The Tarbolton Lasses.*

Gaelic.—*Draint*, peevishness, snarling ill-humour; *drand*, *drandan*, a complaint; *drandanach*, querulous, peevish, ill-humoured; *dranndail*, *dranndan*, grumbling, snarling; *dranndan-teallaich*, grumbling, quarrelling in the house; domestic jars.

DRAWL.—To speak or sing in a tediously slow, uninteresting manner.

Some etymologists suppose that this word is derived from *draw*, and that *drawl* signifies to *draw* out at undue length, but the final *l* in this sense is not justified by analogy, on the ordinary structure of the language.

I am inclined to believe that the word is derived from *drabble*, or *dribble*, *drivel*, to let fall drop by drop, by little and little.—WEDGWOOD.

Gaelic.—*Dragh*, vexation, wearisomeness; *draghail* (*gh* silent or guttural), troublesome, wearisome, tedious, long drawn out; *draoluin*, tediousness, delay, inactivity; *draoluinneach*, tedious, wearisome, drawling; *dreal*, to loiter, *dreallaire*, a loiterer, a lounger.

DRAZEL, DROSSEL.—A slut, a hussy, a lewd woman.

That when the time's expired, the *drazels*
For ever may become his vassals.
Hudibras.

Now dwells each *drossel* in her glasse.
Warne's Albion's England. NARES.

Gaelic.—*Drus*, *druis*, lust; *druiseil*, *druiseach*, libidinous.

DREGS.—The last drops or sediment of a liquid.

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DRUG.—The concentrated or last drops of any herb or substance distilled, or extracted for medicinal purposes.

Gaelic.—*Driog*, to drop, to distil.

DREGS.—The refuse, the sediment; the dregs of the people, the rabble.

Icelandic, *dregg*; German, *dreck*; excrement, mud; allied with Greek τρυξ, τρυγος, the dregs of wine; τρυγω, to dry.—CHAMBERS.

Gaelic.—*Droch*, bad, evil; the dregs of the people, are the bad people; the dregs or sediment of a liquor, is the bad portion that subsides.

DRESS.—To attire, to clothe; to ornament with clothes.

From the French *betrescher*; and both perhaps from the Teutonic *tracht*, which may be interpreted the fashion of a suit of clothes. Davis draws it from the Cambro-Briton *trurio*, to adorn or deck.—*Gazophylacium Anglicanum.*

French, *dresser*, to make straight; from Latin *dirigo, directum*, to direct.—JOHNSON, WEDGWOOD, CHAMBERS, &c.

This derivation of "dress," from the Latin *dirigo*, is scarcely satisfactory; and that from the French *dresser* (to make the bed, *dresser le lit*) is equally objectionable. The inability of the English to pronounce the guttural *ch*, and their constant modification of that sound, in words adopted from other languages, suggests that in the native etymology the true root is to be found, and that it is the

Gaelic.—*Dreach*, to dress, adorn, clothe, figure, delineate, shape. As a substantive, the word signifies form, figure, shape, comeliness, beauty; *dreachail*, comely, beautiful, highly adorned, and pleasant to look at; full and beautifully dressed. The Sanscrit has *dreach*, to form.

DRILL, or DROLL.—An old English word for an ape or baboon.

Nares gives several examples of its use, and adds that it does not occur in any Dictionary. The word seeems to have originally meant a dwarf, or an ugly dwarf, and to have been afterwards applied to the monkey tribe.

Gaelic.—*Droich, troich*, a dwarf; *droicheil*, dwarfish; *droll, drollaire*, an ungainly, clownish, boorish person.

DRILL.—To educate a soldier into military manœuvres and discipline, to instruct in military exercises.

The primary signification is to shake, to move to and fro; then as vibration and revolution are characterized by the same rapid change of direction, to move round and round; and thence to bore a hole (to *drill*). The Dutch *drillen* was specially applied to the brandishing of weapons; hence *drillen*, to drill soldiers or make them go through their exercise.—WEDGWOOD.

Gaelic.—*Druil*, to twirl, to roll together, or mix by rolling together, *i. e.* to mix a new recruit with other soldiers, and teach him how to conform to the manœuvres necessary to be known by those who would act together in war.

DRIP.—To fall in small drops, like water or other liquids.

DROP.—A globule of that which drips.

DREEP (Lowland Scotch).—To drip.

DRIBBLE.—To pour out in small drops.

The Teutonic languages have "drop," "drip," and "tropfen;" the French have no word of a similar sound to express the same meaning. The root seems to be the

Gaelic.—*Druabag*, a small drop;

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druaip, lees, dregs, sediment; *druaipeach*, addicted to tippling, or taking small drops; *druaipeir*, a tippler, a dram-drinker, a drunkard; *druaipeireachd*, drunkenness, the habit of tippling or dram-drinking. See DREGS.

DRIVEL.—To talk incoherently or nonsensically, in a hurried and inconsequential manner.

Gaelic.—*Drip*, bustle, hurry; *dripeil*, confused, embarrassed, indistinct.

DRIZ (Slang).—Lace.

In a low lodging-house this autograph inscription appeared over the mantelpiece: "Scotch Mary, with *driz*, bound to Dover and back, please God."—*Slang Dictionary.*

Driz-fencer, a person who sells lace.—IDEM.

Gaelic.—*Dris*, a thorn. The word appears to have been applied to lace from the points or prickles of the edgings.

DRIZZLE (See MIZZLE).—A thin, fine, misty, unpleasant, cold rain.

Provincial German, *drieseln*, for *rieseln*, to drip; Swiss, *droseln*, to fall with a rushing noise; Danish, *drasle*, to patter.—CHAMBERS.

Gaelic.—*Droch*, bad, disagreeable, unpleasant; *sil*, rain; to rain, to fall in drops.

DROIL.—A person who works lazily and without spirit or intelligence; also to work hard and hopelessly.

A *droil* is a drone or sluggard; by Junius understood to be a corruption of *drivel*.—JOHNSON.

Mr. Lemon deduces it from τριβω, tero, but his etymologies are often made as if for sport to try the patience of his readers. It may possibly be formed from *draw*, but I have no great confidence in the conjecture.—NARES.

Oh, who would *droil*
Or delve in such a soil,
Where gain's uncertain and the pain is sure?
QUARLES' *Emblems.*

Gaelic.—*Dròll*, an idle, inactive, clumsy person; *droilean*, a slow, unhandy, unwilling person; *droilheil*, hard, grievous, difficult.

DROLL.—Eccentric, curious, out of the common way, laughable, funny.

A *droll*, from the French *drôler*, is one whose business it is to raise mirth by petty tricks; a jester, a buffoon, a jack-pudding.—JOHNSON.

Playing the *droll*, making a fool of any one.—HALLIWELL.

French, *drôle;* German, *drollig*, funny; *trolle*, awkward; Icelandic, *trol*, a giant, a sorcerer.—CHAMBERS.

French, *draule*, *drôle*, a wag or merry grig; Platt Deutsch, *draueln*, to speak or behave in a childish manner; see *drivel*.—WEDGWOOD.

Drôle. Le Gaelique *droll*, qui signifie un homme lourd et gauche.—LITTRÉ.

Gaelic.—*Drol*, a stratagem, a trick; *droll*, an idle, inactive person; one who would rather do anything than work. See DRILL.

DROMEDARY.—A species of camel with one large hunch upon its back.

From the Greek δρεμω, to run; Latin, *dromedarius*, a running camel, a swift camel for riding.—WEDGWOOD, CHAMBERS, WORCESTER.

Italian, *dromedare*, a sort of camel so called from its swiftness, because it is said to travel a hundred miles a day.—JOHNSON.

Gaelic.—*Droma*, a back, a great back; *druim*, the back of animals, a ridge; *droman*, a dromedary.

DRONE.—The largest tube of a bagpipe, which emits a continuous monotone, caused by the passage of the wind without modulation.

Gaelic.—*Drothan* (*dro-han*), a current of wind, a light breeze; *drothanach*, windy.

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DROOKIT (Lowland Scotch).—Wet, wet through, drenched.

Gaelic.—*Drùchd*, dew, wet, ooze, profuse perspiration, also a tear; *drùchdach*, dewy, oozy, wet.

DROOP.—To bend, to grow weak from sickness, or as a plant from excessive heat or want of moisture; to fall away in health; to sink gradually into the sleep of death.

Gaelic.—*Drub*, an inclination to sleep; *drubanta*, drowsy, sleepy; *drubshuileach*, having sleepy, drowsy, or drooping eyes.

DRUDGE.—To work overmuch, to work very hard.

Draghan, to carry. Dutch.—JOHNSON.

To *drug*, to *drag*, to do laborious work. Irish, *drugaire*, a slave or drudge; Manx, *drug*, a drag; English dialect, *drug*, a timber waggon; *drugeous*, huge.—WEDGWOOD.

Gaelic.—*Dreuchd*, to labour in low offices, to labour over-hard; *driuch*, energy, activity; *driuchaire*, a patient plodder, a drudge.

DRUG.—A vegetable or mineral substance used in small drops or quantities for medicinal purposes, and in larger quantities for dyeing, tanning, &c.

Salmasius draws this word from the Persian *drova*, a savour or smell.—*Gazophylacium Anglicanum*.

Past participle of the Anglo-Saxon *drigan*, *durgan*, to dry.—HORNE TOOKE.

An herb *dried* for use as medicine.—CHAMBERS.

A more likely origin is the Italian *treggea*; Spanish, *diragea*; Modern Greek, τραγαλα, τραγημα, sweetmeats; French, *dragée*, a kind of digestive powder, prescribed unto weak stomachs after meat, and hence any junkets, comfits, or sweetmeats served in the last course for stomach closers.—*Cotgrave*. Articles of such a nature seem to have been the principal store of the druggist or apothecary.—WEDGWOOD.

If Horne Tooke and others had remembered that the French for *drug* was *drogue*, and that in the Keltic language the word has no resemblance to or connexion with "dry," which is *seac* in Gaelic, and in French *sec* and *sèche*, they would not have insisted upon the Anglo-Saxon derivation. The etymology favoured by Mr. Wedgwood is equally erroneous. Both the French and the English words are derived from the small quantities or drops in which drugs were employed in medicine, and from the

Gaelic.—*Drùdhag* (*d* silent, *drùg* or *drù-hag*), a small drop; *druchdan*, a drop; *druchd*, to fall in drops, to percolate.

DRUID.—A priest of a bygone religion, probably of Assyrian, Babylonian, and Egyptian origin, which prevailed over the whole of Western Europe and the British Isles until displaced by Christianity.

The Greeks, who inherited the philosophy and mythology of the Egyptians without thoroughly understanding either, derived "Druid," from *drus*, an oak, supposing that the Druids worshipped exclusively under the shadow of oak trees. This was an error. The Druids worshipped in rude temples or enclosures of stone, as well as under trees, and if under trees, were not particular whether the trees were oak, beech, or yew, or any other that the country afforded. At Stonehenge on Salisbury Plain, and at Carnac in Brittany, as well as in other places celebrated in Druidical worship, there were neither oaks nor any other trees. The Greeks misunderstood the word "Druid," and as was common with them in all mythological questions, accommodated the alien language to a meaning of their own. The root of the word is the

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Gaelic.—*Drud*, an enclosure; *druid*, to enclose, to surround, to shut in, to encircle; *druidh*, a Druid, one admitted to the enclosure or inner circle; a priest, a philosopher, one initiated into the inner mysteries, also a magician or conjuror; *druideachd*, Druidism, priest-craft, enchantment, secret philosophy, the mystery of the inner circle.

A name given to the Druids by the Greeks was Saronides, a Greek rendering of the

Gaelic.—*Sar*, excellent, princely or lordly; and *dhuine* (*d* silent before the aspirate), men; *i. e.* the excellent men, the Druids.

DRUM (Slang).—The high road.

Drum as applied to the road is doubtless from the Wallachian gipsy word *drumri*, derived from the Greek δρομος, a course, running.—*Slang Dictionary.*

Gaelic.—*Druim*, the ridge of a hill, a road on the hill, or over the hill.

DRUMLY (Lowland Scotch).—Dark and heavy, like running water after copious rains, when the stream is laden and discoloured with earthy particles.

Troubled, having a gloomy aspect, confused as to mind; confused, as applied to public affairs.—JAMIESON.

Gaelic.—*Trom*, heavy, dejected, melancholy, perturbed in spirit; *trom-liche*, a weight on the heart or spirits, a heavy grief or tribulation.

DRURY (Old English).—Courtship, love, gallantry, also lewdness.

Gallantry, courtship.—HERBERT COLERIDGE, 1862.

Druery sometimes means a mistress, apparently also the results of love.—HALLIWELL.

Gaelic.—*Drus*, *druis*, lust; *druiseach*, libidinous; *druth*, a lewd person; *druthach*, obscene; *druiseir*, a libertine.

DUD.—A rag.

DUDDIE (Lowland Scotch).—Ragged.

DUDMAN.—Corrupted in modern English into *deadman*, a scarecrow.

The term for a rag is commonly taken from the image of something hanging or shaking in the wind. Hence the English *dodder*, *dudder*, to tremble, shiver.—WEDGWOOD.

Gaelic.—*Dud*, a rag; *dudag*, a little rag, a ragged child; *dudach*, ragged.

DUDGEON.—Resentment, ill-will or ill-humour on account of offence given. To take a thing in "dudgeon," to be indignant overtly or covertly. Butler in *Hudibras* uses the word in two senses—

When civil *dudgeon* first grew high,
And men fell out they knew not why;

where it implies strife, the result of offence given or taken; and again—

It was a serviceable *dudgeon*,
Either for fighting or for drudging;

where it signifies an offensive weapon. Johnson derives the word from the German *dolch*, a small dagger; and it would appear, that before the time of Butler, a "dudgeon-dagger" was a common expression.

From the Anglo-Saxon *dolg*, a wound, and this *à dolendo*, from grieving, *q. d.* to bear an injury impatiently.—*Gazophylacium Anglicanum.*

Dudgeon, a dagger; to take in *dudgeon*, to take a thing so ill as to draw the sword (or dagger) to be avenged.—BAILEY.

From the Welsh *dygen*, anger; *dygn*, painful.—CHAMBERS.

Welsh, *bidogan*; Gaelic, *biodag*, a dagger; Welsh, *dygn*, malice; German, *degen*, a sword. Bishop Wilkins defines *dudgeon-dagger*, a small sword whose handle is in the root of the box; and Nares defines *dudgeon* as a peculiar kind of handle to a dagger, and he says *dudgeon* seems to have been used for brevity's sake, instead of *dudgeon*-dagger.—WORCESTER.

Gaelic.—*Dig*, a dyke, a ditch, a fosse; *digh*, a rampart, a mound of

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earth; *dion*, refuge, security, defence; whence *dighdion* (*di-jion*), a mound or dyke of security, a place to retire to in the last resort for defence against an enemy. Thus among the ancient Kelts, a person who took a thing in "dudgeon," took such offence at his foe, that, fearing an attack, he retired to his "dudgeon" or *dighdion*, to defend himself against eventualities. See DUNGEON and DANGER. From *digh-dion* is probably derived the name of the city of Dijon in Burgundy.

DUE.—Owing, owed, that which is owing.

During the discussion of the Alabama Claims, before the tribunal of Arbitration at Geneva in 1872, considerable difference of opinion existed as to the meaning of the words *due diligence*, which Great Britain was accused in the American case of not having exhibited. None of the authorities traced "due" to any other source than the French *du*, the past participle of *devoir*, to owe. There is however, another derivation that presents a different shade of meaning in the

Gaelic.—*Duth* (*dù*), what circumstances warrant, befitting one's case or position, natural, hereditary, native; *duthrachd*, *durachd*, diligence, earnestness; *dùrachdach*, diligent, earnest.

DUFF (Slang).—A black, or blood pudding.

Gaelic.—*Dubh*, black.

DUFFLE, DUFFEL.—A thick, coarse cloth used for padding, mostly black or dark grey.

All the cabin walls are double lined with felt and *duffle*, to keep the warmth in, and the cold out.—*Daily Telegraph, on the Arctic Expedition*, March 24, 1875.

Gaelic.—*Dubh* (*du*), black; *feile*, cloth, also a kilt or other garment of cloth; *fill*, a fold, a plait.

DUFFY (Slang).—A ghost, a spirit.

Gaelic.—*Taibhis*, *taibhse*, a ghost, a spectre.

DUG.—The teat of a female among the lower animals, from which the young suck nourishment.

Minsheu draws it from the Belgian *duyght*, a faucet, for milk is sucked thereout, as liquor through a faucet; or from the Hebrew *dod*, *dodin*, a pap or teat.—*Gazophylacium Anglicanum*.

Icelandic, *deggia*, to give suck.—JOHNSON.

Swedish, *daegia*, to give suck.—WEDGWOOD.

Swedish, *dagga*; Danish, *dagge*, to suckle a child.—CHAMBERS.

Gaelic.—*Dioghail*, to suck closely; *dioghladh*, sucking.

DUKE.—A title of nobility, commonly derived from the Latin *dux*, a leader.

The word exists in the Spanish, Portuguese, French and Italian languages, as *duca*, *duque*, and *duc*. As these languages all partake of a Keltic origin, it is probable that its true etymon is to be sought in the

Gaelic.—*Dùth*, natural, hereditary; *duthaich* (*du-haich*), a country, a region; *duthchas* (*duchas*), hereditary right, patriotism; *duthchasach*, hereditary, whence "duke," one ruling by hereditary right over a considerable tract of country.

DUKE.—French *duc*, a bird of prey, usually says Nares, "explained to mean the horned owl."

She doth not prey upon dead fowl for the likeness that is between them; where the eagles, the *dukes*, and the sakers do murther, kill, and eat those which are of their own kind.—NORTH'S *Plutarch. Romulus.*

Probably this word was applied to all birds of prey with crooked beaks.

Gaelic.—*Tuagha*, hooks, crooks.

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DULCARNON, or DULCARNANE. — "This word," says Mr. Halliwell, "has set all editors of Chaucer at defiance. A clue to its meaning may be found in *Stanihurst's Description of Ireland.* 'These scalie soules were as all *dulcarnanes* for the most part are, more to be terrified from infidelitie through the pains of hell, than allured to Christianitie by the joys of Heaven.'"

Gaelic. — *Dall,* dark, dull, blind, ignorant; *ceathairneach,* a peasant, a boor, a kerne or kern (see KERN), whence by corruption, and in English orthography "dulcarnen," ignorant peasants.

DULL. — Gloomy, dark, unhappy, weary, not bright in mind or lively in spirits.

Welsh, *dwl;* Saxon, *doll;* Dutch, *dol,* mad.—JOHNSON.

From the Anglo-Saxon *dol, dwolian,* to err; Dutch, *dol,* mad; German, *toll,* mad.—CHAMBERS.

Gaelic. — *Dall,* blind, darkened; *dalladh,* darkening, blinding, misleading; *dallag,* any little blind creature, a mole.

DULLARD.—A person of slow and heavy intellect.

A dull and stupid person, a dunce; Anglo-Saxon, *dol, dwolian,* to err; Dutch, *dol,* mad; *dolen,* to wander, to rave; German, *toll,* mad.—CHAMBERS.

Gaelic.—*Daolair,* a lazy, sluggish, inactive man; a mean grovelling person; *daolaireach,* sluggishness, meanness, inactivity.

DUMP (Obsolete).—A tune, whether grave or gay, melancholy or merry, an elegy.

As their instruments tune a deploring *dump.*
Two Gentlemen of Verona.

Play me some merry *dump* to comfort me.
Romeo and Juliet.

More of their devil's *dumps!*
Must I be ever haunted with these witchcrafts?
BEAUMONT *and* FLETCHER, *Woman Pleased.*

Davies of Hereford has a singular poem entitled "A *dump* upon the Death of the most noble Henrie, Earle of Pembroke."—NARES.

"To be in the dumps," is still a colloquial phrase, meaning to be melancholy. The received derivation of this last phrase is the Dutch *domp* or *damp,* signifying vapour, fog, gloom, &c., but it does not correspond with the idea of music, whether light or plaintive, sad or joyous. The Shakspearean word seems to be a corruption of the

Gaelic.—*Duan,* a song, a poem, an ode, a ditty; also a rhythmical oration in praise of the dead; *duanach,* poetical, musical; *duanag,* a little song, glee, sonnet, catch, &c.; *duanaire,* a songster, a rhymer, a poet; *duantachd,* poetry; *duan-mor,* an epic poem, literally a great poem.

DUN.—Of a dark or brownish colour.

Come, thick night,
And pall thee in the *dun*nest smoke of hell.
SHAKSPEARE.

From the Saxon *dun,* a colour partaking of brown and black.—JOHNSON.

Originally written *donne;* "and white things woxen dimme and *donne.*" Ch. in R. —WEDGWOOD.

Gaelic.—*Donn,* brown, dusky, dark coloured; *each donn,* a dark brown horse; *nighean donn,* the brown-haired girl or "the nut-brown maid."

Kymric.—*Dwn,* dusky, dark.

DUNAKER.—A cant term, says Messrs. Halliwell and Wright in their edition of Nares, "for a stealer of cows and calves."

The quotations show that the definition is a mere guess. The word occurs

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among twenty others in *Poor Robin*, 1693, all descriptive of various kinds and degrees of thieves, tramps, and disreputable characters. The true meaning of "dunaker" seems to be a needy, hungry man, apt for robbery, from the

Gaelic.—*Duine*, a man, a person; *acrach*, hungry, needy; *acrasach*, hungry-looking, greedy, poverty-smitten.

DUNCE.—An unhappy person who cannot learn, however much he may strive.

A dullard, a dolt, a thickskull. A word of uncertain etymology, perhaps from *dum*, Dutch for stupid.—JOHNSON.

Gaelic.—*Donas*, bad luck; a sorry creature.

The ancient Gael appear to have looked upon born and incurable stupidity as a misfortune, and "dunce" and "unfortunate" became synonymous words. The less imaginative Saxons and Anglo-Saxons took a lower view of the subject, and *selig*, happy, became the root of *silly*. The Lowland Scotch, steering a middle course between these two opposing ideas, affirms the idiot to be an *innocent*, because he knows not right from wrong.

DUNGEON.—A prison, a cell in a prison where the captive is confined. originally *donjon*, the place of security in a mediæval castle or fortress.

From the French *dongeon*, a dark, strong and fenced place. Or perhaps it may be so called because of its nastiness, being all defiled with the excrements of the imprisoned.—*Gazophylacium Anglicanum.*

From the French *dongeon*, or probably from the English *dung*, because of its nastiness.—BAILEY, 1731.

The same language (the Portuguese) suggests a possible etymology for the obscure word *dungeon*. The *dungeon*, *dongèon*, or *donjon* keep (Low Latin, *dunjo*, *domgio*, *domnio*), was originally the principal tower in a feudal castle. It is called in Portuguese *torre de omenagem*, the tower of homage, because it contained the reception-room in which fealty or homage to the lord was pledged; and this is not improbably the source of the French word and our own.—*Lectures on the English Language by* G. P. MARCH, 1860.

Originally the principal building of a district or fortress, which, from its position or structure, had the command of the rest; from the Latin *dominio*.—WEDGWOOD.

The true etymology of this disputed word is not far to seek, though not a single lexicographer has hitherto discovered it, and may be found in the

Gaelic.—*Dun*, a hill, or eminence on which it was usual to build all feudal castles and fortresses; and *dion*, shelter, defence, security; whence *dundion* (*d* pronounced as *j*), the hill or fort of security; "*Fu dhion do sgeith*," under the shelter or security of thy wing; *dion aite*, a place of refuge; "*dion thu fein*," defend thyself.

Before Dr. Johnson came to breakfast Lady Lochbuy said "he was a *dungeon* of wit," a very common phrase in Scotland to express a profoundness of intellect.—BOSWELL'S *Journal of a Tour to the Hebrides.*

[When the true etymology of the word is remembered, it will be seen that Lady Lochbuy intended to pay Dr. Johnson a very high compliment.]

DUPE.—To deceive, to cheat, to take in.

DUPERY.—Deception, swindling.

From *dupe*, *duppe*, a hoopoe, from some tradition of the habits of that bird of which we are ignorant.—WEDGWOOD.

The root of this word is apparently the

Gaelic.—*Dubhailch*, vice, wickedness; *dubhailteach*, vicious, wicked; *dubhailteachd*, dissimulation, duplicity, cheating.

DURINDANA.—The name given to the sword of Orlando in early Keltic poetry and romance.

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You talk of *Morglay, Excalibur Durindana*, or so. Tut! I lend no credit to that is fabled of them. I know the virtues of mine own!—BEN JONSON, *Every Man in his Humour.*

Gaelic.—*Dur*, eager, keen; *dana*, bold, valiant.

DURRYNAKE (Slang).—A beggar.

DURRYNAKIN.—Begging.

Gaelic. — *Deirc*, alms, charity; *deircire*, a beggar; *neach*, a person.

DUSK.—The fading of the daylight into dark.

From the Dutch *dusten*.—JOHNSON.

Swedish, *dusk*, dull weather; Danish, *dulsk*, dull.—CHAMBERS.

Gaelic.—*Dubh* (*du*), black; *dubhachas* (*du-achas*), melancholy, gloom, duskiness; *duibhe*, blackness, darkness.

DUST.—Fine particles of matter at rest or in motion.

From the Saxon *dust;* Erse, *duust.*—JOHNSON.

Anglo-Saxon, *dust;* German, *dunst;* Dutch, *donst*, vapour, flour.—CHAMBERS.

From the Gaelic *dus*.—WORCESTER.

Norse, *dust;* Gaelic, *dus*, *duslach;* German, *dunst*, vapour, exhalation; Dutch, *donst*, vapour, dour, flour, dust.—WEDGWOOD.

Gaelic.—*Dus*, *duslach*, *dusal*, dust or dustiness; *duslachail*, *dusail*, dusty.

DWELL.—To abide, reside, inhabit.

DWELLING-PLACE.—A place of abode.

Danish, *duelger*, to abide; German, *dwalen*, to wander, because our ancestors once lodged in tents, which they removed from place to place.—BAILEY, 1732, *adopted from the Gazophylacium Anglicanum*, 1683.

Danish, *dvale*, torpor, suspended life; *dvoele*, to dwell, linger, loiter; Old Swedish, *dvala*, torpor, decay.—WEDGWOOD.

Gaelic. — *Duille*, a leaf; *duillach*, foliage; *duilleagach*, leafy, abounding in leaves.

Sanscrit.—*Dala*, a leaf.

This derivation, if correct, would trace the word back to a period before the use of tents, when the people slept or dwelt under the shelter of trees.

DYE.—A colour, as "the rose's dye."

From the Saxon *deag*, a colour.—JOHNSON.

From the Anglo-Saxon *deagan*, to die; Danish, *dygge*, to sprinkle with water; probably akin to the Latin *tingo;* Greek, τεγγο, to wet.—CHAMBERS.

Gaelic.—*Dath*, a hue, a colour; *dathachachd*, colouring, dyeing, staining.

DYVOUR (Lowland Scotch).—A bankrupt.

Jamieson derives this word from the French *devoir*, which means either "duty," or "to owe." But one who owes is not necessarily a bankrupt, but merely a debtor, in French *debiteur*. The true root is the

Gaelic.—*Dith-fhear* (explained as *fear briste*, a broken man), from *dith*, deficiency, *fear*, a man; thus signifying not only a debtor, but a man deficient in the means to pay his debts, a bankrupt, a man of broken fortunes.

E.

EAR (Obsolete and Poetical).—To plough, to cultivate. "Ears of corn," corn that is eared or cultivated.

The word occurs many times in Shakspeare, and is prominently introduced in his dedication of *Venus and Adonis* to the Earl of Southampton, in which he declares that poem to be "the first heir of his invention," and says that "if it prove deformed, he shall be sorry it had so noble a godfather," and that he will never again "*ear* so barren a land."

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Gaelic.—*Ar*, to plough, to till, to cultivate; Greek, *αροω;* Latin, *arare;* Teutonic, *aeren;* Syrian and Hebrew, *haras*. *Aran*, the Gaelic for bread, or sustenance, is evidently from the same root.

EARINE.—A word used by Ben Jonson, and said by his editor, Mr. Gifford, to be derived from a Greek word signifying the spring.

Gaelic.—*Earrach*, the spring.

EARL.—An English title of hereditary nobility, second in rank below a Duke, and next in degree to a Marquis.

Eorl, Saxon; *eoryl*, Erse.—JOHNSON.

Iar-fhlath, pronounced *iarla*, is literally a secondary noble or chief; and hence is evidently derived the word *earl*, which is certainly not of Danish origin. Among the Northern nations the dignity of *iarla*, or earl, was next to that of king, and appears to have been in existence in the time of the Fingalians. —ARMSTRONG'S *Gaelic Dictionary*.

Gaelic.—*Iarla*, from *iar*, after, second in order, next, and *flath*, a prince; *iarla* (contracted from *iar-fhlath*, *fh* and *t* silent), next to the prince, a viceroy, a lord-lieutenant, an earl.

EARLY.—The beginning, or near the beginning of a day, or a season, or a year, the opposite of late.

Anglo-Saxon, *aer*, before; soon, with respect to something else, as in the morning with respect to the sun; in time, with respect to creation.—JOHNSON.

Anglo-Saxon, *ar*, before; *aera*, ancient, early; *aerlice*, *arlice*, early; *aedre*, quick, immediately.—WEDGWOOD.

The true etymon of this word, as Johnson hints without being aware of it, may be sought in connexion with sunrise, and the light of day streaming from the East.

Gaelic.—*Ear*, east, eastwards; *an-ear*, to the east; *an earrich*, the spring time, the early time; *oir*, the east (orient and oriental). Another possible derivation is *ur*, fresh, new, recent, young; *urlà*, the new or young day; *urall*, fresh-looking, flourishing; *uralachd*, freshness, youthfulness.

EARN.—To acquire by labour, to work for daily bread.

From the Anglo-Saxon *ernian*, or the French *arnon*, to get or deserve; this perhaps from the Anglo-Saxon *are*, a stipend or salary. Minsheu draws it from the Greek *αρνυμαι*, to receive or acquire.—*Gazophylacium Anglicanum*.

To *earn*, seems to be to reap the fruit of one's labour, from Dutch *arne*, *erne*, harvest; *arnen*, *ernen*, to reap.—WEDGWOOD.

Gaelic.—*Ar*, to plough, to cultivate, to till; *aran*, bread, the fruit of cultivation; whence the English "earn," to acquire one's daily bread by labour; *earran*, a share, a portion; to share, to partake, *i. e.* of the fruits of one's labour, to earn; *earranaich*, to share; *earras*, goods, property, profits.

EARNEST.—Sincere, desirous, striving hard to obtain anything.

This word is commonly derived from the German *ernst*, or from *gern*, in the same language, or *georne*, Anglo-Saxon, which means gladly, willingly. But the English "earnest" implies no idea of gladness, but rather of gravity.

Gaelic.—*Urnuigh*, prayer, supplication.

EASE.—A state of comfort, quietness, rest, absence of pain or difficulty.

From the Anglo-Saxon *eath*, gentle; *ead*, prosperity; French, *aise;* Latin, *otium*.—CHAMBERS.

French, *aise;* Italian, *asio*, *agio*. The Romance languages probably received it from a Keltic source. The Gaelic *adh*, prosperity; *adhais*, *athais*, leisure, ease, prosperity.—WEDGWOOD.

Gaelic.—*Adh*, prosperity; *adhas* (obsolete), good, proper; *athais* (*t*

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silent), ease, leisure, idleness; *athaiseach*, slow, leisurely, idle. *Bheil thu air d' athais?* are you at leisure?

EAT.—To consume food for the nourishment of the body.

All the varieties of this word in the languages of Europe are from the Latin *edo*, and the Greek ἐδω.—*Gazophylacium Anglicanum.*

From the Saxon *etan;* the Gothic *itan;* and the Erse (Gaelic) *eich.*—JOHNSON.

From the Sanscrit, *ad*, to eat.—CHAMBERS.

Gaelic.—*Ioth, ith,* to eat, consume, devour, corrode; also corn; *ioth-lann,* a corn field; *itheadh,* to eat; eating; "*aran ri itheadh,*" bread to eat.

Sanscrit.—*Ad,* to eat.

ECHO.—The duplication of a sound by refraction.

Latin, *echo;* Greek, ἐχω, a sound.—WEDGWOOD, CHAMBERS, &c.

Gaelic.—*Eigh,* a shout, a call, a cry, a sound; *eigheach,* an earnest cry, an entreaty.

EDDY.—A back flow or current of water, a circular motion in the water caused by a back-flow, a running back.

Gaelic.—*Ath,* the prefix of repetition equivalent to the Latin and English "*re;*" *teich,* to flee, flow, run; whence *ath teich* (*a tei, t* and *c* silent), an "eddy," or after-course of the waters.

EERIE (Lowland Scotch).—Dismal, ghastly, dreary.

Eerie-some, causing fear, that especially which arises from the idea of the supernatural. —JAMIESON.

Gaelic.—*Fire,* a burden; *eireirich,* a sitting up, a night-watch with the dead.

EFFORT.—An attempt.

S'efforcer, to put force or strength to any thing.—WEDGWOOD.

Gaelic.—*Ath,* the prefix of repetition, *foir,* help, aid, deliverance; whence *ath,* (*a*) *foir* (*a-foir*), renewed help or deliverance, springing from a man's own exertions.

EGYPT.—Etymology has long been employed in searching for the origin of this word, which does not appear to have been a name given to it by the ancient inhabitants of that celebrated land. The Hebrews called the country Misraim, the Egyptians called it Chemia or Chame.

The most common opinion is that the Greek Αιγυπτος is composed of αια, from γαια, land, and γυπτος, or rather κοπτος; and that consequently *Egypt* signifies the land of *kopt*, or the *koptic* land. Others derive it from αια and γυπς, the black vulture, the colour of that bird being, according to them, characteristic of the soil or its inhabitants. Mede conceives the primitive form to have been *Aia cuphti,* the land of *cuphti;* while Bruce says that *Y Gypt,* the name given to Egypt in Ethiopia, means the country of canals.—ANTHON'S *Classical Dictionary.*

Whether either of these derivations be correct, it is difficult to decide, but the following etymons, which may possibly throw light upon the matter, are to be found in the

Gaelic.—*Ai* (obsolete, see McLeod and Dewar), land or territory; *cib, ciob,* food, long grass for the sustenance of cattle; *gibeach,* a sheaf of grass or corn; *cob,* plenty.

Egypt, as all history shows, was known to the ancients as a land of plenty, and all readers will remember the sentence in the book of Genesis, "There is corn in Egypt." Without insisting that this is the true derivation, it may be admitted that this suggestion is quite as plausible as any of the solutions of this etymological difficulty which have hitherto found favour. It is curious that the Hebrew *Misraim*

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might also be resolved in Gaelic into a corroborative idea, in *meas*, fruit; *reamha*, fatness, abundance.

EITHER.—One of two, or of many.

From the Anglo-Saxon *aegther*, idem; and this from the preposition *aec*, also, and *ther*, afterwards.—*Gazophylacium Anglicanum.*

From the Anglo-Saxon *aegther*, or the Scottish *auther*.—JOHNSON.

Gaelic.—*Eadar*, between.

EKE, or EKE OUT.—To lengthen, to stretch, to supplement.

Eke, adverb; Saxon, *eac;* Dutch, *ook*, also, likewise, moreover; *eacan*, Saxon, to increase.—JOHNSON.

Gaelic.—*Ic*, to supply, to lengthen, to eke; also to cure, to heal, *i. e.* to supply the remedy to cure a hurt or an illness; *iceach*, supplementary, remedial.

ELDRITCH (Lowland Scotch).—Unearthly, frightful, ghastly, horrible.

His *eldritch* squeel and gestures.
BURNS, *The Holy Fair.*

The creature grinn'd an *eldritch* laugh.
BURNS, *Death and Doctor Hornbook.*

Gaelic.—*Eillteil, oillteil*, dreadful; *oilltich*, to frighten; *oillt*, dread, terror; *oillt-chrith*, trembling with terror; *oillt-chritheach*, trembling from terror, causing to tremble.

ELEGANCE.—Beauty or delicacy of form, appearance, or expression.

This word, derived from the Latin and French, has its deeper source in the

Gaelic.—*Aluin*, beautiful; *ailleag*, a jewel, a beautiful young girl; *ailleagan*, a term of affection for a beautiful young girl; *ailleach*, beautiful; *aille*, most beautiful.

ELEMENT.—A first principle.'

The root of this word has not been traced beyond the Latin *elementum*. Ainsworth (*Latin Dictionary*) hints that it may come from *cresco*, to grow, because all things grow out of the elements; but the gulf of difference between the words *cresco* and *elementum* is scarcely to be bridged over by this supposition. The ancients reckoned but four elements, air, earth, fire, and water. Perhaps the first of the four provides the root of this mysterious word, and is the

Gaelic.—*Aileadh*, the air, the atmosphere, the pervading and surrounding element without the aid and concurrence of which fire could not burn, water be liquid, or earth produce or sustain the slightest life upon our planet.

ELF (Obsolete).—To twist and entangle the hair in rings and knots.

Elf all my hair in knots.
SHAKSPEARE, *King Lear.*

And cakes the *elf*-knots in foul sluttish hairs.
SHAKSPEARE, *Romeo and Juliet.*

Gaelic.—*Ailbheag* (*bh* as *v* or *f*, *elfag*), a ring, a curl; *ailbheagach* (*elfagach*), full of rings or curls.

ELL.—An ell was originally the length from the third or longest finger to the crook of the arm, called the ell-*bow*, from the bow or bend which it makes with the shoulder.

Gaelic.—*Uillean*, an elbow

ELSE.—Other, another, otherwise.

This word formerly written *alles, alys, alyse, elles, ellus, ellis, els*, and now *else*, is no other than the Anglo-Saxon *ales* or *alys*, the imperative of *alesan* or *alysan, dimittere.* —*John Horne's Letter to John Dunning.*

Greek, αλλος; Latin, *alius*.—WEDGWOOD.

El is the old nominative of which *else* or *elles* is the genitive used absolutely.—COLERIDGE'S *Oldest Words, &c.*

Gaelic.—*Eile*, another; *duine eile*, another man; *co-eile?* who else? *eilethir*, another country, a foreign country.

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EMBARRASS.—To throw a difficulty in the way.

EMBARRASSED.—Suffering from difficulties, mental or physical.

The most obvious type of hindrance is a *bar* which stops the way to anything.—WEDGWOOD.

Literally to put a *bar*, or difficulty in the way.—CHAMBERS.

The word with its prefix came into the language from the French. The root is.

Gaelic.—*Am barr*, the high place, the summit to be surmounted; *barr*, a high place; to be in embarassment is therefore to have to pass over or surmount a high or difficult place.

EMBEZZLE.—To defraud, to appropriate to one's own use the property of another, entrusted for other purposes.

Of uncertain etymology.—JOHNSON, ASH.

From the obsolete *bezzle*, to drink hard, to squander; according to Wedgwood, from an imitation of the sound made in greedy eating and drinking.—CHAMBERS.

Old French, *embesler*.—WORCESTER.

Gaelic.—*Beus*, moral quality, honesty, integrity, virtue; *an-bheus*, immorality, dishonesty; *an-beusail*, dishonest, immoral, unvirtuous.

EMPTY.—Void, vacant.

Philologists have been contented to trace this word to the Anglo-Saxon *aemti*, or *aemtig*, and no further. The author of *Gazophylacium Anglicanum* not quite satisfied with this derivation suggests the Anglo-Saxon *emete*, which he translates, "without meat, or hungry."

Anglo-Saxon, *aemtig*; in the German, *leer*; in the Norse languages, *töm* is the equivalent to the word in its English sense, its English sense being exceptional. The meaning in Germany and Scandinavia is connected with, or relating to, an *ampt*, meaning court, office, or jurisdiction. For an office to be held by one person, it must have been left empty by another, so that *ampt*, void, to fill up a vacancy; *vacuus* in Latin having a like import, and meaning not only empty, but *open* or at leisure to receive. A connexion with the Latin *emo*, so that an *ampt*, or place, is "id quod emptum est," is probable.—LATHAM'S *Todd's Johnson*.

Gaelic.—*Taom*, to pour out; *taomte*, poured out, emptied; *taomte*, or with the aspirate *thaomte*, which, by the initial mutation peculiar to the Gaelic language, effaces the sound of the *t*, and is pronounced *aomte*, is evidently the root of the Anglo-Saxon *aemti*. The Saxon or German word is *leer*, empty; and *verleeren*, to empty, or make empty. The river Thames derives its name from *taom*, the outpourer.

ENOUGH.—Sufficient.

All English etymologists are content to trace this word to the German *genug*. A nearer approach is to be found in the

Gaelic.—*Inich*, sufficient, enough; *gu h'inich*, sufficiently.

ENTICE.—To lure on by excitement, and heating of the passions or the imagination; French, *attiser*, to stir the fire, to heat.

The origin is the hissing sound by which dogs are incited in setting them on to fight with each other or to attack another animal. These sounds are represented in English by the letters *ss*, *st*, *ts*, being doubtless imitations of the angry sounds of a quarrelling dog. . . . The idea of provoking to anger must be taken as the original image.—WEDGWOOD.

Gaelic.—*Teas*, heat; *teasaich*, to heat; *ath-teasaich*, to re-heat, or heat again.

EQUERRY.—One who has the care of the horses in a royal or princely establishment.

ECURIE (French).—A stable for horses.

From old High German *scur*, *scura*, *sciura*, a pent-house, out-house, barn, must be explained the Mid Latin *scura*, *scuria*; French, *écurie*, barn, stables; German, *scheur*, *scheuro*, pent-house, loft, barn. The form *equerry* corresponds with Mid Latin *scurarius*, Wal-

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lachian, *schuraria*, the officer in charge of the barn or stables.—WEDGWOOD.

Gaelic.—*Each*, a horse (Latin, *equus*); *curam*, trust, charge, care, office, or employment.

EQUIP.—Originally, to supply with horses as a preparation for a journey; afterwards, to supply with necessaries, accoutrements, &c.

EQUIPMENT.—The trappings of horses, or the necessaries for a journey.

EQUIPAGE.—A carriage and horses. In French *équipage* has come to signify the crew of a ship, the men necessary to *equip* and work her.

French, *équiper*, to furnish for a horseman; *équipage*, furniture for a horseman; a carriage of state, a vehicle; attendance, retinue.—JOHNSON.

From Old Norse, *skipa*, to arrange; Anglo-Saxon, *sceapan*, *scyppan*, to form; German, *schaffen*, to create, provide, furnish.—WEDGWOOD.

Dr. Johnson was on the right track for the root of this word, though ignorant of the Keltic derivation of the French *équiper*. It is clearly traceable to the

Gaelic.—*Each*, a horse; *uidheam*, furniture, accoutrements, trappings, dress; *uidheamach*, furnished, accoutred, provided, &c.

ERECT.—To raise, to lift, to build; to stand straight on end, perpendicular.

Latin, *erectus*, from *erigo*, to set upright; *e*, out, and *rego*, to make straight.—CHAMBERS.

From *e*, out of, and *rectus*, straight or upright, to set up, to build.—STORMONTH.

Gaelic.—*Eirich*, to rise; *eirigh*, *eiridh*, rising, act of rising.

ERIN.—Ireland.

Gaelic.—*Iar-innis*, The Isle of the West.

ERUCTATION.—The belching of wind from the stomach by the throat, from the Latin *eructare*.

Gaelic.—*Ruchan*, the throat, a noise or wheezing in the throat; *ruchanach*, wheezing; *ruchd*, a grunt, a wheeze, a belch.

ESCALIBUR or EXCALIBUR.—The sword of King Arthur, renowned in Keltic romance, given to him by the Lady of the Lake. The swords and other weapons of all the legendary Keltic heroes had usually names descriptive of their qualities. See MORGLAY and DURINDANA.

Gaelic.—*Ais*, back; *cail*, a shield; *beur*, shrill, sonorous, giving a loud sound; whence by corruption and euphemism Escalibur and Excalibur, "returning upon the shield with a loud or violent sound."

ESCAPE.—To free one's self from difficulty, danger, or imprisonment; to run away.

French, *échapper*; Italian, *scappare*; English, *skip*.—CHAMBERS.

Diez resolves *escape*, the Italian *scappare*, into *excappare*, to slip out of one's cloak or cape, in the hurry of flight; and the synonymous *scampare* into *ex-campare*, to quit the field. This separation of the two forms is wholly unnecessary. The radical idea is simply that of slipping away.—WEDGWOOD.

Gaelic.—*Sgap*, scatter, spread, disperse, escape; *sgapadair*, a scatterer, a disperser; *sgapadh*, dispersing; *sgapta*, dispersed, escaped.

ESCROC (French).—A swindler, a rogue.

ESCROQUERIE.—Cheating, swindling.

Gaelic.—*Croch*, to hang; *crochaire*, a villain, a rogue, a swindler, one who deserves to be hanged; *crochadair*, the hangman.

ESQUIRE.—A title of courtesy used in addressing letters to gentlemen.

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SQUIRE.—An abbreviation of "esquire," signifying, in country parishes and rural districts, the principal landed proprietor, if he be not a Peer or a Baronet.

These words are usually traced to the French *escu*, or *écu*, a shield; and *escuyer*, a shield-bearer; formerly, and in the feudal ages, in attendance upon a knight, and a candidate for elevation to that dignity.

Gaelic.—*Sgiath*, a shield; *sgiathadair* (*skeeadair*), a shield-bearer.

EUROPE.—The name of one of the five great continents of the earth, generally supposed to be derived from that of a fabulous nymph in Grecian mythology, whom Zeus, under the form of a bull, carried on his back across the sea to the island of Crete. Europa is supposed to have been the daughter of the Phœnician king Agenor.

The name of *Europe* is not found in the *Iliad* or the *Odyssey*, and first occurs in the Homeric Hymn to Apollo, where it indicates the mainland of Hellas. The origin of the name is doubtful, but the most probable of the numerous conjectures is that which supposes that the Asiatic Greeks called it Europa from *eurus*, broad, and the root *op*, to see, from the wide extent of its coast.—SMITH'S *Classical Dictionary*.

It is more probable, however, that the Asiatic tribes who overran and peopled Egypt and Phœnicia, and who afterwards spread themselves as population increased over the great western regions of Europe, named it from the

Gaelic.—*Eu-ropach*, unravelled, untangled; signifying a country unknown, vast, mysterious.

EVE.—The ripening of the day.

EVENING.—The day at its fullest maturity, when it commences to decay.

Dutch, *avend*; German, *abend*, the sinking of the day; Swiss, *aben*, to fall off, decrease, fail; *es abet*, it draws toward evening, the day fails.—WEDGWOOD.

Gaelic.—*Abuich*, mature.

EVERMORE.—For ever, everlasting, in unending continuity.

The final syllable of this poetical word is not satisfactorily accounted for by the supposition that it is identical with "more," the comparative of "much" and "many." Mr. Donald (*Chambers*) has it that "evermore" is "more for ever," an explanation that cannot be accepted, and in which the word "more" would be wholly unnecessary. Dr. Worcester and Mr. Wedgwood offer no solution. Dr. Johnson is of opinion that "more" is an expletive accidentally added, "unless it signified originally *from this time*, as *always henceforward*, but this sense," he adds, "has not been strictly preserved." The true explanation is found in the

Gaelic.—*Mair*, to last, to endure, to exist; lasting, enduring, continuing, existing; hence the Lowland Scotch ever*mair*, and the English ever*more*, lasting, or enduring for ever.

EVIL.—The reverse of good; harmful, wicked, injurious.

German, *übel*; Gothic, *ubils*; Dutch *ovel*, *evel*.—WEDGWOOD.

Gaelic.—*Aimh* (*av* or *èv*), a prefix to substantives, signifying negation, deprivation, or contradiction, like the Latin *ne*, and the English and German *un*; *leas*, good, fitness, benefit, improvement; whence *aimh-leas* (*evles*), badness, unfitness, wickedness, evil, hurt, harm, mischief, ruin; *aimhleasach*, un-

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fortunate, mischievous, ruinous; *aimh leasachd*, misfortune, evil.

EWE.—A lamb, a female sheep.

Anglo-Saxon, *eowu;* Latin, *ovis;* Greek, *ois;* Sanscrit, *avi*, a sheep.—CHAMBERS.

Gaelic.—*Uan*, a sheep, a lamb.

EXTINGUISH.—To put out a fire or a light; French, *éteindre*.

Latin, *extinguo; ex*, from, used intensively, and *stinguo*, to quench.—WORCESTER.

Literally, to prick or scratch out, to quench, to put an end to; from the Latin *ex-stinguo*, from root *stig*, to prick.—CHAMBERS.

Extinguish, from the Latin *stinguo*, *stinctum*, to put out; from the root *stig*, *sting*, signifying to prick; the passage from which to the idea of putting out is not clear. —WEDGWOOD.

It is singular that no philologist, especially Mr. Wedgwood, who seems dissatisfied with the derivation of extinction from the root of prick or sting, and who in many instances has looked into the Gaelic, should not have discovered the true root of this word, both in Latin and in French, namely in the

Gaelic.—*Teine*, fire; thence the French *éteindre*, to put out the fire; *éteinte*, extinguished. See also the words TINDER and TINGLE, where the same root appears.

EYOT.—A name given to small islands in the upper reaches of the Thames above London.

Gaelic.—*Aite*, a place.—See AIT.

EYRIE.—An eagle's nest, usually built on the mountain crags or inaccessible rocks.

Teutonic, *ey*, an egg, the place where birds of prey build their nests and hatch; an aerie. —WORCESTER.

Erroneously explained in the first edition as from *eggery*, really from the French *aire*, an *airie* or nest of hawks.—WEDGWOOD.

Literally, an *eggery;* or Anglo-Saxon, *ari;* German, *aar*, an eagle; and suffix *ry*, denoting a collection; or French, *aire;* Low Latin, *ærea;* Latin, *area*, an open space; or from *aer*, the air.—CHAMBERS.

Gaelic.—*Eirich*, to ascend, to mount, to rise to a high place; *eiridh*, a rising, an ascension, a mounting to a high place.

F.

FA' (Lowland Scotch).—This word is not the same as *fa'*, to fall. In the phrase, "Gude faith he maunna *fa'* that," in Burns' "A man's a man for a' that," the interpretation "fall" does not render the meaning. It is possible that the real word is the

Gaelic.—*Fa'* or *fàth*, cause, reason, object, attempt; and which used as a verb in the Lowland Scotch, would, in its last signification of "attempt," clear up an otherwise obscure passage.

FAA or FAE.—A name assumed by a tribe of gipsy vagrants who came into Britain from the Continent in the reign of James I. "Johnnie Faa" is the title of a popular Scottish ballad, which describes the elopement of the Countess of Cassilis with the Gipsy King.

FEY (Lowland Scotch and Old English).—Fated, in the power of the Fates, doomed.

Let the fate fall upon the *feyest*.

Take care of the man that God has marked, for he's no *fey*.—ALLAN RAMSAY'S *Scottish Proverbs*.

The Romains for sadness rushed to the erth, as they *fey* were.—*Morte Arthur*. HALLIWELL.

FAIRY.—An imaginary being that mingles in the affairs of men and predicts the future.

FÉE (French).—A fairy.

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"Fairy" and "fée," the gipsy name of *Faa*, and the ancient *fey*, all appear to be from the

Gaelic.—*Faidh*, a prophet, a rhapsodist, one inspired, a soothsayer, a fortune-teller. Sanscrit, *vadi*, a prophet; Latin, *vates*.

FA! FE! FI! FO! FUM!—These mysterious syllables occur in the popular story of *Jack the Giant Killer*, so dear to all British children.

Fa, fe, fi, fo, fum!
I smell the blood of an Englishman!
Let him be living, or let him be dead,
I'll grind his bones to make my bread.

The antipathy expressed to an Englishman or Saxon points to a time for this version of the story when the conquered Keltic population, having no other means of expressing their detestation of their invaders, vented it in rhymes and fairy stories.

It has been supposed that these alliterative sounds were mere inventions without meaning, but researches into the Keltic language at the early, almost primeval time, when the fascinating story first charmed the youths and maidens of our remote ancestors, show a derivation which gives sense to an otherwise incomprehensible string of jargon.

Gaelic.—*Faich* (*fa!*), behold! see! *fiadh* (*fee-a*), food; *fiù*, good to eat, worthy; *fogh* (*fō*), sufficient; *foghair*, to suffice; *feum* (French *faim*), hunger; whence *faich*, *fiadh*, *fiù*, *fogh*, *feum*, or "fa, fe, fi, fo, fum!" "Behold food, good to eat, sufficient for my hunger;" the exclamation of the Keltic giant, who, without being a cannibal, would have been glad to devour the Saxon.

FADAISE (French).—A long, old, worn-out story; a silly repetition.

FADE (French).—Stale, tedious.

Gaelic.—*Fad*, long, tedious; *fadaich*, to spin out, to stretch out, to lengthen tediously.

FADDLE.—To trifle, either in talk or action, to be tedious or dilatory, to dawdle.

FIDDLE-FADDLE.—A duplication of "faddle," with the same meaning.

From the French *fade* or the Latin *fatuus*, a fool; and *fiddle*, *q. d.* to draw the stick to and again hastily; or from *fiddle* and the Teutonic *faden*, a thread, *i. e.* a fiddle-string; and to this day when we show our dislike of anything, we say, a *fiddle-stick*.—*Gazophylacium Anglicanum.*

Corrupted from *fiddle*, to play with the fingers; a low word.—JOHNSON.

She said that her grandfather had a horse shot at Edgehill, and that their uncle was at the siege of Buda, with other *fiddle-faddle* of the same nature.—*Spectator.*

The root of this word is evidently *faddle* and not *fiddle*, reduplicated on a principle common to most languages.

Gaelic.—*Fad*, length; *fadal*, tedious, lengthy, prolix; *fadalach*, wearisome, tedious.

FADGE.—To suit, to fit, to answer the purpose intended; as, "it won't *fadge*," *i. e.* "it won't do." (Slang.)

We will have, if this *fadge* not, an antic.—SHAKSPEARE, *Love's Labour Lost.*

Gaelic.—*Faigean*, a sheath; the Latin *vagina*. "This won't *fadge*," *i. e.* "this will not fit into the sheath or scabbard, this will not suit or answer the purpose."

FAG.—To work hard; also a word at public schools to designate a smaller boy, made a slave or servant of by one larger or older, to do his behests.

Gaelic.—*Faigh*, to get, obtain, acquire.

FAG-END.—The end of anything, a term of depreciation.

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The latter and meaner part of anything.—JOHNSON.

The inferior or remaining part, the refuse.—*Slang Dictionary.*

Faggot, a term of opprobium used by low people to children and women. Originally a term of contempt for a dry shrivelled old woman, whose bones were like a bundle of sticks, only fit to burn.—IDEM.

Fagot, a bundle of sticks; from the French *fagot* and Italian *fagotto;* from the Anglo-Saxon *fegan*, to join.—RICHARDSON.

Gaelic.—*Fag*, to leave, abandon, relinquish; whence that which is left, abandoned, relinquished, as of no account or value.

FAIL.—To make default, to be deficient, to decay, to attempt unsuccessfully.

FAILURE.—An unsuccessful attempt.

FELL.—Cruel, bitter.

These words in various forms occur through most of the languages of Western Europe, and may be clearly traced in Greek, Latin, German, French, Italian, and Spanish. Johnson cites thirteen different meanings for "fail," but only derives it from the French *faillir*, and the Welsh *faeln*. The author of *Gazophylacium Anglicanum* says "the word is from the French *faillir;* Italian, *fallare;* Teutonic, *fahl*, a defeat; all of them from the Latin *fallo*, to disappoint, frustrate." The first root is to be sought in the original language of Western Europe, where it is used in a variety of senses, the chief being one that implies falsehood, or unsuccess in the performance of a duty imposed by honour, or integrity.

Gaelic.—*Feall*, to deceive, to betray, to fail; *feall*, treason, treachery; *fealladh*, failure, desertion; *feallan*, a felon, a traitor; one who in his falseness to his neighbour or his sovereign has committed a crime; *feall-duine*, a false man, one who has failed in truth, a worthless man; *feall-gniomh*, a deceitful or false action; *feallsa*, false, mendacious; *feall-tair*, a traitor. The same idea runs through the kindred words *foill*, deceit, treachery, *foul* play; *foilleil*, deceitful, fraudulent, failing to perform a promise; *foillein*, a cheat, one who makes a dishonest failure. The word "fell," signifying fierce, cruel, bloody, brutal, as when Shakspeare says "*fellest* foes," or Thomson in the *Seasons*, "the keen hyena, *fellest* of the *fell*," seems traceable to the same root. See FELON.

FAIL (Lowland Scotch).—A dyke, a wall of turf.

In ayont yon auld *fail* dyke
I wot there lies a new slain knight.
The Twa Corbies.

Gaelic.—*Fal*, a pen fold, a circle, a wall, a dyke, a hedge, sods and turves.

FAIN.—Willing, desirous.

To be *fain* to do a thing is to be glad to do it. But there is a curious resemblance in the expression to the old French, *avoir faim*, for *faim*, hunger, to be desirous (or hungry) of something.—WEDGWOOD.

Gaelic.—*Fan* (obsolete), prone, propense.

FAINT.—Weak, deprived of strength from want of food, over-exertion, or diminution of the powers of life.

French, *faner*, to fade as flowers do in the heat of the sun.—*Gazophylacium Anglicanum.*

French, *faner*, to fade; *s'évanouir*, to faint away; Latin, *vanus*, empty; Gaelic, *fann.*—CHAMBERS.

Gaelic.—*Fann*, weak, feeble; *duine-fann*, a weak man; *fannaich*, to grow weak, to debilitate. From the same root comes the Latin *vanesco*, the French *évanouir*, and the English *vanish*, to fade away from sight, to disappear.

It may be questioned whether the

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words "fancy," "fantasy," and "phantom," the French *fantôme*, are not from this root, rather than from the Greek *φαινω*, to appear; and *φαντασμα*, an image, to which they are generally assigned. The idea of weakness, shadowiness, faintness, and unreality, underlies them all, as in

PHANTASY (Greek).—A vision, a fancy.

PHANTOM, FANTÔME (French).—A phantom, a shade, an unreality.

Gaelic.—*Fainne*, weakness; *taom*, empty; *i. e.* phantom, an empty weakness, an unreal appearance; *fann-taibhse*, a dim ghost or apparition. *Fantome*, according to Halliwell, signifies in old English, faint, weak; and *fantome* corn, unproductive corn; a *fantome* fellow, a weak light-headed person. See INFANT.

FAIR.—Beautiful, light-complexioned, just, equitable.

Johnson cites seventeen different shades of meaning to this word, which is probably derived from different roots. Thus a man may be fair in complexion, yet unfair in conduct. Johnson derives it from Anglo-Saxon *faegen*, and Danish *favr*, in which course he has been followed by all his philological successors, and in which he himself but followed the author of *Gazophylacium Anglicanum* and Bailey. He also derives "fain," "willing," "glad," from the same Saxon root. These etymologies are not satisfactory. The Danish *favr* (almost *favor*), not *faur*, means handsome, agreeable, without reference to lightness of complexion. Possibly the true roots of "fair" in the sense of equitable, is the

Gaelic.—*Firinn*, the truth; *firean*, righteous, just, true; or *fearr*, better, best, most preferable. In the sense of light-complexioned or beautiful the root is *Fair*, the rising or setting of the sun; *faire*, the dawn, the break of day, the brightness of the morning.

FAIR.—A periodically appointed market for the sale of cattle and agricultural produce, to which by degrees was added the sale of commodities likely to find purchasers among the crowd that attended. Sports and amusements were also provided for the evening or the intervals of business. French *foire*.

Latin, *feria*, holidays; then like Italian, *feria*, French, *foire*, applied to the market held on certain holidays.—WEDGWOOD.

Connected with *festive*.—CHAMBERS.

The word came into English from the French *foire*, and not from the Latin. The Germans call a fair a *jahrmarkt* or *messe*, the Belgians and Dutch *kermis* and *kermesse*. The derivation from the Latin favoured by Mr. Wedgwood, supposes that the market was established on a saint's day or holiday; whereas the holiday on the day of a fair was consequent upon the market, and had no connexion with the festivals of the church. The root of the French *foire* and the English *fair* is the

Gaelic.—*Foir*, *foire*, a crowd of people, people crowded together (as at fair time).

FAITH.—Calm trust and reliance in a person, a thing or doctrine; undisputing and implicit belief.

Latin, *fides*; Italian, *fede*; French, *foi*.—WEDGWOOD.

Old English, *feith*, *fayeth*, *fay*. . . . Connected with Greek *πειθω*, to persuade.—CHAMBERS.

Gaelic.—*Feath*, calmness, tranquillity, knowledge; whence tranquillity

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of mind as the result of knowledge; *feathail*, quiet, tranquil; *feathambhuil*, quiet, calm in the faith.

FAKE (Slang).—A word of various meanings among thieves and the swell mob, most commonly signifying to get, to acquire, to obtain, to lay hold of, to steal.

Gaelic.—*Faigh*, to find, get, receive, acquire, obtain.

FALCHION.—A crooked sword like a scythe.

FAULX (French).—A scythe.

Gaelic.—*Fal*, a scythe, a spade; *faladair*, a mower, a wielder of the scythe; *faladaireachd*, the operation of mowing.

FALLOW.—Untilled land; a portion of land in which no seed is sown for a whole year or a longer time.

Unsowed; left to rest after the year of tillage (supposed to be so called from the colour (yellow) of naked ground).—JOHNSON.

There is no coming at the radical of this word by the sound. It depends entirely on the sense which arises from one of the ancientest customs. The Mallum or Mallow was in Britain nearly what the Campus Martius was to the Romans. The Mallow-mot or assembly of the principals of the land was on the commons either adjacent to the Caer (town), or appropriated to that purpose by the people. This spot of ground was so inviolably privileged as never to be enclosed or cultivated as private property. Hence the word *mallow* became applied to grounds that lay unsown. The *m* in this ancient word deflecting into *f* became *fallow*.—CLELAND, *quoted in* WORCESTER.

Gaelic.—The root of this word that has so puzzled and led astray the lexicographers is the Gaelic *falamh* (*faluv*), empty; and is applied not only to fallow or empty land, but to anything that can be left bare and unoccupied, as *tigh falamh*, an empty house; *air aite falamh*, in an empty space.

FALSE. — Untrue. Latin, *falsus*; French, *faux*; German, *falsat*.

Gaelic. — *Fallsa*, false, deceitful, treacherous; *fallsachd*, treachery, falsehood; *fallsan*, a sluggard, deficient in energy and vigour, not a true man.

FALTER.—To hesitate in purpose or in speech, like a guilty man; also to walk feebly.

From the root of *fault*, or formed from the halting or stammering sound.—CHAMBERS.

Gaelic.—*Feall*, deceive, betray, fail; *fealltair*, a traitor, a perfidious person. See FAIL and FELON.

FAME.—Reputation, honour, the applause of the people.

Latin, *fama*; Italian and Spanish, *fama*: Greek, φημε, from φημι, φασθαι, to speak.—RICHARDSON.

Gaelic.—*Fuaim*, sound, noise, echo; *fuaimeir*, *fuameil*, sonorous, loud, noisy; *fuaimneach*, a great noise; *fuaimnich*, to blow. The figure of Fame blowing a blast on a trumpet in the old allegorical representations is familiar to most people.

FAMINE.—Scarcity of food.

FAMISHING.—Hungry, in great need of food. Latin, *fames*; French, *faim*, hunger.

Gaelic.—*Feum*, to be in want or need; *feumach*, needy, in great want.

FAN.—An instrument used by ladies in temperate, and by men as well as by women in tropical climates, to agitate the air near their faces so as to produce temporary coolness, and prevent fainting from heat. The word is generally derived from the Latin *ventus* and the French *vent*, the wind.

Gaelic. — *Fann*, *fannan*, a gentle

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breeze, a breath of air; *fann*, faint, weak, oppressed with heat; *fannanta*, fainting, enfeebled; *fafan*, a gentle breeze; *fafanach*, breezy.

FANFARE (French).—A flourish of trumpets, formerly used to direct attention to the approach of a royal or other great personage, and still used for the same purpose at the theatres; a flourish of trumpets to proclaim the *reveillé* or awakening in a camp or barrack.

FANFARON.—From *fanfare*, a boaster, one who blows the trumpet of his own praises.

FANFARONADE.—Boasting, vainglorious ness.

Fanfare, air dans le mode majeur et d'un mouvement vif et bien rhymé executé par des cors ou des trompettes. Ancien espagnol *fanfa*, vanterie. Diez croit que c'est un mot créé par onomatopée. Le fait est qu'on ne lui trouve pas de racine.—LITTRÉ.

Though M. Littré found no root for "fanfare" and its derivations, he might have done so had he looked into the Keltic. The roots of "fanfare" are the

Gaelic.—*Fonn*, music, an air, a strain, a tune; *fair*, the break of day; *faireach*, an awakening or arousing from sleep; also wakeful, watchful, attentive. Hence *fonn-fair*, or *fonn-faire*, the music of awakening, the *reveillé*, usually produced by trumpet sound, and also the music of attention or heed, to give notice to the soldiers in the camp of the approach of the king or leader. From the same source come the Gaelic *faireadh*, a sentinel or watchman, and the Greek φαρος, a lighthouse; the idea of both of which is "heed" or "attention."

FAP.—A word that occurs in the *Merry Wives of Windsor*.

Why, sir, for my part, I say the gentleman had drunk himself out of his five senses, and being *fap*, he was, as they say, cashiered.—Act i. Scene 1.

It has been attempted to derive this word from *vappa*, but that, as Mr. Douce observes, is too learned. I have not met with it in any glossary. It was probably a cant term. —NARES.

The derivation from *vappa* is adopted by Halliwell, Wright, and Staunton. Possibly the root is the

Gaelic.—*Faob*, a protuberance, a swelling; whence swollen with drink; having a large stomach from intemperance.

FARDEL. — Generally supposed to mean a burden, and to be derived from the French, *fardeau*, the Low Latin *fardellus*, and the Italian *fardello*.

Who would *fardels* bear,
To groan and sweat under a weary life?
Hamlet.

The word in Shakspeare, is capable of other interpretation than that of *burden*, and seems traceable beyond the Low Latin, which was merely a Latinized form given to various Keltic words, to the

Gaelic.—*Fardal*, delay, hindrance, obstruction, detention; *fardalach*, obstructive, slow, tardy.

FARM.—An extent of land in cultivation.

FARMER.—A cultivator of the land. French *ferme* and *fermier*.

Farm, literally, food, entertainment; afterwards *rent*, *the land rented*, ground let for cultivation, or pasturage, &c. Anglo-Saxon, *feorm*, *fearme*, food; *feormian*, to feed, rent being originally paid in kind. The word *fearme*, Latinized into *firma*, was next applied to the money paid, and then to the land rented.—CHAMBERS.

Gaelic.—*Fearann*, an estate, a farm, a land, a country; *fearann saor*, a free

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estate, a freehold; *fearannach*, of land, pertaining to land.

FASCINATE.—To enchant, to charm.

These ancient words have been so worn down in the service of prosaic modern ages, as to have lost their original strong signification, which was the act or the art of a magician, wizard, conjuror or diviner. "Fascinating," "charming," "enchanting," are epithets applied indifferently to objects animate or inanimate, to works of nature or of art, without reference to the occult sciences, or the devices of the soothsayer. The word "fascinate" is immediately from the French *fasciner*, and the Latin *fascino*, both of which are sometimes derived from the Greek βασκαινω, to bewitch; and formerly meant, and in special cases still means, to bewitch or vanquish by the power of the eye, as the snake fascinates a small bird or other prey. In ancient times the prophets were magicians, and pretended to foretell the future by incantations (enchantments), charms, and other weird devices. The true source of the Latin *fascino* is to be traced to the following related words from the

Gaelic.—*Faidh*, a prophet; *faisinneachd*, a prophecy; *faisnich*, prophesy, foretell; *faisniche*, a prophet; *faistineach*, a wizard, a diviner, a *fascinator*.

FASHION.—The prevalent custom or favour of society, in dress or manners, style of living, &c.

This word has been borrowed from English by the French and Germans, and sometimes does duty for the old expressions, *la mode* and *die mode*.

From the French *façon*, and Latin *facere*, to make, the form and make of a thing.—WEDGWOOD.

Latin, *factio*, a making or doing; French, *façon*.—WORCESTER.

Gaelic.—*Fas*, growth, increase; to grow, to increase, to rise into favour and acceptance; *fasan*, that which has risen into favour and acceptance; the "fashion;" *fasanta*, fashionable: *fasantachd*, the state of being fashionable.

FAST.—Rapid, quick, the opposite of slow.

From the Welsh *ffest*, quick.—JOHNSON.

Mid Latin, *faste*, immediately, without interval. It rains *fast*, *i. e.* the drops fall close on each other. Thus the idea of closeness passes into that of rapidity.—WEDGWOOD.

There are three of these words in English of the some sound and orthography; *fast*, quick; *fast*, steady, firm fixed, or rooted; and *fast*, to abstain from food; all of different etymology. The second is of German, the third of Latin origin. The true root of the first seems to be the

Gaelic.—*Fas*, to increase, to grow; *i. e.* a fast movement is an increasing or growing movement.

FAST.—To go without food, which no one does unless from illness or want of appetite, or in performance of a religious vow, or presumed religious duty.

Here, as in the Latin *abstinence*, the idea may be holding back from food, but if the word be of ecclesiastical origin it may be better explained by the Gothic *fastan*, to keep or observe, viz. the ordinances of the Church. Wachter remarks that *observare* and *jejunare* are frequently used as synonyms by ecclesiastical writers.—WEDGWOOD.

A *fast* is an observance to which a person binds or pledges himself for a certain season, and its root is the

Gaelic.—*Fastadh*, *fastaidh*, to bind one's self, to engage; *fastaich*, to bind,

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to secure, to make fast; *fastaichte*, bound, secured, engaged.

FAUBOURG.—A suburb.

A word recently introduced into English from the French, and especially used in reference to the suburbs of Paris.

Fauxbourg est une alteration de *forbourg* prononcé *fobourg* (le parler vulgaire ayant quelquefois supprimé l'*r*) puis finalement pris pour *faux-bourg*.—LITTRÉ.

Gaelic.—*Fo*, under; *borg* or *burg*, a town or fort; literally, *suburb*.

FAUGH!—An exclamation of disgust or abhorrence.

Past participle of the Anglo-Saxon verb *fian*, to hate.—HORNE TOOKE.

I think he had better have left *faugh! fie!* and *fo!* in the class of brutish inarticulate interjections.—*Barclay.* Beaumont and Fletcher have *faugh* as an exclamation of abhorrence.—WORCESTER.

The interjection, I believe, represents the lengthened emission of the breath with screwed-up mouth, and lifted nostrils, which aims at the rejection of an offensive smell. It will be observed that the syllable *fu*, or *pu*, is used in many languages as the root of words signifying to blow, as in Greek φυσαω; English, *puff*; Scottish, *fuff*; Sanscrit, *phut*, &c.—WEDGWOOD.

Gaelic.—*Fuath*, hatred, aversion; *fuathag*, hateful, abhorrent; *fuathaich*, to hate, detest, abhor, loathe. McAlpine's *Pronouncing Gaelic Dictionary* gives the pronunciation of the last word as *fuà-ach*, which is as nearly as possible the English *faugh!*

FAVORIS (French).—Whiskers, usually supposed to be derived from "favourite," or because it was the favourite fashion to wear them.

Gaelic.—*Fabhraidh* (*favrai*), the eye-lashes, the hair on the side of the face, the whiskers; also a fringe or curtain.

FAWN.—To flatter, to cajole, to be unduly submissive; to wait upon a great man's humour.

Of uncertain origin; perhaps a contraction of the French *fanfan*, a term of fondness for children.—JOHNSON.

From the Anglo-Saxon *faignean*, to rejoice, to flatter.—WORCESTER.

From the Anglo-Saxon *fandian*, to tempt, or entice; or perhaps from the English *fain*, willing.—*Gazophylacium Anglicanum.*

Gaelic.—*Fàn*, to wait, to dance attendance; *fànachd*, waiting, tarrying (for a favour).

FAWSONT (Lowland Scotch).—Decent, seemly, respectable; in accordance with custom and fashion.

A creditable stock
Of decent, honest, *fawsont* folk.
BURNS, *The Twa Dogs.*

Gaelic.—*Fasanta*, customary, habitual, respectable, fashionable; *fasantachd*, fashion, custom, use, propriety. See FASHION.

FEALTY.—Allegiance for benefits conferred.

This word is generally supposed to be derived from "fidelity" or "faithfulness;" but possibly as there was no reason for fidelity between inferior and superior, unless in return for benefits, the word may have had a different origin. The vassal for protection, bounty, liberality, gave his allegiance in return.

Gaelic.—*Fial*, generous, liberal, bountiful; *fial, feile*, bounty, hospitality, liberality; *fiallach*, a champion, a generous hero (from *fial* and *laoch*); *fiallachd*, knight-errantry, chivalry, the practice of bravery, generosity, and hospitality.

FEAR.—Terror.

Johnson derives "fear" from the Anglo-Saxon *fearan*; Richardson from the Latin *vereor*, or the Anglo-Saxon *foeran, afoeran*, and these from *faran*,

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to go, or cause to go away, and hence from the motion to the feeling which caused it. Mr. Wedgwood thinks "the radical idea is shown in the Swiss *fasa*, to shudder at, to be amazed at, the final *s* changing into *r*, as in Latin, *honos*, *honor*; and in the German *hase*, English a *hare*." Mr. Donald in Chambers refers it to the German *gefahr*, and Swedish *fara*, danger. The correctness of all these derivations may be questioned. "Fear" is the cold sensation that pervades the frame when a person is suddenly confronted with a great danger. It is a common phrase to say that "the blood ran cold with horror," or that a cold perspiration seized upon one in the extremity of a sudden peril. The French have the word *peur*, and the Germans *furcht*, and these words, as well as the English "fear," are traceable to the

Gaelic.—*Fuar*, cold.

Another etymology presents itself for consideration in the

Gaelic.—*Fiadh* (pronounced *fee-a*), wild, untamed, timid, afraid of man; a deer, which is among the shyest of animals; *fiadhach*, *fiadha*, wildness, shyness, fearfulness, timidity; *fiamh*, fear, reverence, awe. The English word "fear" is pronounced almost exactly the same as the Gaelic *fiadh*, and the addition of an *r* to the root is common to many words in the English vernacular.

FEASE, FEIZE, PHEESE.—Nares defines this word "to chastise, to beat."

I'll *pheeze* you, i' faith.
SHAKSPEARE, *The Taming of the Shrew*.
An' he be proud with me, I'll *pheeze* his pride.—*Troilus and Cressida*.
Come, will you quarrel, I'll *feize* you, sirrah.
BEN JONSON, *The Alchemist*.

This word is apparently from the first syllable of the

Gaelic.—*Feas-traeh*, to muzzle, to bridle, to put a bit in the mouth; *feasag*, *feusag*, the beard, the moustache above and below the mouth. All the quotations in Nares correspond with the idea of muzzling or bridling.

FECK (Lowland Scotch and North of England).—Worth, power, value.

FECKLESS.—Powerless, worthless; of no account; without feck.

FECKFUL.—Brave, full of worth.

Feckless folk are aye fain of one another.
—ALLAN RAMSAY.

Spiritless, feeble; perhaps a corruption of *effectless*.—TODD'S *Johnson*.

Poor devil! see him o'er his trash,
As *feckless* as a wither'd rash.
BURNS, *To a Haggis*.

Of *feck*, of value; any *feck*, any consideration; *feckful*, having the appearance of wealth.—JAMIESON.

Gaelic.—*Fiach*, worth, value; *fiachail*, worthy, virtuous, of high position; *fiachalachd*, worthiness, value, dignity.

FEEBLE.—Weak, deficient in energy; immediately derived from the French *faible*, formerly written *foible*.

The common derivation from the Latin *flebilis*, lamentable, is unsatisfactory.—WEDGWOOD.

Gaelic.—*Fo-bhuile*, an understroke, a weak movement.

FEED.—To eat; or pasture for nourishment.

FOOD.—That which is eaten, or good to be eaten.

FODDER.—Food for horses or cattle.

Food; Anglo-Saxon, *foda*, *fode*, food, nourishment; Dutch, *voeden*, to feed, to bring up; Danish, *föde*, to feed, and also to give birth to. The ideas of giving birth to and feeding are connected in other cases, as in the Gaelic *alaich*, to bring forth, to nourish. *Fodder*, the Mid Latin *foderum*,

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fodrum, was especially applied to the demand of provisions for man and horse, made under cover of prerogative, or seignorial rights, or by an army in an enemy's country.—WEDGWOOD.

Gaelic.—*Fiadh*, meat, food, venison, deer; *fodair*, to give food or provender to cattle; *fodar*, provender, fodder; *biadh*, to feed, to bait cattle.

FELLOW.—An associate, a companion, a person, a man; sometimes used as a term of contempt, as a "low *fellow*."

Quasi, to follow, *Minsheu*. From *fe*, faith, and *lag*, bound, Saxon; Scotch, *fallow*.—JOHNSON.

Old English, *felaw*; Old Norse, *felagi*, a partner in goods; *sam-fie-lag-skap*, partnership, or laying together of goods; from *fe*, money, goods; and *lag*, order, society, community.—WEDGWOOD *and* CHAMBERS.

Anglo-Saxon, *felaw*, a companion.—*Todd*. *Junius* and *Spelman* say from *fe*, faith, and *lag*, bound, but *Hickes*, *Minsheu*, *Skinner*, and *Richardson*, from Anglo-Saxon *folgian*, to follow; Gothic, *felag*, companionship.—WORCESTER.

Gaelic.—*Balach* or *balaoch*, a lad, a youth, a clown; conjoined with an adjective, the word takes the aspirate after the initial consonant and becomes *bhalaoch*, *falaoch*, or *valaoch* (fellow), as *sgon bhalaoch*, a bad, lumpy, heavy, lazy fellow; *droch bhalaoch*, a wicked fellow. *Ball*, in Gaelic also signifies a servant, a lad; and with the aspirate becomes *bhall* or *vall*, whence the Keltic-French *valet*.

Another possible etymon of the English word *fellow* is the Kymric or Welsh *felaig*, a prince; the same as the Gaelic *flath*, and the Irish *fal*; but the derivation from *balach* and *balaoch* is preferable.

The word *balaoch* is derived by some from *ba*, cattle, and *laoch*, a boy, a lad, a youth; whence *balaoch*, a young herdsman. This word *fellow* in ancient English law books is said to mean a shepherd. In Egypt the peasants or tillers of the soil are called *fellahs*, which is probably from the same ancient root.

FELON.—A criminal.

FELONY.—A crime.

From the French *fellon*; or the Italian *felone*; and all from the Anglo-Saxon *felen*: Teutonic, *fehlen*, to offend.—*Gazophylacium Anglicanum*.

Felon, cruel, rough, untractable; *felonie*, anger, cruelty, treason; any such heinous offence committed by a vassal against his lord, whereby he is worthy to lose his estate.—COTGRAVE.

Diez rejects the derivation from the Latin *fel*, gall; but his suggestion from the old High German *fillo*, a skinner, a scavenger or executioner, is not more satisfactory. The true origin is probably to be found in the Keltic branch, either in Welsh or Gaelic.—WEDGWOOD.

Various derivations of this word have been suggested. Sir Henry Spelman supposes that it may have come from the Teutonic or German *fee* (fief or feud), and *lon* (price or value), and from the Saxon *feelen*, to fall, or offend.—KNIGHT'S *Political Dictionary*.

How much time and research have been wasted over this word by etymologists and lawyers, ignorant of the primitive language of Great Britain may be surmised from the following derivations from the

Gaelic.—*Feall*, treason, treachery; *feall*, to deceive, to betray, to fail; *fealladh*, deceit, desertion, failure; *feallan*, a felon, a traitor; *feall-dhuine*, worthless men, traitors, deceivers; *feall-gniomh*, a deceitful action; *feall-leigh*, a quack doctor, *i. e.* a traitorous and therefore cruel doctor; *feall-dhuine*, *d* silent before the aspirate, bad men, *i. e.* felons.

FELT.—Coarse, unwoven wool or hair, used in the manufacture of hats, wadding, and other articles.

Cloth made of wool, without weaving; German, *filz*, woollen cloth; allied to Greek πιλος; Latin, *pileus*.—CHAMBERS.

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Gaelic.—*Falt*, hair, matted hair; *faltan*, a hair-belt.

FELL.—To turn down a seam.

> To *fell* a seam, to turn it down, is from the Gaelic *fill*, fold, wrap, plait; Swedish, *falla*, a hem.—WEDGWOOD.

Gaelic.—*Fill*, to fold, to plait.

FEM.—This word occurs in Messrs. Halliwell and Wright's edition of Nares's *Glossary*, and is described as "apparently for a female."

> Which are three ills that mischief men
> To know dost thou desire?
> Have here, in few, my friend exprest,
> The *fem*, the flood, the fire.
> KENDALL'S *Flowers of Epigrammes*, 1557.

It is possible that the explanation is correct, but "woman and flood and fire" would be so much more forcible, as well as so much more intelligible, than "fem," as to suggest another derivation. Perhaps it may be the

Gaelic.—*Feum*, need, necessity (from the same root as *famine*). The three ills, with this explanation, would be famine, flood, and fire, which would preserve both the alliteration and the sense.

FEN.—A low lying or swampy piece of ground.

Gaelic.—*Feannag*, a ridge of ground; *feanndagach*, a place where nettles and weeds grow.

FENCE (Slang).—A receiver of stolen goods; the shop where stolen goods are bought.

Gaelic.—*Faigh*, to get, obtain, acquire; *faighinn*, get, obtain; *faighneachd*, asking, obtaining; *faignich*, to ask, *i.e.* to ask a price and get it, or a portion of it, without any questions being asked in return.

FENNEL.—A well known herb, "supposed," says Nares, "to have been an emblem of flattery."

It was one of those offered by Ophelia in *Hamlet* to the courtiers, "joining it" adds Nares, "with *columbines*, to mark that though they flattered to get favours, they were thankless after receiving them." Among the quotations is

> Flatter, I mean, lie! Little things catch light minds, and fancy is a worm that feedeth first upon *fennel*.—LYLY, *Sappho*.

In the modern "language of flowers" the columbine signifies folly, and when we trace the word "fennel" to its root, we find the

Gaelic.—*Feineil*, self-love, selfishness.

This interpretation would lend new point to Ophelia's line:—

> There's *fennel* for you, and columbine.

That is to say, "There's selfishness for you, and folly;" as if the two were combined.

FERE, FEERE, PHEARE, PHEER.—All these words are defined by Nares to mean "companion, partner, husband, or lover." The derivation is given "from the Saxon *gefera*."

> And swear with me as with the woeful *fere*
> And father of that chaste dishonour'd dame.
> *Titus Andronicus*.

> But faire Clarissa to a lovely *fere*
> Was link'd.—SPENSER, *Faerie Queene*.

> But pomp and power alone are woman's care,
> And where these are light Eros finds a *feere*.
> BYRON, *Childe Harold*.

Gaelic.—*Fear*, a man, a husband; Latin, *vir*.

The word, though originally signifying a husband, afterwards came to signify a lover of either sex, and was applied to a woman, as appears from the following epitaph:—

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Howe! Howe! who is heare?
I Robyn of Doncaster,
And Margaret my *feare*.
That I spent, that I had;
That I gave, that I have;
That I left, that I loste.—A.D. 1579.
Hunter's South Yorkshire.

FEROCIOUS.—Fierce, angry, savage, derived in the first instance from the Latin *ferox*, and the French *féroce*, but traceable to the

Gaelic.—*Fearg*, anger, rage, fury; *feirg*, *feargach*, angry, passionate, furious, ferocious; *feargaich*, to provoke or incite to anger.

Vieh (German), cattle, deer, wild animals.

Latin, *ferox*, *ferocis*, fierce.—WEDGWOOD.

Gaelic.—*Fiadh*, a deer, a wild animal; *fiadhaich*, wild, untamed, savage, ferocious; *fiadhaiche*, a hunter of wild animals; *fiadhain*, wild, savage, ferocious.

FERTIG (German).—Ready, prepared.

Gaelic.—*Beartach*, energetic, ready; *beart*, a weapon; *beartach*, ready with a weapon for defence.

FERTILE.—Productive, capable of produce.

Latin, *fertilis*, from *fero*, to bear.—CHAMBERS.

Gaelic.—*Feart*, virtue, efficacy, energy; *feartach*, efficacious, fruitful, energetic; *feartail*, virtuous, efficacious.

FETCH.—To bring, also to acquire, obtain; as in the phrase, "to fetch and carry." The attempts to trace this word to the German *fassen*, to seize, and to other Teutonic sources, have not been satisfactory.

Gaelic.—*Faigh*, obtain, find, lay hold of, acquire.

FETTLE (Local, principally Northern).—To arrange, put in order, fix, prepare.

Fettle your fine joints 'gainst Thursday next.
Romeo and Juliet.

This word (*fettle*) does not occur again in Shakspeare, and curiously enough it has been overlooked in this passage by every editor from Rowe downwards, modern editors all reading *settle*.—STAUNTON'S *Shakspeare.*

When the sheriff saw Little John bend his bow,
He *fettled* him to be gone.
PERCY'S *Reliques.*

Gaelic.—*Faod*, must, may; *feud* (*fet*), to be able; *feudar*, shall be able; *feath*, skill, knowledge; a calm; *feathail*, calm, quiet, fixed.

FEU (French).—This word applied to the dead when speaking of them, as "*feu mon père*," my late father, has never been satisfactorily traced by French philologists.

Funt; Latin, *functus*, *défunt;* Italien, *fu*, il fut (ou, il était). Mais d'où vient le vieux français *feu* ou *fata*, qui est la forme la plus ancienne? Ce mot dissyllabique représenterait une forme barbare *faduches* ou *fatutus;* est-il permis de conjecturer qu'il provient irregulièrement de *fatum*, et qu'il signifie, qui a accompli sa destinée?—LITTRÉ.

On the well-known principle embodied in the Latin phrase "*de mortuis nil nisi bonum*," it seems as if the true origin is the

Gaelic.—*Fiù*, worthy, estimable, so that "*feu mon père*," or, my late father, would signify, my worthy father.

FEUD.—A quarrel, an ebullition of ill-will or hatred.

FOE.—An enemy.

German, *fehde;* Anglo-Saxon, *fian*, to hate.—CHAMBERS.

Foe; Anglo-Saxon, *fah*, *fa*, an enemy; Old Norse, *fia*, to hate (see *fiend*).—*Fiend*, from *fian*, to hate, which itself is formed from the interjection *fie!* expressive of disgust, reprobation, displeasure.—WEDGWOOD.

Gaelic.—*Fuath*, hate, aversion; *fu-*

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athach, hateful, abhorrent; *fuathaich*, to hate, to abhor; *fear-fuatha*, an enemy, an hated man.

FEUDAL.—Pertaining to *feus*, or *fiefs*; or lands held of a superior, under the obligation of military service whenever required in defence of the landlord, or of the state.

Philologists have been much puzzled to account for this word. *Feu* in the Scottish language signifies, to let on building leases, and formerly described a tenure in which the tenant paid rent in grain or money. Some have derived the word from the Low Latin *feudum*, *feodum*, and the French *fief*, and others from the Irish *fuidhur*; *fuidh* signifying in the Brehon laws, a stranger who enjoyed land within the territory of a clan, and the tenure by which he held it. The true origin of the word is to be sought in the pastoral ages, when the chief wealth of the people was in their flocks and herds, and when an ownership of the land, either on the part of the chief or on that of the whole clan had been established, the rendering either of rent or personal service for the use of the land for grazing purposes. This points unmistakeably to the

Gaelic.—*Feudail*, cattle, herds, flocks; *feudaileach*, abounding in flocks and herds.

Mr. Wedgwood was on the track of the right idea, but did not pursue it to its legitimate conclusion. He says,—

> "The importance of cattle in a simple state of society, early caused an intimate connexion between the notion of cattle and that of money and wealth."

This should have led him to the Gaelic, but he got no further than the Gothic *faihu*, possession, which he says "is identical with the German *vieh*, cattle. Adopted into the Romance tongues, the word became the Provençal *feu* and *fieux*, and the French *fief*. When it assumed a Latin dress the word became *feudum*."

So sorely pressed have been not only the etymologists, but the lawyers, to trace the origin of this not very mysterious word—that one, in Knight's *Political Dictionary*, while denying that there were such Low Latin words as *feudum* and *feodum*, is of opinion that the true root is *fevdum* or *feftum*, which he imagines to be *fitef* or *phitef*, and that again to be a colloquial abbreviation of *emphyteusis*, pronounced *emphytefsis*, a term of the Roman imperial law for an estate not granted to be held absolutely. All this is but confusion worse confounded, and makes a darkness only to be removed by the clear light thrown on it by the original language of the Keltic people.

FIACRE (French).—A hired vehicle, hackney cab or coach, let out for the journey or for the day.

> Un nommé Sauvage établit le premier en 1640 les voitures de louage, dites d'abord carosses à cinq sous (on ne payait que cinq sous par heure) rue St. Martin, dans une grande maison nommée L'Hôtel St. *Fiacre*; parceque une image de St. Fiacre y était pendue. De L'Hôtel le nom passait aux voitures.—LITTRÉ.

> It will be new to many readers to hear of St. Fiacre, or St. Cab, who seems to be worshipped in France. Tuesday was St. Fiacre's day, and the coachmen of Paris celebrated it with the proper honours. Have our cabmen any tutelary Saint to whom they render reverence in the chapel-like shelters which are springing near to so many stands in London? Do they retire thither to ask his intercession? Perhaps the fearful condition of our cabs is to be attributed to the neglect of St. Fiacre in this country.—*Daily News*, September 2, 1875.

Gaelic.—*Fiach*, value; *giulain*, to

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bear, to carry; *fiach-giulan*, fare or hire for bearing or carrying a passenger.

FICKLE.—Apt to change in mind and purpose, changeable.

Anglo-Saxon, *ficol;* German, *ficken*, to move quickly to and fro; see *fidget.*—*Fidget*, to make light involuntary movements; to *fidge* about, to be continually moving up and down.—WEDGWOOD.

Gaelic.—*Faicill*, caution, watchfulness, care; *faicilleach*, cautious, watchful, on one's guard, wary.

This seems to be the true root of the English word "fickle," which originally signified only a cautious person, and was subsequently applied to persons so over-cautious as to be continually changing their minds.

FICTILE. — Woven, or appertaining to the process of weaving.

Fictile, fiction; see *feign.*—*Feign*, to make a fashion; French, *feindre;* Latin, *fingo, fictum*, to form.—CHAMBERS.

FICTION.—A story that is woven or constructed from the imagination of the writer.

Gaelic.—*Figh*, to weave; *fighеach*, weaving; *figheadhair*, a weaver; *fighte*, woven.

FIDDLE-FADDLE (Colloquial). — Tediousness, prolixity, nonsense, to cause delay by trifling.

This word is used in *Pierce's Supererogation* by Gabriel Harvey, 1593.—WHEATLEY'S *Dictionary of Reduplicated Words in the English Language.*

Leave these *fiddle-faddles.*—*Wit without Money.* BEAUMONT *and* FLETCHER.

"Fiddle-faddle" seems to be a reduplication of the

Gaelic.—*Fadal*, length, prolixity; *fadalach*, tedious, prolix; *fadalachd*, tediousness, prolixity. See FIDGE.

FIDGE.—To be restless in small matters.

FIDGET.—A restless, uneasy person.

Fidge, to make light involuntary movements, to be unable to keep still; Swiss, *fitschen*, to flutter to and fro.—WEDGWOOD.

Fidget, literally to make quick movements; Swiss, *fitschen;* German, *figgen*, to move to and fro; connected with *fickle.*—CHAMBERS.

Etymology uncertain. Todd says Gothic *fik'a*, to move quickly; Richardson says probably from the same word as *fag* and *feague.*—WORCESTER,

A cant word; it implies in Scotland agitation.—JOHNSON.

Gaelic.—*Fidir* (*fidjir*), to ponder, to search narrowly, to be unsatisfied without strict inquiry; *fidileir*, a restless person; *fidileirachd*, fidgetiness, restlessness.

FIER (French).—Proud.

There is a difference in meaning in French, in the position in which this adjective is placed; as "*c'est un fier cochon;*" or "*c'est un cochon fier.*"

The root is the

Gaelic.—*Fiar*, bent, perverse, crooked, unjust; also to bend, to twist, to pervert; *fiarach, fiaradh*, out of the straight line, perverted, twisted.

FIERTÉ (French).—Proper pride.

Gaelic. — *Feart*, virtue, manliness, an inherent quality.

FIG (Vulgar).—"I don't care a *fig*," "I would not give a *fig* for it.

A *figo* for thy friendship!—*Henry V.*

Fig's-end, a thing of small value. "I would not give a *fig's*-end for it."—*Withall Dictionarie*, 1634.

Figs were never so common in England as to be proverbially worthless.—NARES.

The doubt suggested by Nares points to the true derivation of the word in the

Gaelic.—*Fuigh, fuigheach*, a remnant, a paring; *fuighleach*, remnants, parings, leavings, refuse, rubbish.

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In Thomson's *Etymons of English Words*, 1826, *Fico* is explained as a sign of contempt, made by placing the point of the thumb between the two forefingers. Worcester explains it as "a snap of the fingers contemptuously expressing, 'a *fig* for you.'"

FIG (Vulgar).—To be in full fig. To be in full dress.

The expression is supposed in the *Slang Dictionary* to be derived from the fig-leaves of Adam and Eve, which formed for awhile their whole attire. It is more probable that the root is the

Gaelic.—*Figh*, to weave, to plait; *fighe*, that which is woven, *i. e.* clothes, attire; *figheadair*, a weaver.

FILCH.—To steal.

FILOU (French).—A pickpocket, a thief.

He who *filches* from me my good name
Robs me of that which not enriches him,
But makes me poor indeed.
SHAKSPEARE.

Originally a cant word, derived from the *filches* or hooks which thieves used to carry to hook clothes or any portable articles from open windows. It was considered a cant or gipsy term at the beginning of the last century. Harman has *fylche*, to robb.—*Slang Dictionary*.

To steal small matters. Swiss, *feöke*, subducere, clam auferre.—*Idioticon Bernense in Deutsch. Mundart.* Northern, *pilka*; Scottish, *pilk*, to pick. "She has *pilkit* his pouch."—*Jamieson*. Northern, *plikka*, to pluck.—WEDGWOOD.

Perhaps connected with *pluck*, and Scotch *pilk*, to steal.—CHAMBERS.

Of doubtful etymology, but supposed to be connected in its origin with *pilfer*.—WORCESTER.

PILCHER (Thieves' Slang).—A stealer, a *filcher* of fogles, a pickpocket, a stealer of pocket-handkerchiefs.

The initial consonants in *filcher* and *pilcher* are interchangeable. The root of both is the

Gaelic.—*Peallaid* (*peallaij*), the skin of an animal, the pelt, a sheep-skin; whence to *filch* or *pilch*, originally signified to rob an animal of its skin, and was afterwards applied to every other species of mean robbery. Another possible derivation is *feallcaidh*, knavish; *feallcaidheach*, knavery. See FELON.

FILE (Slang).—A clever person; a knowing *file*, a very clever or cunning person.

A deep or artful man; a jocose name for a cunning person. Originally a term for a pickpocket, when to *file* was to cheat or rob. *File*, an artful man, was used in the thirteenth and fourteenth centuries.—*Slang Dictionary*.

Gaelic.—*File*, *fileadh*, *filidh*, a bard, a poet, an accomplished person; *fileanta*, ready-worded, speaking with fluency; *fileantachd*, fluency, ornate and poetic language; *filidheach*, poetic; *fileadheachd*, poetry.

Among the Druids the poets ranked high, and, as in all early ages and among all peoples, were held to possess the gift of prophecy as well as of song. That the original idea of the modern slang "file" was associated with the poetic feeling, and with power of speech to convince or animate, appears from the following passage and extracts from Nares:—

To *file* was used for to polish, and was very often applied to the tongue of a delicate speaker.

The sly deceiver, Cupid, thus beguiled
The simple damsel with his *filèd* tongue.
FAIRFAX, *Tasso*.

Thereto his subtil engins he does bend,
His practick witt, and his fair *fylèd* tongue.
SPENSER, *Faerie Queene*.

Ben Jonson therefore prays that the king may be delivered

From a tongue without a file,
Heaps of phrases and no style.

From these instances which Nares

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cites, it seems that the English word *file*, now obsolete in this sense, conveyed the idea of the Gaelic *file* and *fileanta*, poetic eloquence and fluency. The word occurs in the same sense in Shakspeare's *Sonnets*, lxxxvi., in the *Passionate Pilgrim*, and in Ben Jonson's *Commendatory Verses*.

FIN BEC (French).—An epicure, a judge of good eating and drinking.

Gaelic.—*Beachd*, perception, judgment; *fein*, self; whence *fein bheachd*, self-conceit.

FINE. — Resplendent, delicate, soft, beautiful.

Diez adheres to the derivation of this word from the Latin *finitus*, finished, perfect. A more probable derivation may be found in the Welsh *gwyn*, white, fair, pleasant; Gaelic, *fionn*, white, sincere, pleasant, true. The idea of white passes readily to that of pure, unsullied, as in *fine* gold. In the sense of small and delicate the word may arise from the application of the term to fabrics, where smallness of parts is an excellence, or it may be a separate word from the Welsh *main*, slender, thin, small.—WEDGWOOD.

Gaelic.—*Fionn*, white, pure, shiny; *finealta*, fine, elegant, handsome; *finealtachd*, elegance, handsomeness; *finne* (comparative of *fionn*).

FINEW.—Mouldiness, mustiness.

Gaelic.—*Fineag*, *fionag*, a mite, an animalcule.

FINNICKING (Colloquial).—Affected in small matters, over dainty in manner, speech, or behaviour, like a small creature with a small mind.

FINICAL.— Affected precision in trifles.

Gaelic.—*Fionag*, *fineag*, an animalcule, a mite, a cheese-mite; *fionagach*, abounding in mites or animalcule; also niggardly, miserly.

FIRCUG.—A slang word that occurs in Beaumont and Fletcher, but which has not hitherto been explained. It evidently meant something dangerous.

March off amain within an inch of a *fircug*,
Turn me on the toe like a weathercock,
Kill every day a sergeant for twelve months.
Wit without Money, Act ii. Scene 2.

Fire-cock and *fire-lock* have been conjectured; either is better than nonsense.—NARES.

Gaelic.—*Fior-cuig*, a true five! an old expression for a closed fist uplifted to strike. In the United States, the closed fist is called "a bunch of *fives*."

FIRE.— French, *feu*, German, *feuer*, the combustion of wood, coal, or other materials. Italian, *fuoco*.

Gaelic.—*Faire*, to watch, to kindle beacons on the hills, a watch-fire.

FISHY (Slang)—Suspicious, not to be touched without due inquiry and investigation.

Gaelic. — *Fios*, knowledge; *fiosail*, knowing, expert; *fiosachd*, fortune-telling, augury; whence by corruption "fishy," something to be known more about hereafter, not safely to be undertaken at the present time, and in ignorance of the facts.

FIT.—This is a word of many meanings and derivations, as in the sentence, "His coat is a good *fit*; but it is not *fit* that he should have a *fit* of passion, of drunkenness, or of apoplexy, or that he should be *fitful* in his temper, or do things by *fits* and starts." *Fit* and *fitting*, as applied to adjustment, physical or moral, is generally derived from the French *fait*, the Latin *factus*, accomplished or done; but *fit* in the sense of a

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sudden attack of disease or temper, and its derivations *fitful* and *fitfulness*, are evidently from another source.

A sudden attack of pain or illness; Swedish dialect, *futt*, a moment, a very short interval of time; Bavarian, *alle pfitz*, every moment; Suabian, *pfitzen*, to move with a sudden start, to disappear.—WEDGWOOD.

A *fit* is a sudden sharp attack of disease like a *stab;* a sudden attack by convulsions, as apoplexy, epilepsy, &c., a passing humour. Italian, *fitta*, a stab or sharp pain; from Latin *figo*, to pierce, or from root of *fight*.—CHAMBERS.

Fits, q. d. *fights*, they being the conflicts between the disease and nature.—*Gazophylacium Anglicanum*, *Skinner*, *Bailey*, and *Ash;* but rejected by *Johnson*. Etymology uncertain.—WORCESTER.

It is possible that the primary idea, at the root of this obscure word, is that of the sudden starting with fear or mistrust of a wild or shy animal, or the sudden change of a storm, and that it may be traced to the

Gaelic.—*Fiadh*, shy, wild, fitful; *fiadhaidh*, boisterous, wild, fitful as the weather; *fiadhanta*, shy, wild; *fiadh-aite*, a wilderness, a wild place.

The well-known phrase "fits and starts" supports this derivation, and likens the idea to the starting of a shy animal.

FIT, FYTTE.—A portion of a poem, a canto.

Among the Druids, the Prophets and Bards intoned or sang their compositions. This suggests the possible derivation of this word from the

Gaelic.—*Faidh*, a prophet (the Latin *vates*); *faidheachd*, prediction, prophecy; the verse sung by a bard when prophesying to the people.

FLACCUS.—A celebrated and common Roman patronymic, borne among others by the poet Horace.

Gaelic.—*Flath*, a hero, a prince; *flathag*, *flathach* (*t* silent), heroic.

FLACQUER (French Slang).—To relieve the bowels, "*aller à la selle.*"

Ce mot est emprunté à notre langage populaire, où il signifie *jeter*, *lancer avec bruit*.—FRANCISQUE MICHEL, *Dictionnaire d'Argot*.

Gaelic.—*Flaiche*, a gust of wind; *flaicheach*, windy, gusty.

FLAM (Slang).—A lie, a deception.

FULLAMS.—False dice.

A Kentish and Anglo-Saxon word.—*Slang Dictionary*.

If it prove a lie, a *flam*, a wheedle, it will out! I shall tell it to the next man I meet. —SEDLEY'S *Bellarmina, quoted by* NARES.

Gourd, *fullam*, high-men and low-men, were professional terms for false dice.—HOWARD STAUNTON, *Notes to the Merry Wives of Windsor*.

Gaelic.—*Falamh*, written also *folamh*, empty, worthless, void (of truth).

FLASH.—A sudden burst of light.

Greek, φλοξ, a flame.—*Junius*. From *blaze*.—*Skinner*. From the root of *fly*.—*Richardson*.—WORCESTER.

A representation of the sound made by a dash of water or a sudden burst of flame. A *flash* is a rush of water from the locks on the Thames to assist the barges in their descent. —*Grose*. A shallow temporary pool of water is called a *flash* or a *plash*. So from French *flaquer*, to dash down water, *flaque*, a small shallow pool.—WEDGWOOD.

Mr. Wedgwood's onomatopeia would refer more appropriately to *flush* than to *flash;* the word seems to be derived from the

Gaelic.—*Flaiche*, a sudden burst or gust of wind; or of sunshine in a storm. A Gaelic scholar suggests the word *flaitheas* (*t* silent), heaven; whence, metaphorically, the light of heaven as the primary idea.

FLASH.—Ancient name for Slang. Also any thing or person more than

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usually fine or showy, a favourite, a flash man or flash girl, a paramour.

A person is said to be dressed *flash* when his garb is showy but without taste, when he apes the appearance or manner of his betters, or when he is trying to be superior to his friends and relations. *Flash* also means fast, roguish, counterfeit or deceptive. Vulgar language was first termed *flash* in the year 1718 by Hitchin, author of *The Regulation of Thieves, &c., with an Account of Flash Words.—Slang Dictionary.*

Flash ken, a house that harbours thieves; *flash* lingo, the canting or slang language.—GROSE'S *Classical Dictionary of the Vulgar Tongue.*

Gaelic. — *Fleasgach,* a youth, a bachelor, a fine fellow, a hero; a swell, applied ironically; *fleasg,* something fine and showy; a ring, a crown, a garland. *Fleasg oir,* a crown of gold; *fleasgan,* a treasure; *fleasgach fir na bainnse,* the bridegroom's best man at a wedding; *flathasach* (*t* silent), stately, elegant, fine, princely (whence, ironically, flashy).

FLATCH (Slang).—"I do not care a *flatch,*" *i. e.* "I do not care at all."

I do not care a *flatch,* as long as I've a tatch,
Some panem for my chest, and a tog on.
Song of the Chickaleerie Cove,
London, 1868.

Gaelic.—*Flaiche,* a sudden gust of wind.

FLATTER. — To praise unduly, to praise with a selfish object.

From the French *flatter,* to soothe with compliments, to please with blandishments, to gratify with servile obsequiousness, to gain by false compliments.—JOHNSON.

To stroke, and so to make *flat,* to soothe with praise and servile attentions.—CHAMBERS.

The wagging of a dog's tail is a natural image of the act of *flattering* or fawning on one. . . . Old Norman *fladra* signifies both to *flatter* and to wag the tail; German, *flattern,* to flutter; Dutch, *vledderen, fleddren,* to flutter, to flap the wings.—WEDGWOOD.

Flatter, Teutonic, *fletsen;* Dutch, *vleijen;* Icelandic, *fladra;* French, *flatter.* The French *flatter* is derived by Ménage from the Latin *flato,* to blow. Junius thinks it may have been formed from *flat.* Perhaps from the Latin *lactare,* to entice, to wheedle, by prefixing *f* as in *flagon.*—*Sullivan.* So *fleech,* to flatter or cajole, &c., may have had in the preterite and past participle *flaught,* like reach, raught, teach, taught, &c., and dropping the guttural *flaughter* would become to *flatter.*—*Barclay.*—WORCESTER.

Gaelic.—*Blad,* a big mouth, a loud mouth; *bladair,* a fellow with a loud mouth, a flatterer, a sycophant; *bladaireachd,* sycophancy, flattery, fulsome adulation; *blad,* with the aspirate becomes *bhlad* (*vlad* or *flad*).

FLAUNT.—To display finery in dress.

FLAUNTS.—Finery, ribbons, gaudy adornments.

Johnson gives no etymology, but defines *flaunt,* to make a fluttering show in apparel, and a *flaunt,* as anything loose and airy.

Bavarian, *flandern,* to wave to and fro; German, *fladdern,* to flutter.—STORMONTH.

Of uncertain etymology. Richardson thinks from Anglo-Saxon *fleon,* to flee; Icelandic, *flana,* to rush headlong.—*Jamieson.*—WORCESTER.

Gaelic. — *Flann,* red; whence, *flaunts,* red (or gaudy) ribbons.

FLEG (Lowland Scotch).—A sudden blow, a box on the ear, a stroke.

Fortune;
She's gi'en me mony a *fleg.*
BURNS, *Epistle to Lapraik.*

Wi' unco' kintra *fleg*
O'er Pegasus I'll fling my leg.
BURNS, *Epistle to Graham of Fintray.*

Gaelic.—*Flaiche,* a sudden squall or gust. See FLATCH.

FLETCHER (Old English).—A maker of arrows, from *flèche* (French), arrow. The name is still preserved in that of a London guild or company.

Gaelic.—*Fleisd,* an arrow; *fleisdear,* an arrow-maker.

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FLEW.—A Northern word; washy, tender, weak.—*Halliwell.*

Gaelic.—*Fliuch*, wet.

FLIQUE (French Slang).—A police agent; a word employed by loose women to commissaries of police whose silence or favour may be purchased by a drink.

Gaelic.—*Fliuch*, wet, moist; *fliuchan*, a drop of any liquid, a drink.

FLOG.—To lash with a whip, to administer a shower of blows.

From the sound of a blow, represented by the syllable *flag, flak;* Latin, *flagum, flagellum*, a scourge.—WEDGWOOD.

Flog, to whip; cited both by Grose and the author of *Bacchus and Venus* as a cant word. It would be curious to ascertain the earliest use. Richardson cites Lord Chesterfield.—*Slang Dictionary.*

Flic et flac, to express the noise made by blows with a stick or the flat of a sword upon a person's shoulders. These imagined (invented) words serve also to represent the brisk, sharp, short blows inflicted on any one. "Il lui a donné deux ou trois soufflets, *flic* et *flac*, sur la joue." He gave him two or three slaps, *flic* et *flac*, on the cheek.—LE ROUX, *Dictionnaire Comique.*

Possibly the idea is derived from an old Keltic and forgotten expression, signifying rain and wind or storm, and metaphorical of a rain or storm of blows.

Gaelic.—*Fliuch*, wet, rain, sleet; *flaiche*, a storm or gust of wind.

FLOOR.—The part of a house or room on which we walk or stand.

Gaelic.—*Fo*, under; *lar*, the ground; *folar*, the under ground.

FLUNKEY (Lowland Scotch).—A servant in livery.

This word has of late years made good its footing in English, and signifies not only a liveried servant, but a mean person, a toady of the great, a hanger-on and parasite.

Gaelic.—*Flann, flannach*, blood-red; *cas*, a leg; *flannach-cais* or *flann-cais;* red-legs, a derisive name given to liveried servants when first introduced into Scotland, from the colour of the plush integuments, with which it is the pleasure of many of their employers to make them look gorgeous. *Vlonk*, the Anglo-Saxon for haughty, saucy, has also been suggested as the root.

Red-shanks, a contemptuous appellation for Scottish Highlanders and native Irish. See *Harrison's England*, page 6.—HALLIWELL.

Was it in hurling back this epithet that the Highlanders called the English *flann-chas*, red-legs or flunkies?

FOB.—A small pocket for a watch, when watches were worn with chains and seals, dependent from the waistband of the trowsers.

Provincial German, *fuppe*, a pocket.—CHAMBERS.

Gaelic.—*Faob*, a projection, a lump (the projection made by the watch in the pocket).

FOBEDAYS.—A word half Gaelic, half English, and signifying days that pass rapidly in joy or merriment.

Apparently mysteries or feasts. "Likewise Titus Livy writeth that in the celebrated times of the Bacchanalian *fobedays* at Rome. —*Rabelais Englished.*"

Ozell says upon this: "If this be a Scotch word for holidays, be it so." The word therefore was Sir. F. Urquhart's, but Dr. Jamieson has it not. Perhaps it was from *fou*, quasi drunken days.—NARES.

Gaelic.—*Fobha* (*fova*), rapid.

FOG.—To hunt in a mean or surreptitious manner, whence

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FOGGER.—Unduly ardent in the pursuit of business; whence

PETTIFOGGER.—A low lawyer who hunts up cases.

A soldier says to a lawyer in *Dryden's Miscellanies*,—

"Wer't not for us, thou swad," quoth he
"Where wouldst thou *fog* to get a fee?",
NARES.

Pettifogger is corrupted from the French *petit*, small, and *voguer*, to swim.—JOHNSON.

Petty, and Provincial English *fog*, to practise in small cases.—CHAMBERS.

Gaelic.—*Fogair*, chase, hunt, pursue; *foghail*, plunder, spoil, results of the chase.

FOGIE or FOGEY (Colloquial and vulgar).—A word applied in contempt to an elderly person who does not sympathize with the tastes, ideas or amusements of a younger generation.

FOGGIE (Lowland Scotch).—A garrison soldier, as distinguished from one on active and more brilliant service.

Mr. Keightley says, "*fogie*, i. e. *folkie*, the Dutch *volkje*, comes as surely from *folk*, as *lassie* from *lass*, or any other diminutive from its primitive." Old *fogie* is a term long since used in Ireland and Scotland for old soldiers and old men in the hospital.—*Notes and Queries*.

Grose says it is a nickname for an invalid soldier, from the French *fourgeaux*. *Fogger* is an old word for a huckster or servant.—*Slang Dictionary*.

The word, in the metaphorical sense signifies one banished from the company by his own want of taste, or by infirmity, and is from the

Gaelic.—*Fogair*, to banish; *fogairt*, banishment, exile; *fogarrach*, an exile, a fugitive; one out of the pale—one "sent to Coventry."

FOGLE (Thieves' Slang).—A pocket-handkerchief.

Those who remember the scene in Dickens's *Oliver Twist*, where the Jew Fagin teaches his young pupils how to steal pocket-handkerchiefs in the deftest manner, and without exciting, by any motion or sound, the attention of the person robbed, will possibly admit the derivation of the word from the

Gaelic.—*Foghlum*, learning.

FOGO (Vulgar).—A stench, a very bad smell.

Gaelic.—*Fuathach* (*fu-hach*), hateful, noisome.

FOIL.—A button on the point of a sword used by fencers and actors, to prevent accident, to blunt the thrust and render it harmless.

Gaelic.—*Foil*, gentle, soft.

FOIN.—A term in fencing, used by Shakspeare, and supposed by Mr. Staunton and other commentators to mean a "thrust," or to "thrust."

Skinner derives it from *poindre*, to prick; Junius from φονευω, both very improbably. It seems more likely to be from *fouiner*, to push for eels with a spear.—NARES.

Gaelic.—*Foinich*, *foighnich*, to inquire, to ask; to make a tentative effort or feint, to discover the weak point in an antagonist; *foinnich*, a weapon.

FOLK.—People.

This word, though a noun of plurality, is sometimes doubly pluralized by the vulgar, who speak of *gentle-folks*. It is usually derived from the German *volk*, Anglo-Saxon *folc*; and by some from the Latin *vulgus*, the people, the vulgar. The original roots, both of the Latin and the German, are the

Gaelic.—*Luchd*, the people; *fo*, under; whence *fo-luchd*, corrupted into "folk," the under or lower people, or as

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the French say, *le bas peuple.* The word *luchd,* without the prefix, is commonly used by the Gael, in the English sense of "folk," as *luchd-tuarais,* travelling folk; *luchd-eolais,* learned folk; *luchd-àiteachaidh,* farming folk, &c. The German *leute,* and the Anglo-Saxon *lede, leode,* are probably from the same root, with a softening or omission of the guttural *ch.*

FOND.—Tenderly attached.

FONDLING.—A little, beloved object.

Foolish, from *fou;* quasi *fonned,* which may be found in Wicliffe. *Fond* therefore in the modern sense of tender evidently implied in its origin a doting or extravagant degree of affection. . . . *Fondling* was also used in the sense of an idiot or fool.—NARES.

As freshly then thou shalt feign to *fonne* and dote in love.—CHAUCER.

Gaelic, *faoin,* vain, foolish, idle, empty; *faoin chean,* an empty head; Latin, *vanus,* empty.—WEDGWOOD.

Gaelic.—*Fonn,* delight, pleasure; delight in excess.

FOOL.—A person without any sense, or without sufficient to guide his actions prudently.

From the French *fol;* or the Italian *folle, folie,* and *follia.* Ménage derives it from the Latin *follis,* a pair of bellows; *q. d.* a fellow full of nothing but wind. Skinner derives it from the German *faul,* a sluggard. —*Gazophylacium Anglicanum.*

From the Welsh *ffol.*—JOHNSON.

Welsh, *ffol;* Breton, *fol,* mad. The fundamental meaning seems to be a failure to attain the end proposed, a wandering from the straight path. It would thus be connected with the root of the English *fail,* and the Latin *fallere,* to deceive.—WEDGWOOD.

French, *fou, fol;* Italian, *folle;* Low Latin, *follere,* to be inflated with air; *follis,* a wind-bag.—CHAMBERS.

Gaelic.—*Baoth,* foolish, unwise; *baothail* (*t* silent), silly, foolish, giddy. With an adjective prefixed, the word *baothail* takes the aspirated form and becomes *bhaothail* (pronounced *vao-ail* or *fao-ail*); the same as the Welsh *ffol,* a fool.

FOP.—A person swollen with conceit, or vain of his personal appearance, in modern parlance, a swell.

Derivation unknown.—ASH.

Etymology disputed and doubtful. Richardson alleges the root to be the Dutch *pof,* a puff. A man of small understanding and much ostentation, fond of dress, a coxcomb, a beau, a dandy.—WORCESTER.

Gaelic.—*Faob,* to protrude, to swell.

FOR GOOD.—Are you leaving for good?

Boys who are leaving school *for good.*—*Daily News,* July 31, 1875.

Whence is the derivation of *good* in such phrases as this? The meaning seems to be "finally," or "altogether." Probably the word is from the

Gaelic.—*Chaoidh,* or *a chaoidh,* for ever (the *ch* pronounced hard and with the guttural, like the Greek χ).

FORAGE.—Food for cattle; to forage, to go about, like soldiers in an enemy's country, to provide food for the army or the horses.

Low Latin, *foragium;* Italian, *fodero.*—CHAMBERS.

Junius and Richardson derive this word from the root of *fodder.*—WORCESTER.

Gaelic.—*Feur,* grass, herbage; *feurach,* grassy, abounding in grass or hay; *feurachadh,* feeding on grass; *feuraich,* to graze, to pasture, to feed on grass.

FOREST (French *forêt*).—A wilderness of trees, also a large uncultivated tract of territory, that may be moorland, or mountain-land without trees.

The English word "forest" is a British adaptation of the base Latin *foresta,* which first occurs in the Capitulars of CHARLEMAGNE, and is itself derived from the German *forst,* signifying the same thing. Vos-

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sius, we believe, and Spelman refer it to the Latin *foris*, as being *extra urbem et agros*. —*The Hour*, August 31, 1875.

"Forest," is a certain territory or circuit of woody grounds and pastures, known in its bounds as privileged for the peaceable being and abiding of wild beasts and fowls of forest chase and warren, to be under the King's protection for his princely delight; bounded with irremovable marks and works, either known by matter of record or prescription; replenished with beasts of venery and chase, and great coverts of vert for succour of the said beasts; for preservation whereof there are particular laws and privileges belonging thereunto.—MANWOOD (quoted in the *Hour*).

What is called base, or Low Latin, is but Keltic with Latin inflexions and terminations, and the word *forest* was not a British adaptation as the writer in the *Hour* supposes, but a Latin corruption of the

Gaelic.—*Fridh*, a forest, an open, uncultivated space. The various steps of the word appear to be from the original Gaelic *fridh*, to the Anglo-Saxon *frith* or *firth*, the German *forst*, the French *forêt*, a forest, and the Low-Latin *foresta*. The Gaelic also has *fridhire*, a forester. A related word is *fraoch*, a heath, and the heather that grows upon a heath, or large open space of uncultivated ground.

FORGETIVE.—This word occurs in Shakspeare, *Henry IV.*, Part II., Act iv., Scene 3.

Make it apprehensive, quick, *forgetive*, full of nimble, fiery, and delectable shapes.

Nares derives it from *forge*, in the sense of to make, and translates it "inventive," full of imagination. Possibly the unusual word is from the

Gaelic.—*Forgan*, keenness, anger, impetuosity, which would meet the sense of the passage.

FORM.—A slang word that suddenly made its way from the stables to polite society in 1872, and perhaps earlier, signifying manner, fashion, behaviour. It does not appear in the first edition of the *Slang Dictionary*, published in 1864. It appears in the second edition, 1874, as follows:—

"In good *form*, or in bad *form* refers to a man's or horse's state of being, in the sporting world. *Form* has also had a moral significance of late years, and is extensively used in general conversation, as 'it was bad *form* of Brown to do that,' or 'that article was bad *form*.'"

Gaelic.—*Fuirm*, manner, fashion, condition.

FORM.—A long seat, in a school or elsewhere, on which several persons can sit.

Gaelic.—*Furm*, a stool.

FORTUNE. — That which happens, whether good or evil.

This word is immediately derived from the French through the Latin, and no English etymologist has traced it further back than to the Latin *fors*, luck, chance.

Gaelic.—*Fortail*, strong, brave, bold; *fortan*, fortune; *fortanach*, fortunate; *fortachd*, comfort (in the security of strength); *fortalachd*, strength, bravery.

The well-known adage that "Fortune favours the bold" seems to support this derivation rather than that from *fors*, chance.

FOUL.—False, unfair, as "foul play," a different word from the Saxon *foul*, dirty, impure, loathsome, the Teutonic *faul*.

Gaelic.—*Foill*, deceit, fraud, trickery,

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treachery, wrong; "*Ri foill,*" playing unfairly.

FOUND.—To establish on firm ground.

FOUNDATION.—The ground, or the part of a building that rests immediately on or under it.

FOUNDER.—To sink, as a ship under the water, to the ground or bottom.

THE FUNDS.—The funded debt, the debt guaranteed by a government on the security of the nation.

DUMB-FOUNDER (Lowland Scotch).—To fall speechless to the ground with astonishment.

All these words are traced to the Latin *fundus*, the bottom, the depth. The French have *fond*, the bottom, the foundation; and *fonder*, to establish.

Provençal, *fons*; Espagnol, *fondo, fundo*; Italien, *fondo*; Latin, *fundus*; Ancien haut Allemand, *bodam*; Sanscrit, *budhun*.—LITTRÉ.

The original root is the

Gaelic. — *Fonn*, the ground, the earth, the land, the soil, *i. e.* that on which everything in this world is grounded or founded.

FOUDRE (French).—The lightning, the lightning stroke, a thunderbolt.

Gaelic.—*Fuadar*, suddenness; *fuadarach*, quick, rapid.

FOUTRE (French Slang).—A very common word, but not admitted into the Dictionaries. It is the most opprobrious word that a Frenchman can use. To be "foutu," means to be utterly ruined and undone. The word *foutra* in English, has a more innocent meaning than the obscene French expression; and is interpreted by Johnson as "a fig, a scoff," a word of contempt, as in the passage of Shakspeare, *Henry IV.*, Part II.

A *foutra* for the world and worldlings base

Footy, fouter, and *fouty,* occur in Halliwell, and are interpreted as words of contempt, or as signifying something mean, paltry, and contemptible. In the most odious sense of the term, the derivation seems to be the

Gaelic. — *Fuath*, hatred, aversion; *fuathasach*, frightful, horrible; *fuathadar* (*fua-adar*), *fuathach*, a monster.

In its milder sense the root is the

Gaelic.—*Fudaidh*, mean, contemptible, vile, worthless.

FRAG.—Low, vulgar people; a low woman.—*Halliwell.*

FRAKE, FREKE.—A man (Wiltshire and Warwickshire).—*Halliwell.*

FRAU (German).—A woman.

Gaelic.—*Frag*, a woman; *fraigein*, a little active man; *freacadan*, attendants, the guard, the watch. Another suggested Gaelic derivation of the German *frau*, is *mna*, pronounced *mra*, and sometimes *mhra* (*vra*), genitive of *bean*, a woman; *mnathan, mhrathan* (*vraan*), women.

FREAK.—A sudden outburst of folly or anger.

From the Teutonic *frech*, a petulant fact; or Anglo-Saxon *fraec*, an action showing the discomposedness of mind to be voluntary, not forced.—*Gazophylacium Anglicanum.*

The origin is the verb *fregare*, to rub, to move lightly to and fro, expressing the restless condition of one under the influence of strong desire, as in French *frétiller*, to wag, stir often, wriggle, trickle, to itch to be at it.—COTGRAVE.

Gothic, *froint*, a freak; German, *frech*, impudent, bold; Icelandic, *freka*, to hasten; Anglo-Saxon, *frec*, overbold.—WORCESTER.

Italian, *fregare*, to rub; *frega*, a longing desire.—CHAMBERS.

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Freak, like caprice, expresses an act without apparent motive, and is therefore referred to a violent internal desire. Italian, *frega*, a longing desire or urgent lust; *fregola*, longing, fancy, desire.—WEDGWOOD.

The original meaning of this disputed word seems to have been a fit of anger or ill-temper, and to be traceable to the

Gaelic.—*Fraoch*, anger, an outburst of wrath or petulance; *fraochan*, a slight fit of passion; *fraochanach*, passionate, petulant, full of *freaks* of ill-humour.

FREAK (Lowland Scotch). — Stout, firm, healthy, a word generally applied to old people who are in robust health.

Gaelic.—*Fraigeasaich*, a lively little man; *fraigeil*, ostentatious of personal strength; *fraigein*, a lively active person. See FRAG.

FRECKLE (Diminutive of the obsolete word *freck*).—A spot on the skin, a streak of colour. Milton has "pansy *freaked* (or *freckled*) with jet."

BRUCKET (Lowland Scotch).—Freckled.

Freck in this sense is from the Italian *fregare*, to streak; *frego*, a dash, stroke, touch, line. . . . *Freckle*, the Gaelic *breac*, speckled; Welsh, *brith*, party-coloured.—WEDGWOOD.

Old English, *freken*, *frecken*; German, *flecken*, to spot.—CHAMBERS.

Gaelic. — *Breac*, with the aspirate (*bhreac* pronounced *freck*); speckled, spotted, variegated in colour; *breacadh-séunain*, freckles on the skin.

FREDONNER (French).—To trill, to make small embellishments or cadences in music and song.

FRET-WORK.—Work in which bars and lines of wood, iron, or other material are crossed and recrossed, leaving small open spaces between.

Gaelic.—*Frith*, small, trifling.

FREE MARTIN.—"If a cow has twin calves of different sexes, the female is termed a *free martin*, and is said never to breed."—*Halliwell.*

The application of the word *martin* to a calf is explained by the

Gaelic.—*Mart*, a cow; *martan*, a little cow or calf.

The prefix "free" is not so easily explicable unless it be the

Gaelic.—*Frith*, small.

FYE-MARTEN.—A term of reproach.—*Halliwell.*

1582, Feb. 22. We went to the theatre to se a scurvie play set owt, al by one virgin, which then proved a *fye-marten*, without voice, so that we stay'd not the matter.—*MS., quoted by* HALLIWELL.

Gaelic.—*Fiadh*, wild; *martan*, calf; *i. e.* the writer's opinion of the singer was that she had no more voice than a wild calf.

FREET.—A proverb, an idle observation, rumour.

Gaelic.—*Abh* (*av*), dexterous; *raite*, a saying, a proverb; whence *abh-raite*, and with the elision of the initial *a*, *bhraite*, pronounced *fraite*, a "freet."

FRESH.—Uncorrupted, cool like the atmosphere during or after rain.

REFRESH.—To reinvigorate the earth with rain, man with food, drink, or repose.

Anglo-Saxon, *fersg*; Italian, *fresco*; French, *frais*, *fraiche*. The original sense is probably to be sought in the English *frisk*, indicating lively movement; exertion for the mere pleasure of the thing.—WEDGWOOD.

Literally, *frisking*, or in a state of activity and health. Anglo-Saxon, *verse*; Dutch,

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versch; French, *fraîche*; Italian, *fresco*; Icelandic, *friskr*; whence also the French *frisque*, lively.—CHAMBERS.

A derivation, differing from all of the above, and suggesting alike the ideas of pleasant coolness and fertility, offers itself for acceptance in the

Gaelic.—*Fras*, a shower, a fall of rain; *frasach*, showery; *frasachd*, fresh or showery weather; *frasachd a cheitein*, the freshness, or showeriness of spring.

Sanscrit.—*Vras*, rain.

FRESHET.—The sudden overflow of a river or other stream after a heavy rain.

The excellent word *freshet* for a river swollen by rain, which is scarcely found in English since Milton employed it, has never been out of use in America, and has lately come back to us from thence.—TRENCH, *English Past and Present*.

Gaelic.—*Fras*, a shower of rain or hail; *frasachd*, *frasach*, showers, showering, a downpour of rain.

FRET.—A small wire fixed on the finger-board of a guitar or violin, under, and at a right angle to the string, serving as the string is brought into contact with it by the pressure of the finger to vary and determine the pitch of the tone.

Gaelic.—*Frith*, small.

FRIBBLE.—To totter like a weak person; a weak, vain, conceited or frivolous person.

To be explained from Central French, *friboler*, to flutter, flit to and fro; *bariroler*, to flutter in the wind. . . . Latin *frivolous*, may be from the same ultimate root.—WEDGWOOD.

Gaelic.—*Frith*, small; *buail*, *bhuail*, to strike; *builie*, a stroke.

FRICASSEE.—A dish in French cookery, consisting of fowls, rabbits, &c., cut into small pieces, and served up in a savoury sauce.

A dish made of fowls cut into pieces and *fried*. Latin, *frigere*, *frixum*, to fry, akin to Greek, φρυγω.—CHAMBERS.

A *fricassee* is not a fry. The *Dictionnaire de l'Académie Française* says that to *fricasser* is to stew meats in a stove, after having cut them into small pieces. It is said of a person whose affairs are in disorder, or who is ruined, that he is *fricassé*, or broken to pieces. The origin of the word is therefore not from fry, but more probably the

Gaelic.—*Frith*, small; *cas*, quick, rapid; something cut small in order to be more rapidly cooked. The Americans call a fowl cut open and broiled rapidly, a "spatch cock," *i. e.* a despatch cock.

FRIGATE (French *frégate*).—A small, fast-sailing vessel.

Originally a light row-boat. Diez supposes it from *fabricata*, a construction.—WEDGWOOD.

A vessel without a deck; from Latin *affractus*; Greek, αφρακτος, unguarded; or from Latin *fabricata*, a construction; like French *bâtiment*, from *bâtir*, to build.—CHAMBERS.

Gaelic.—*Frith*, small, little; *gath*, a dart; whence, metaphorically, a little vessel darting rapidly about the sea.

FRILL.—A plaited linen or other piece of textile fabric, formerly worn by men, and still worn by women as an article of dress or adornment.

Frill, to ruffle as a hawk its feathers; *frilleux* (French), chilly; Old French, *friller*, to shiver; Latin, *frigidulus*, somewhat cold; *frigidus*, cold.—CHAMBERS *after* WEDGWOOD.

Gaelic.—*Frith*, small; *fill*, plait; *frith* (*fri*), *fhill* (*hill*), *fri-hill*, a small plait. *i. e.* a frill.

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FRIM.—Strong, lusty, well-rooted in the earth.

Through the *frim* pastures.
DRAYTON'S *Muses*.

Said to be a Northern word; from the Saxon *freom*, strong.—NARES.

Gaelic.—*Freumh*, a root, stem, stock; whence the Anglo-Saxon *freom* and the English *frim*, strongly or deeply rooted; *freumhach*, well-rooted, deep-rooted, flourishing, steady.

FRINGE.—Loose threads forming a border or edge, the woof over which the warp has not been thrown.

French, *frange*; Italian, *frangia*. The word may be accounted for in several ways, all leading back to the notion of a wrinkled structure, expressed by the figure of a vibratory sound, as explained under *freeze*.—WEDGWOOD.

Akin to *fibre*.—CHAMBERS.

Gaelic.—*Frith* (*fre*), small; *inneach*, woof of cloth; *fri-inneach*.

FRISK.—To sport, to caper, to frolic, to leap with joy, to be brisk and active.

FRISKY.—Frolicsome.

From the Italian *frizzare*, to quiver with the voice.—JOHNSON.

German, *frisch*, fresh; Old French, *frisque*, lively. Richardson suggests *friccian*, to dance.—WORCESTER.

Gaelic.—*Friosg*, lively, nimble, active (same in Irish); *briosg*, a start, a sudden movement, through fear or joy; *briosgadh*, briskness, liveliness, activity.

FRITH or FIRTH.—The outlet of a river into the sea, where the river widens, and the sea is narrow, as the Frith of Clyde, the Frith of Forth, and the Moray Frith in Scotland.

Gaelic.—*Frith*, little; *frith-mhuir*, a little sea, whence by elision of the *h*, *muir*, the sea, the current.

FRITTER. — To dissipate in small pieces, to "fritter away one's time," *i. e.* to employ one's time in small and insignificant matters.

FRITTERS.—Fragments, small pieces, shivers.

Fritters, fragments, small pieces, shivers. The primary origin is the Latin *fritinnier*, to twitter, thence a rattling or vibrating motion as in *fritillus*, a dice-box; French, *frétiller*, to fidget; Greek, φριασσω, to tremble from cold or fear. To *fritter* then would signify to shiver, and thence to break to shivers.—WEDGWOOD.

French, *frétiller*, to fidget; Greek, φριασσω, to tremble.—STORMONTH.

Gaelic.—*Frith*, small.

FRIVOLOUS.—Trifling, of small account.

Latin, *frivolus*, probably contracted from *frigibulus*, *frigidus*, cold, dull.—CHAMBERS.

Gaelic.—*Frith*, small, trifling; *buail*, to strike; *frith-buail* (*fre-vual*), to vibrate, strike softly and with a gentle motion; *frith-bhualadh*, palpitation. See FRIBBLE.

FROG.—A well-known, harmless, amphibious reptile, that breeds in marshy grounds and swamps.

Anglo-Saxon, *froga*; German, *frosch*; Danish, *frok*, from the sound made by frogs.—CHAMBERS.

Gaelic.—*Frog*, a hole, a marsh, a fen; *frogach*, marshy.

FROWY (Obsolete).—Fenny, marshy, boggy.

A word of uncertain derivation which seems to mean mossy. I cannot think with Dr. Johnson that the familiar word *frowzy* is in any degree a substitute for it.

But if the sheep with thy goats should yede
They might be soon corrupted,
Or like not of the *frowy* fede (on the mountains).—*Spenser*. NARES.

Gaelic.—*Frogach*, fenny, marshy.

FRY.—Small, small fry, little fish.

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Fry, literally, the spawn of fish.—CHAMBERS.

Gaelic. — *Frith* (*t* silent), small; *frith-iasg*, small fry (of fish).

FUDDLE.—To get drunk.

FUDDLED.—Drunk.

From the word *puddle*, *i.e.* to drown himself as it were with wine or other liquor. An ingenious etymologist supposeth that it cometh of *full*, by the interpolation of the letter *d*; hence it is that the Scots use the word *full* for one that is drunk.—*Gazophylacium Anglicanum.*

Of uncertain etymology. *Fuddle*, to drink to excess; so that ale is the chief *food*; hence *food-ale*, fuddle.—*Craven Glossary.*—WORCESTER.

Gaelic.—*Fadalach*, wearisome; *fadail*, tedious, a long time; applied to one who has sat long over his liquor.

FUDGE. — An expression of dissent from, or contempt of anything said by another.

Nonsense! stupidity! Todd and Richardson only trace the word to Oliver Goldsmith (in the *Vicar of Wakefield*). Disraeli however gives the origin to a Captain *Fudge*, who told monstrous stories, which made his crew say, when any one else did the like, "you *fudge* it!"—*Slang Dictionary.*

Gaelic.—*Fuidse* (*fuidshe*), a craven, a poltroon, a cock that won't fight. In America it is a common piece of slang to say of an incredible story, or of an extravagant proposition, "that cock won't fight!"

FULLAM (Obsolete).—False dice.

For gourd and *fullam* holds,
And high and low beguile the rich and poor.
Merry Wives of Windsor.

What should I say more of false dice, of *fulloms*, high men, low men, gourds, &c.?—GREENE'S *Art of Juggling*, 1612.

Ha! he keeps high men and low men;
He! he has a fair living at *Fulham*.
BEN JONSON, *Every Man out of Humour.*

Fullam or *Fulham*. There were high *fullams* and low *fullams*, probably from being loaded with some heavy metal on one side so as to produce a bias, which would make them come high or low as they were wanted. It has been conjectured that they were made at Fulham, but I have seen no proof of it.—NARES.

Gaelic.—*Foill*, deceit, treachery; *uime*, about him or it, around him or it; *foill-uime*, deceit or treachery.

FUN.—Merriment, sport, glee.

A low cant word.—JOHNSON.

From the Anglo-Saxon *faegan*, glad.—TODD'S *Johnson.*

From the German *wonne*, delight.—WEBSTER.

The Anglo-Saxon *fean*, joys; Provincial French, *fun*, smoke, anything frivolous; Swedish, *fuin*, down; Provincial Danish, *fiun*, foolery; or connected with the Old English *fon*, foolish.—CHAMBERS.

It is remarkable that the Gaelic *fon*, and the Anglo-Saxon *glee*, both signifying music, have come in process of time to mean joy, or merriment, such as may be produced by music.

Gaelic.—*Fonn*, an air, a tune, a melody (Greek φονε, a sound); *fonnar*, musical, cheerful, gay; *fonnarachd*, cheerfulness, gaiety, pleasure.

FUNERAL.—The ceremony of interment.

FUNEREAL.—Pertaining to the burial of the dead.

Latin, *funus*, a dead body; *funeris*, of a dead body.—WEDGWOOD.

The Latin *funus* seems derived from the

Gaelic.—*Buin*, to take away; and with the aspirate, *bhuinte* taken away, that which is taken away; the dead taken from us.

FÜRST (German).—A prince.

The English numeral, the first, though preserved in the German *fürst*, *princeps*, a prince. is quite different from the German *der Erste*, —WEDGWOOD.

The German *fürst* is not of the same

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origin as the English word *first*, notwithstanding the resemblance of meaning to the Latin *princeps*. The true root is the

Gaelic.—*Fear*, a man (and, *par excellence*, *the* man). From the same root is the Egyptian *Pharaoh*, not a name, but a title; from *fear*, and *aon* (obsolete), excellent, illustrious. The French spell the word *Pharaon*, thus preserving the ancient Keltic and Egyptian meaning, applied to the Egyptian kings as the moderns apply the word *Majesty*, so that *Pharaoh* signified the excellent or illustrious man.

FUSS.—Undue excitement and activity about small matters.

A tumult, a bustle; a low cant word,—JOHNSON.

Anglo-Saxon, *fus*, ready, quick; *fysan*, to hasten.—CHAMBERS.

Gaelic.—*Fuis*, active, busy, thrifty. In Armstrong's *Gaelic Dictionary* this word is marked as obsolete.

G.

GAB (Vulgar and colloquial).—The mouth. "The gift of the gab," eloquence, having the power to make a speech. "Hold your gab," hold your tongue, shut your mouth.

GABBLE.—To chatter, to talk without meaning.

GOB.—A large mouthful.

GOBBLE.—To swallow large mouthfuls, to eat greedily and noisily.

GAPE.—To yawn, to open the mouth widely.

Gab in Scandinavian and Danish is the mouth, the organ of speech; Dutch, *gabberen*, to joke, to trifle; Italian, *gabbare*; French, *gaber*; Old English, *gab*, to mock, to cheat, to lie.—WEDGWOOD.

Gaelic.—*Gab*, a mouth, the beak of a bird; *gabach*, garrulous; *gabair*, a loud talker, a prater; *gabaireachd*, garrulity; *gob*, a mouthful of phlegm; a name of contempt for a garrulous person; *gobag*, a garrulous woman, a scold, a shrew; *gobair*, a talker, a prater.

Sanscrit.—*Gabha*, a slit.

GABEL (German).—A fork.

Gaelic.—*Gobhal*, a fork.

GABERDINE.—An article of dress, a coarse cloak or mantle.

Shakspeare represents Caliban, in the *Tempest*, as wearing a *gaberdine*, whence it is apparent that the dress whatever it was, must have been of the coarsest and most primitive kind. Nares has a disquisition upon the word, in which he points out the errors of Cotgrave, but gives no clue of his own to the meaning.

Gaelic.—*Gabhar*, a goat; *donn*, *duinne*, brown; whence, a garment made of brown goat-skin, such as Caliban might be supposed to wear.

GABERLILTIE.—A ballad-singer.

GABERLUNZIE.—A beggar.

The first of these Lowland Scotch words appears in Mr. Wright's *Dictionary of Obsolete and Provincial English*, where it is marked as Northern. In Jamieson's *Scottish Dictionary*, *gaberlunzie* is defined as a wallet, and *gaberlunzie man* as one who carries a wallet; *i. e.* a beggar. The origin of both words is to be traced to the

Gaelic.—*Gabair*, a talker, a jabberer. This, compounded with the Scotch *lilt*, the Gaelic *luailte*, a song or ballad (see LET), becomes "gaberliltie," a profuse ballad-singer. *Lundair*, an idle, talka-

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tive beggar; *luinnse, luinnsear,* a lazy vagrant, a lounger; whence, *gaberlunzie, gabairluinnse,* a prating, troublesome, importunate, idle beggar.

GABY (Colloquial).—A fool, one who talks much without knowledge.

Gaelic. — *Gabair,* a chatterer, a prater, an empty-minded gossip, a garrulous fool.

GAD (Colloquial).—To wander about. A woman who tramps over the country with a thief, a cadger, or a vagrant.

Gaelic.— *Gadaiche, gaduiche,* a thief, a vagrant; *gaduingheachd,* theft, robbery.

GADFLY.—A fly that stings and torments cattle.

Gaelic. — *Gath,* a sting; whence gadfly, a fly with a sting. See GOAD.

GAEL, GAELIC, GALLIA, GAUL, GALLICIA, GALLIC, GAULISH, WELSH, WALLOON, KELT.—All these words seem traceable to the name of a great and ruling race of mankind, that at an early age occupied Greece, Italy, and all the Western portions of Europe.

The root of the word has never been very satisfactorily traced; but most writers agree that the Kelts overran Europe and part of Africa from Asia, and that the first great swarms settled in Assyria, Chaldea, Phœnicia, Egypt and the conterminous countries. They were of white and fair complexion, as compared with the swarthy Nubians and Ethiopians who possessed Egypt before their irruption, and possibly derived the name of Gaels or Kelts, from the colour of their skins.

Gaelic.—*Geal,* white; *gealaich,* to make white; *gealaichte* (Kelt), whitened.

GAFF, PENNY-GAFF (Slang). — An unlicensed theatre of the lowest kind, frequented by boys and girls.

Gaffe (French *argot,* or slang), a place that is watched by the police, from *guet,* to watch.—FRANCISQUE MICHEL, *Dictionnaire d'Argot.*

Gaelic. — *Gabhadh,* danger, peril; *gabhd,* a crafty trick.

GAG.—A slang word used by actors and theatrical people, to signify words introduced into a part by an actor which were not originally in the play as written, and which are used by the actor, to pander to the fashion, folly, or taste of the time, or of a particular audience.

Gaelic.—*Gag,* a chink, a cleft, an opening, a small aperture; whence the theatrical *gag,* an opening or opportunity for an actor to introduce words of his own into his part, to create a laugh, or "tickle the ears of the groundlings."

GAG. — To prevent a person from speaking or crying out, by placing in the mouth an instrument adapted for the purpose. Metaphorically, to place impediments in the way of the expression of free opinion, as to "gag the press" by bad laws, or by bribery.

From *gaghel,* Dutch, the palate.—MINSHEU.

From the Anglo-Saxon *coegian,* to lock, shut fast; *coeg,* a key.—WORCESTER.

The Swiss *guggen,* to stutter; Gaelic, *gagach,* stuttering.—CHAMBERS.

Gaelic. — *Gag,* an impediment of speech; *gagach, gagaire,* a stutterer, a stammerer. From *gag,* an impediment

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of speech, comes the English *gag*, to cause a stoppage of speech artificially.

GAIN, GAINLY (Lowland Scotch).—Fit, proper, useful, pleasant.

UNGAINLY.—Awkward, clumsy, unfit, uncouth.

Ungainly, literally of no effect. Anglo-Saxon, *ungengne; un*, not, and *gengne*, strong.—CHAMBERS.

Gaelic. — *Gean*, good-humour, favour, fitness, pleasantness; *geanail*, cheerful, pleasant, graceful, comely; *geanach*, proper, comely, useful. The English "ungainly" appears to be a hybrid, or composite word, composed of the Gaelic root, and the Saxon prefix and terminal.

GAIN.—Profit, advantage, acquisition; also to acquire, to profit, to achieve. Philologists are divided in opinion as to whether the root of this word is to be found in the Anglo-Saxon and German *winnen*, or in the French *gagner* and *gain*.

The primary meaning of the word seems to be labour, from whence to the idea of gain the transition is obvious, in accordance with the primeval warning, "In the sweat of thy brow shalt thou gain thy bread." The Old French *gagner* is to till the ground, to labour in one's calling. The ultimate origin of the word is to be found in the Biblical metaphor by which children are compared to branches; Gaelic, *gas*, a bough, a young boy; *gasan*, a little branch, a young man.—WEDGWOOD.

In his speculation on the root Mr. Wedgwood approaches the right source, which is the

Gaelic.—*Gin*, to generate, to cultivate; from this, as Mr. Wedgwood might say, the transition is obvious to the results of the acts of generation, labour, and cultivation, which are the *gain* of the generator, cultivator, or labourer. Further illustrations of the combination of the Gaelic *gin* with English words may be found under *again* and *bargain*.

GAL (Vulgar).—A girl, but not as generally supposed a mispronunciation or corruption of that word, but traceable to the

Gaelic. — *Caille*, a vulgar girl, a quean, a *callet*, which see.

M. Francisque Michel, in his *Dictionnaire d'Argot*, unaware of the Gaelic root, cites Shakspeare for *callet*, and derives the French *calle* from *cale*, a cap or head-dress worn by women. He quotes from the *Cabinet Satirique*. —1618.

Le clerc d'un procureur, assez gentil garçon,
Raconstruit quelque fois une assez jolie *calle*.

He also quotes from the *Historiettes of Tallement des Réaux*, "Gombaud, qui se piquat de n'aimer qu'en bon lieu, cajolait une petite *calle* crasseuse." In both instances the word signifies a woman, *a callet*, a quean, a "gal," and not a cap.

GALA.—A festival with music and rejoicing.

French, *gala*, show; Italian, *gala*, finery; Anglo-Saxon, *gal*, merry; Old German, *geil*, proud; *geilt*, pride.—CHAMBERS.

Espagnol, Portugais, Italien, *gala*, magnificence, réjouissance. L'ancien Français avait *gale*, réjouissance, qui est le même que *gala* de l'Espagnol et Italien; et *galer*, se réjouir. Ces mots viennent du germanique; Haut Allemand, *geil*, luxurieux, orgueilleux; Anglo-Saxon, *gal*, gain.—LITTRÉ.

Gala, regale; Italian, *far gala*, to be merry, to eat and drink well; *regalare*, to feast or entertain; Spanish, *dia di gala*, a holiday; Old French, *gale*, good cheer, jollity; *galer*, to lead a joyous life. . . . The origin is the metaphor by which a person in a state of enjoyment is compared to one *swimming* in an abundance of good things, of which he can take at pleasure. Italian, *guazzare*, to wade, dabble, plash; by metaphor, to lavish in good cheer; *guazzettare*, to

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wallow in good cheer, to love to fare daintily. Now the Italian *gala* signifies a bubble; so *galuzza*, a water bubble; *galluzzare*, to float as a bubble, to be in a high state of enjoyment. By this *not very obvious* train of thought *gala*, a bubble, is taken as the type of festivity and enjoyment.—WEDGWOOD.

Both French and English philologists might have saved themselves the expenditure of much labour and ingenuity if they had searched the original language of Western Europe. "Gala" is a festival accompanied with music and rejoicing. The true root of this disputed word is the

Gaelic.—*Ceòl* (*geòl* or *keòl*), music, melody; *ceòlach*, musical; *ceòl-mhor*, melodious, harmonious, tuneful; *ceòl-bhinn*, softly musical; *ceòlan*, a soft, tender little tune; *ceòl-radh*, musicians, the Muses; *ceòl-reimeadh*, modulation, the musical arrangement of sounds in harmony.

GALE.—A loud, strong wind; a wind that seems to moan and lament.

From the German *gahling*, hasty, sudden.—JOHNSON.

[There is no such word as *gahling* in German. Johnson seems to have found it in the *Gazophylacium Anglicanum*.]

Anglo-Saxon, *gyllan*, to shriek, yell, howl; Dutch, *galmen*, to sound; German, *gällen*, to sound; *gal*, *gall*, a sound; Icelandic, *gella*.—WORCESTER.

Scottish, *gale*, wind; *gall*, wind; from Norse *galen*, angry, mad, raging. The original figure may perhaps be bewitched, foul weather got up by witchcraft; from Old Norse *gala*, to sing; *at gala galdra*, to recite charms; *galinn*, bewitched. . . *Gala*, to sing, exhibits the origin of the Latin *gallus*, a cock, as well as of *nightingale*, a bird that sings by night.—WEDGWOOD.

Gaelic.—*Gàill*, a storm; *gailbheach*, stormy weather; *gaillionn*, storm, tempest; *gaillionach*, stormy, boisterous, wintry; *gal*, a lament, a moan; *gaill*, a blast; *gaill-shion* (*gaill-hion*), a stormy gale (Spanish, *gallea*, and English *galleon*, a ship fitted to ride out a gale); *guil*, to wail, lament.

GALL.—To irritate, to annoy, to vex; a sore part.

GALE (French).—A disease, more especially the itch.

Let the *galled* jade wince,
My withers are unwrung.
SHAKSPEARE.

From the French *se galer*, to fret, itch, rub.—CHAMBERS.

Gaelic.—*Galar*, disease, distemper; *galarach*, diseased, mangy.

GALLIARD.—A French word, signifying a fellow, a good fellow, or a funny fellow, as in the phrase, "un drôle de *galliard*." As an adjective the word signifies joyous, merry, and facetious to the extent of indecency, as in "chanson *galliarde*."

The word was used by the writers of the Elizabethan era, and represented according to Nares "a lively, leaping, nimble, French dance, said to have been introduced into England in 1541." Shakspeare uses the word, and Bishop Hall in one of his sermons speaks of certain people as dancing a *galliard* over the mouth of hell. Sir John Davies describes it as

A gallant dance that lively both bewray
A spirit and a virtue masculine.

Galliard, lusty, frolic, jocund, gamesome; also rash or somewhat indiscreet by too much jollity.—COTGRAVE.

From *galliard*, gay.—NARES.

The primary type of jollity is eating and drinking, an idea expressed in caricature by a representation of the sound of liquor pouring down the throat. . . . The word is closely allied in form and meaning with the Old English *goliard*, a loose companion; from French *goulard*, *goliard*, a gully-gut, a greedy feeder.—WEDGWOOD.

The word is not preserved in French as the name of a dance, and seems only

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to have been used in that sense in England. *Gaillardise*, in modern French, signifies exuberant youthful jollity. It has not, and never had, any relation to the idea of gluttony or intemperance, as Mr. Wedgwood supposes, and is clearly traceable to the

Gaelic.—*Gille*, a youth or young man; *araideach*, joyous, lusty, merry; whence by the elision of the terminal syllable *gille-aireach*, quasi *galliard*. The modern Gaelic *gailleart*, a bold, masculine woman, approaching very nearly in pronunciation to the French *galliard*, seems to be a corruption of *gillie-araideach*, and conveys the idea of a romp or hoyden full of animal spirits.

GALLIGASKINS.—A kind of trowsers, breeks, or breeches, often mentioned by the Elizabethan dramatists.

Large open hose; perhaps from the Low Latin *caligæ coxiones*, but said to be Gallicæ *coxiones*.—THOMSON'S *English Etymons*.

Caligæ Gallo vasconum.—SKINNER, *quoted by* JOHNSON.

French, *greguesque*, Greek; *chausses à la garguesque*, gregs or gallogaskins; *gregues*, wide slops, great Gascon or Spanish hose.—COTGRAVE.

The reference to Gascon is a piece of mistaken etymology. The word is simply a corruption of *greguesques*, Grecians; *greguesque, garguesque, galguesque, galligaskes*.—WEDGWOOD.

First worn by the Gallic Gascons, *i. e.* the inhabitants of Gascony, probably the seafaring people in that part of the country. Gascons, I doubt not, is right; but Gally wants accounting for. . . Perhaps they were first observed to be used on that coast by sailors (not slaves) in galleys. The simple word *gaskins* is used by Shakspeare.—NARES.

Much in my *gascoynes*, more in my round hose.—LYLY'S *Mother Bombie*. NARES.

A new industry has been developed among the amphibious race known as "waterside characters," *who tuck up their galligaskins to the knee*, and earn halfpence by assisting to drag stranded boats and barges off the mud-banks into the narrow, shifting, and wholly inadequate channel.—*Daily Telegraph*, September 5, 1874.

Messrs. Halliwell and Wright who edited and supplemented the early editions of Nares have the word "gally breeches" as synonymous with "gally gaskins." It seems that our ancestors had an affectation similar to that of our own day of not using the word "breeches" from an erroneous idea of its coarseness, and that as the women of the nineteenth century speak of that garment as "unmentionables," those of the seventeenth spoke of them as "appendages." The etymology seems to be the

Gaelic.—*Gille*, a youth, a young man; *gasg, gasgan*, an appendage; whence *gille-gasgan*, a young man's appendages, hose, or nether garments. It is suggested by a Gaelic scholar, that if this be not the proper derivation, *gaskins* may come from *casag*, a covering for the feet and legs, *i. e.* hose, and be traceable to *gille-casag*, rather than to *gille-gasgan*.

GALLIMAUFRY.—A stew or hash of scraps of different kinds of meats.

Minsheu says it may come of meats made or fried in *gallies*, or among *gallie slaves*, which used to chop livers, entrails, and such like for their sustenance in the *gallies*. He seems to have considered it a *galley maw fry*, that is a *fry* made for the mouths or *maws* in the *gallies*.—NARES.

A medley, a hotch-potch; said to be Armorican, *Gall mat frya;* a good French ragout; a fricassee of scraps.—THOMSON'S *English Etymons*.

French *galimafrée;* probably lengthened out from a form like *glamafrée*, or *glamfreé*, representing a confused sound analogous to Scotch *clamjamfry*, nonsensical talk; Gaelic, *glam*, bawl, cry out; *clamras, clamhras*, bawling.—WEDGWOOD.

This word seems to have been, like the famous *crambe repetita* or *recocta* of the Romans, the name of a dish, and to signify *good kale* or cabbage, chopped

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up *small*, with condiments, and to be the

Gaelic.—*Gail, goil*, to boil, to stew; *maith*, good; *frith*, little; whence *gallimaufry*, a boiling or stewing of good, little scraps.

GALLINACEOUS. — Pertaining to poultry.

Latin, *gallina*, a hen; *gallus*, a cock; akin, to *gel*, in the Greek αγγελλω, to proclaim; Anglo-Saxon, *gelan*, to sing.—CHAMBERS.

Gaelic.—*Coileach*, a cock; *coileachanta*, lively, active, proud, like a cock; equivalent to the vulgar English word *cocky*.

GALLOWGLASS.—An old name for a foot-soldier, used by Shakspeare.

And, with a puissant and a mighty power
Of *gallowglasses* and stout kernes,
Is marching hitherward.
Henry VI. Part II., Act iv. Scene 9.

Of the fourth degree is a *gallowglass*, using a kind of pole-axe for his weapon.—HOLLINSHEAD.

Gaelic.—*Gille*, a lad, a man; *gillechoise*, a foot-man, a foot soldier. If these foot-soldiers had a grey uniform, the etymology might be *gille-glas*, from *glas*, grey. Probably the derivation from *choise* is correct, as the English always avoided or softened the guttural.

GALLOWS.—Commonly in old poets called the "gallows-tree," an instrument, used in default of a real tree, from which to suspend or hang criminals.

Probably from Icelandic *gangl*, the branch of a tree.—CHAMBERS.

Gaelic.—*Gallan*, a branch.

GALLOUS or GALLOWS (Slang).—An expletive that generally signifies very, great, or exceedingly, as "a gallous humbug," a great humbug; a "gallous lie," a great lie.

Gallows or *gallus*, an unpleasant exclamation; *gallows poor*, very poor. Term originally applied to anything that deserved hanging.—*Slang Dictionary.*

Gaelic.—*Gall, gaill*, strange, foreign, uncommon, unwonted, unusual. Thus the phrase quoted in the *Slang Dictionary*, "gallows poor," would signify "uncommonly or strangely poor."

GAME (Slang).—"What's your little game?" a question asked by the police of a thief, *i. e.* on what crooked business are you engaged?

GAMO (Portuguese Slang).—A robbery.

Gaelic.—*Cam*, crooked.

GAMMON. — Deception, something out of the straight line of truth.

From the Anglo-Saxon *gamen*, to play.—WORCESTER.

Gaelic. — *Cam* (*gam*), crooked; whence *caman*, a crooked stick with which to play the game of golf or shinty.

GAMMY (Slang).—Ill-tempered.

Bad, ill-tempered. Those householders who are known enemies to the tramps are pronounced by them to be *gammy*.—*Slang Dictionary.*

Gaelic.—*Cam*, crooked (in person or in temper).

GANDELEYN.—A name that occurs in the old ballad of the *Death of Robin Lyth* (*Ritson's Ancient Songs and Ballads*, vol. i. page 82). Ritson says that "*Gandolin*, an uncommon name, occurs in the old Spanish Romance of *Amadis de Gaul*."

Gaelic. — *Ceann-tighe*, head of a

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house or family; *linn*, a race, generation; whence *cean-ti-linn* (corrupted into "gandelyn"), head of a family and race; a great chieftain.

GAP.—A break, a hole, an orifice, a breach of continuity.

Gaelic.—*Gab*, a mouth, Latin, *os*, whence orifice.

GARBAGE.—Filth.

Garble, to separate with a sieve; *garbage*, what remains after separating or sifting.—CHAMBERS.

Garbage, refuse, waste; the guts of an animal killed for food.—WEDGWOOD.

Gaelic. — *Garr*, *gaorr*, filth; *garr-bhuaichd*, the filth about a sheep-fold, or a cattle-shed; *garrunnach*, filthy, dirty.

GARBOIL.—A tumult, uproar, commotion, quarrel, affray.

Look here, and at thy sovereign leisure, read
The *garboils* she awaked.
SHAKSPEARE, *Antony and Cleopatra*.

Her *garboils*—
. . . . did you too much disquiet.
Antony and Cleopatra.

From the French *garbouille*.—NARES.

Gaelic. — *Garbh*, rough; *buille*, a stroke; whence *garbh-buille* (*gar-buille*), a rough stroker, rough strokes, a tumult, an uproar.

GARBLE.—To separate the important from the unimportant parts; usually employed in connexion with the unfair abridgment of documents.

Anything from which the thick or coarse parts have been sifted. To *garble* a document is to strike out the compromising or unpleasant portions.—NARES.

Gaelic.—*Garbh*, thick, rough, course; *buaile*, to strike or strike out; *garbh-buaile*, to garble, to strike out the coarse, thick or prominent parts.

GARÇON (French).—A boy.

Gaelic.—*Gasar*, a little fellow; Irish Gaelic, *gasun*, a little boy.

GARCE (French).—A term of contempt for a bold, vulgar, masculine or immodest woman.

Garce, ce mot est plus outrageant que celui de putain.—LE ROUX, *Dictionnaire Comique*.

Gaelic.—*Gaorsach*, a wanton, a slut, a bad woman.

GARDEN.—A plot of ground for the growth of flowers or vegetables. French, *jardin*; Italian, *giardino*.

Gaelic.—*Garradh*, a garden.

GARGLE.—To wash or foment the throat when inflamed, without swallowing the liquid used; an act which creates a rough sound.

GURGLE.—To flow in a noisy current over stones and inequalities of the ground.

French, *gargouiller*; Italian, *gargagliare*; German, *gurgel*; Latin, *gurgulio*, the gullet, from the sound.—CHAMBERS.

Gaelic. — *Garg*, rough, turbulent, noisy, fierce.

GARGOIL.—The uncouth, distorted, extravagant, or ludicrous heads or faces carved on the spouts of Gothic buildings. French, *gargouille*.

Gaelic.—*Gearr*, cut, bite, satirize; *goill*, a face distorted, a blubber-cheek, a sullen look.

GARISH.—Showy, unduly or untastefully fine, excessively lighted up.

Old English, *gare*, to stare; see *glare*, to dazzle, and *glaring*.—CHAMBERS.

Gaelic.—*Gair*, to laugh, to shout, to resound; *gair-theas* (*th* silent), the glittering reflection of the sun from the

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surface of the water, or from a mirror or any polished surface.

GARLAND.—A wreath of flowers for a festive occasion; the French *guirlande.*

From Italian *gala*, festivity, festive apparel, were formed French *galon, galant, gallard*, ornament of the head or dress.—*Roquefort.* Hence, by the corruption of the first *l* into *r*, *garland.* Sometimes the two modes of spelling are found in the same document.—WEDGWOOD.

An ornament for a *gala* day, a wreath of flowers or leaves.—CHAMBERS.

Gaelic.—*Gaire, gaireach*, joy, merriment, festivity; *lan*, full; whence "garland" and *guirlande*, the badge or sign of the fulness of joy or merriment.

GARLIC.—A bulbous root of the onion kind, but much more rough and pungent.

Gaelic.—*Garbh*, rough; *luibh*, a plant; *lus*, a herb.

GARRET.—A room in a house, nearest the roof.

From the French Gothic *garite*, a turret, which comes from the Teutonic *wahren, wehren*, to defend.—*Gazophylacium Anglicanum.*

The origin is French *garir*, to take refuge, to put one's self in safety; from the connexion between looking out and defence.—WEDGWOOD.

Gaelic.—*Garait, garaidh*, a den, a hole, a hiding-place. From the same root is derived the French *garenne*, a rabbit-hole, and the English warren, a collection of rabbit-holes.

GASCONADE.—A brag or boast.

From *Gascon*, a native of *Gascony* in France, a province whose inhabitants are noted for boasting.—JOHNSON.

Gaelic.—*Gasganach*, conceited, pert, petulant, inclined to boast; *gasgan*, a puppy, a term of contempt to a conceited person.

GASH.—A deep wound, or cut with a sharp weapon, from which the blood flows profusely.

From the French *hacher*, to hack or cut in small chips; this from *hache*, an hatchet; all from the Latin *ascia*; Greek ἀξινη, an axe.—*Gazophylacium Anglicanum.*

From the French *hacher*, to cut with an axe.—JOHNSON.

Gaelic.—*Gais* (pronounced *gash*), a spear, or other sharp weapon (obsolete); *gaise*, an injury with a sharp weapon; *gais*, a torrent (whence perhaps the English "gush").

GASH (Lowland Scotch). — Inordinately loquacious.

She leaves them gashing at their cracks
And slips out by herself.
BURNS, *Halloween.*

Gaelic. — *Gaish* (*gash*), a torrent, and, metaphorically, a torrent of words.

GASTED.—Affrighted, terrified.

Or, whether *gasted* by the noise I made,
Full suddenly he fled.—*King Lear.*

It is doubtless from the same root as "aghast."

FLABBERGAST (Slang).—To astonish or strike with wonder.

Gaelic.—*Cas*, to gape, to gnash the teeth, to be angry with, to incense, or be incensed; *blabhdair*, yelling, howling, obstreperous talking; whence by corruption, to be *flabbergasted*, to be either incensed or greatly astonished by loud and violent shouting, talking, or objurgation.

GATTER (Slang).—Gin, a name applied in allusion to its strength and effect upon the palate.

Gaelic.—*Gath*, a sting.

GAUD or GAWD.—An ornament, a jewel.

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GAWDY.—Showy, over-finely dressed.

White and damask in their nicely *gauded* cheeks.—*Coriolanus.*

Bracelets, rings, *gauds*, conceits,
Knacks, trifles, nosegays, sweetmeats.
Midsummer Night's Dream.

The proud day
Attended with the pleasures of the world
Is all too wanton and too full of *gauds*
To give me audience.—*King John.*
SHAKSPEARE.

From *gaudeo*, Latin, though Skinner is inclined to derive it from the Dutch *goud*, gold.—NARES.

Gaelic. — *Gòd*, show, ornament; *gòdach*, showy, ornamental, fine, dressy.

GAUNT.—Lean, haggard, skinny, deficient or wanting in nourishment.

Some philologists have asserted that "gaunt" and "want" are identical, and that "gaunt" changes into "want" on the same principle that "guarantee" changes into "warranty." But if "want" be derived from "wane," to decrease, as Johnson, Todd, Latham, Worcester, and others incline to believe, there ought to be a Teutonic root, from which the idea of "want" in the sense of waning, ought to be derivable. But the German or Teutonic has no such root. The true etymon is the

Gaelic.—*Gann*, scarce, poor, lean; *ganntachd*, poverty, leanness; *ganntarach*, miserly, mean.

GAURE.—To cry, to shout (obsolete and provincial).—*Halliwell.*

Gaelic.—*Gair*, an outcry, a shout, a din, a noise of many voices.

GAVEL-KIND.—An old English custom, peculiar for the most part to the county of Kent, whereby the lands of the father are equally divided at his death among all his sons, and the lands of a brother among all the brothers, if he have no children of his own.

From the three Saxon words *gife eal cyn*, given to all the kin.—PHILLIPS' *New World of Words*, 1678.

Various derivations of this term have been attempted That adopted by Sir Edward Coke and his contemporaries was "gave all kinde" from the consequences of the tenure, an etymology worthy of Coke. But that generally received at the present day is from the Saxon *gavel*, rent; *gavel*, kind, that is of such a kind as will yield rent.—KNIGHT'S *Political Dictionary*, 1846.

Apparently from a British source, though the word is of Gaelic rather than Welsh form. Gaelic, *gabh*, to take; *gabhaire*, taking, tenure, lease; *cine*, kin, family, clan; thus *gavel-kind* would mean family tenure, as opposed to the ordinary tenure under which the whole of the land descends to the eldest son.—WEDGWOOD.

Gaelic.—*Gabh*, receive, hold, take possession; *gabhail*, the act of taking possession, a lease, a tenure; *cine*, a tribe, family, progeny, whence *gabhail-cine* (*bh* sounded as *v* or *f*), taking possession by the family.

GEAR, GEERE (Obsolete).—Nares says the word meant matter, subject, or business in general.

But I will remedy this *gear* ere long,
Or sell my title for a glorious grave.
Henry VI. Part II. Act iii. Scene 1.

Will this *gear* ne'er be mended?
Troilus and Cressida, Act i. Scene 1.

Here's goodly *gear*.
Romeo and Juliet, Act ii. Scene 4.

Gaelic.—*Gearr*, a cut, a blow, a stroke; metaphorically, a stroke or blow of fortune; *gearrag*, fortune, fate, destiny.

GEASON or GAISON, scarce, the opposite of *foison*, plenty.

Such as this age in which all good is *geason*.
Vision of this World's Vanity, SPENSER.

Good men are scarce and honest men are *geason*.—TAYLOR'S *Works*, 1630.

Strawberries, cherries, and green pease are *geason*.—*Poor Robin*, 1712.

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Gaelic. — *Gais,* to shrivel with blight; *gaiseadh,* a defect or failure in the crops.

GELD.—To castrate, to cut away the testicles.

Gaelic and Welsh, *caill;* German, *geile,* the parts on which the capacity of offspring depends, the *testes ovaries.*—WEDGWOOD.

Gaelic.—*Caill,* to lose, to suffer loss, to ruin, to castrate; *caillte,* castrated, gelded; *caillteanach,* a eunuch; *caill-eadh,* castration; *cailleanach,* one who suffers a loss; *cailleach,* a man who has lost his courage and spirit.

GELT.—This word is used by Spenser, in a sense says Nares, "which is unexplained."

Which when as fearful Amoret perceived
She stay'd not th' utmost end thereof to try,
But like a ghastly *gelt* whose wits are reaved
Ran forth in haste with hideous outery.
Faerie Queene.

Church and Upton say that *gelt* means a castrated animal, but why should Amoret be so compared, or why should loss of wits be attributed to such an animal?—NARES.

Gaelic.—*Geill,* to submit, to yield; *geillte,* a coward, one who has yielded; *geill,* fear, terror, dread; *geiltich,* to terrify. See GUILT.

GENERAL.—The commander of an army, or division of an army.

This word is usually derived from the French *général,* and that from the Latin *genus,* the species, as distinguished from the individual, and is supposed in this sense to signify one who commands generally, or over all the other members of the army. The word is common to all the languages of Western Europe, but its Latin derivation is not wholly satisfactory, though no other has ever been suggested. Mr. Wedgwood has the word "general," and "generation" from *genus, generis,* kind or species; but makes no allusion to "general," a commander of an army. It is possible that the true roots are to be sought in the

Gaelic.—*Sean,* old; *seanair,* an elder, a senior, a senator, an experienced person; *faire,* to watch, to observe, to take heed; *faireil,* watchful, attentive, heedful. This word with the aspirate becomes *fhaireil* (pronounced *haireil*); whence we have *sean-fhaireil* (*shen-hai-reil*), *the old man watchful* over the safety of the army which he commands. The Gaelic for "general" is *seanarail,* of which *sean-fhaireil* are obviously the roots.

GERRE (Obsolete).—A taunt, a sarcasm.

Quarrelling, evidently from the French *guerre.* I have not found it except in the following passage, and therefore consider it only as an affectation of the author.

"Wherein is the cause of their wrangling and *gerre,* but only in the indiscreet election and choice of their wives."—*R. Paynell.* NARES.

Gaelic.—*Gearr,* cut, bite, satirize; *gearradair,* a satirist, one who says cutting or unkind things; *gearradh,* satire, ill-nature.

GEWGAW.—A toy, a plaything, a worthless ornament, a bauble, a puppet.

From Old English *gaud,* reduplicated.—CHAMBERS.

What we write *gew-gaw* is written in Anglo-Saxon *ge-gaf.* It is the past participle of the verb *ge-gifan,* and means any such trifling thing as is given away.—HORNE TOOKE.

Gew-gaw is of uncertain etymology.—WORCESTER.

Gaelic.—*Geug,* a branch moving in the wind; a nymph, a young female; *geugach,* a little branch; *gogach,* nodding, wavering; *gogag,* a giddy, light

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woman; *gogaideach*, light, airy, gay, vain.

Kymric.—*Gwegiawl*, tottering, nodding, wagging.

GHOST.—A disembodied spirit.

GHASTLY. — Unearthly, spectre-like, pale.

GEIST (German).—Ghost, also spirit and genius.

Though the words "ghost" and "ghastly" are closely allied in English, the German *geist*, ghostly, spiritual; a ghostly comforter, a clergyman, has no connexion with the idea of ghastly, which is rendered by *grässlich*. The original sense of "ghost," seems to be not that of soul or spirit, as conjoined to a living body, but of spirit separated from body, and to be connected with the practices of sorcerers and necromancers, who pretended to raise the dead.

Gaelic.—*Geas*, a charm, sorcery, a prediction; *geasadair*, a sorcerer, a wizard, a raiser of ghosts, a necromancer; *geasadaireachd*, sorcery, enchantment, the foretelling of the future.

GIANT (Greek γιγας).—A very tall or big man.

GIGANTIC.—Very big.

Gaelic — *Guga*, a fat, ponderous man; *gugurlach*, a corpulent man.

GIBBERISH.—Incomprehensible talk.

A kind of canting language used by a sort of rogues we vulgarly call gipsies; a gibble-gabble only understood among themselves.—*Slang Dictionary.*

Gaelic.— *Gob* or *gab*, the mouth; *gabaireachd*, *gobaireachd*, loquacity, impertinent or silly talk, incomprehensible talk.

GIBLET.—The liver and lights of poultry, especially of geese.

Old French, *gibelet*; probably from *gibier*, game; or a diminutive of French *gobeau*, a bit or gobbet.—CHAMBERS.

Gaelic.—*Giblion*, entrails of a goose or other fowl, or such parts of them as are considered fit for food; *dibli* (pronounced *jibli*), vile, worthless, mean.

GIDDY. — Light-headed, frivolous, vain, loquacious.

Unsteady, on the verge of falling. Gaelic, *godach*; Norse, *gidda*, to shake, to tremble. —WEDGWOOD.

Gaelic.—*Cadach*, talkative, loquacious; *gabhdach*, *godach*, giddy, coquettish, frivolous.

GIG.—A whim, a caprice, a fancy.

This word occurs in one of *Dibdin's Sea Songs.*

Now fore and aft having abused them,
But just for my fancy and *gig*,
Could I find any one would ill use them,
D—n me, but I'd tickle his wig.

It appears to be of the same origin as the Lowland Scotch *geck*, to mock, to taunt, and to be like that word derived from the

Gaelic.— *Goic*, a caprice, a scoff, a taunt; *goicealachd*, a scornful tossing of the head; *goiceil*, disdainful, taunting, mocking; *gighis*, a masquerade, a play.

GIGGLE.—To laugh foolishly, secretly, or without adequate cause.

From the Teutonic *gockelen*, to jest; which is derived from *geck*, a fool, much laughter being a true indication of a fool.—*Gazophylacium Anglicanum.*

From the Dutch *gickelen*, to grin with merry levity. It is retained in Scotland.—JOHNSON.

This word is derived from the sound.—CHAMBERS.

Swiss, *gigelen*, to giggle.—STORMONTH.

Gaelic. — *Gig*, to tickle; *gigail*, tickling (whence the laughter of a

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person who is tickled); *gugail*, the cackling of poultry.

GIGLET, GIGLOT.—A young girl.

Giglet, a wanton wench. Fortune is called a *giglet* in *Cymbeline*, and Ben Jonson applies the same term to the same goddess. —NARES.

Gaelic.—*Geug*, a young female, a nymph.

GILL.—Of a fish.

JOWL.—Of an animal.

Anglo-Saxon, *geaflas*, *geaglas*, *geahlas*; French, *gifle*, the chaps, jaws, jowl; Gaelic, *gial*, jaw, cheek, gill of a fish; Latin, *gula*, the throat.—WEDGWOOD.

French, *gueule*, the throat.—CHAMBERS.

Gaelic.—*Gial*, a cheek, a jaw, gill, a jowl; *gial-bhrat*, a jaw-cloth, *i. e.* a cravat or neckerchief.

GILLORE, GALORE.—Plenty.

They all with a shout made the elements ring
As soon as the office was o'er,
To feasting they went, with true merriment,
And tippled strong liquors *gillore*.
Robin Hood and Little John. NARES.

Gaelic.—*Gu*, with; *leoir*, *leor*, sufficiency.

GIN.—A snare, a trap.

COTTON-GIN.—A machine for pressing out the seeds of the cotton plant from the woolly envelope in which they are embedded.

A contraction from *engine*.—CHAMBERS.

From Latin *ingenium*, natural disposition, talent, invention; French, *engin*, an engine, instrument, &c. In the sense of a trap or snare we might be tempted to look at the Old Norse *ginna*, to allure, deceive; the agreement with which is probably accidental. —WEDGWOOD.

Gaelic.—*Dinn* (pronounced *jin* or *gin*), to press, force down, trample out; an idea as applicable to the operation of a trap or snare, as to the more complicated work of the "cotton-gin," or other machine for pressure.

GIRL.—A female child, a young woman.

This word is not traceable either to the Teutonic or the Latin sources of the English language, though many attempts have been made, to derive it, either from one or the other. Dr. Latham, in his edition of Todd's *Johnson*, favours the etymology of *gör*, *gurre*, *gurrle*, which he affirms to be Provincial German. Dr. Johnson did not pretend to decide it. The German or Teutonic words for "girl" are *magd* and *mädchen*, which have their representatives in the English *maid* and *maiden*. The Anglo-Saxon had an additional word *piga*, which survives in ludicrous long life in the ale-house sign, not uncommon in England, of the "Pig and Whistle," a corruption of *piga and wassail*, *i. e.* a lass and a glass, women and wine, Venus and Bacchus. The Latin synonym is represented by *filia*. The derivations which Johnson quotes from Minsheu and others are unworthy of philology.

About the etymology of this word there is much question. Meric Casaubon, as is his custom, derives it from the Greek κορη; Minsheu from the Latin *garrula*, a prattler; or the Italian *girella*, a weather-cock. Junius thinks it comes from *herlodes*, Welsh, from which he says *harlot* is very easily deduced. Skinner imagines that the Saxons who used *ceorl* for a man, might likewise have *ceorla* for a woman, though no such word is now found. Dr. Hickes derives it most probably from the Icelandic *karlinna*, a woman.—JOHNSON.

The origin of this word is not obvious. It is most probably the Low Latin *gerula*, a young woman employed to tend children; a word left in England by the Romans.—WEBSTER.

Halliwell and Wright in their Dictionaries give *girl*, Anglo-Saxon, a young person of either sex; but the word *girl* is not found in the Anglo-Saxon Dictionaries of Lye or Bosworth. Gaelic, *caile*, *caileag*, a woman. —WORCESTER.

Gaelic.—*Gaol* (pronounced as the

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vulgar English pronounce the word girl, without the *r*), love, affection, fondness; *gaolach*, lovely, dear, highly prized and cherished; whence possibly, the English "girl," an object of love, fondness and affection.

Sanscrit.—*G'ala*, a girl, a daughter.

GLAD.—Joyful, pleased, joyously excited in mind.

Dutch, *glad*, *glat*, smooth, polished, bright. . . . Connected with a numerous class of words founded on the notion of shining.—WEDGWOOD.

The conjunction of the consonants *tl* is uncongenial to the English tongue, and in words borrowed from the Gaelic, that commence in this manner, the initial *t* is usually changed into *g*.

Gaelic.—*Tlachd*, pleasure, satisfaction; whence by the omission of the middle guttural, *glad*. *Tlath*, *tlaithead*, gentle, smooth, pleasant, agreeable. From the Gaelic *tlam*, to pluck, to snatch, comes by a similar process the Lowland Scotch *glaum* (with the same meaning); from *tli*, a feature, *glee* (Lowland Scotch), a distorted feature, a squint; from *tlus*, mildness, genial warmth, comes *glow* (with kindness, as a glowing heart), &c.

GLADIATOR.—One who fought or struggled in the public arena at Rome. A professional athlete.

Formerly the gladiators, like the English wrestlers struggled without weapons, but in after-times fought with the *gladius* or sword, whence the name "gladiator." But the word *gladius* springs from a root more ancient than the weapon.

Gaelic.—*Gleachd*, a fight; to fight, to struggle; *gleachdair*, a fighter, a struggler, a wrestler; *gleadh*, a deed, exploit, feat of arms; *gleachdaireachd*, wrestling, the art of wrestling or striving.

GLAIVE.—A sword; a word more often used in poetical composition than in prose or ordinary conversation.

French, *glaive*; Welsh, *glaif*, a hook, a broad sword or falchion.—JOHNSON.

Gaelic.—*Claidheamh* (pronounced *claive* or *glaive*), a sword; whence *claidheamh-mor*, or "clay-more," the great or broad sword of the Highlanders.

GLASS.—A well-known material, and one of the greatest triumphs of chemistry, or of the accidental chemical amalgamation of matter, which men profited by, without discovering. This word is applied by the French under the form of *glace*, to a mirror or to ice-cream, and also in the form of *glacier*, English *glacier*, to the rivers of slow moving ice that creep down from the summits of the Alps into the valleys of Switzerland. The root of all these words seems to be in the original Keltic languages of the West of Europe, derived from the colour of ice and glass, as in the

Gaelic.—*Glas*, pale green, the colour of the first and rudest glass, which may be seen in window and other glass, when looked upon vertically, in the fractures. The glaciers of Switzerland present the same colour.

GLASS, GLAZE, GLOSS, GLOSSY.—All these words convey the idea of polish and smoothness; and have their root in the

Gaelic.—*Tlas*, soft, smoothed and polished.

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GLAVER.—To praise, to flatter.

Bear not a flattering tongue to *glaver* us.
Affectionate Shepherd.

Oh *glavering* flattery! how potent art thou!
MARSTON.

The excess of *glavering*.
Mirror for Magistrates.

Saxon, *gliwan*.—NARES.

Gaelic. — *Cliù*, praise, renown; *cliumhor* (*cliu-vor*), great praise, great flattery.

GLEAN.—To gather the stray ears of corn left by the reapers; to collect scanty materials, overlooked or left behind by other workers.

From the French *glaner*.—JOHNSON.

French, *glaner*; from *glane*, *galeyne*, a handful; *glenon*, a bunch of hay, &c.—ROQUEFORT, *quoted by* WEDGWOOD.

Possibly the formation of this word may be explained from Lithuanian *glebys*, an armful; *globti*, *glomoti*, to embrace, to hold in the arms.—WEDGWOOD.

Gaelic.—*Glan*, clean, to clean; *glanadair*, a cleaner, a gleaner, one who cleans up the field after the reapers.

GLEEK.—An English game at cards, popular in the seventeenth century.

MOURNIVAL.—A term in the game, employed when a player held four cards of the same rank or value, such as four aces, four kings, four queens or four knaves. To hold three such cards was to hold a *gleek*. This explanation appears in the *Compleat Gamester*, 1680.

Perhaps from *mornifle*, French, a trick at cards according to Cotgrave, but which now means only a slap on the face. In Poole's *English Parnassus* the elements from being four are called "Nature's first *mourniral*." As a *mournival* and a *gleek* make up seven, a singularly quaint writer applying the terms of card-playing to religious use, has advised that we should

Even every common day
So gratiously dispose that all our weeks
Be full of sacred *murnivals* and *gleeks*.
NARES.

The game of *gleek* like that of *whist*, reached the upper from the lower classes, and adopted its name from the popular substratum of the language.

Gaelic.—*Glic*, wise, prudent; *muirn*, joy, gladness; *muirneach*, cheerful, joyful; *buil*, *bhuil*, completion, perfection, success.

To hold the "mournival," would thus signify to hold the joyful completion of the game; to hold the *glic*, would signify to hold a partial triumph, to be prudently used for the attainment of the final victory.

The French word *mornifle*, a slap in the face, suggested by Cotgrave, is possibly a corruption of the Gaelic words, applied to the metaphorical slap in the face given to a defeated opponent by the flourish of the victorious cards.

"Gleek," to jest, to scoff at, as used by Shakspeare in *Midsummer's Night's Dream*—

Nay, I can *gleek* upon occasion,

seems to be derived from the same root and to signify the assumption of superior wisdom by a cynical and ill-natured jest.

GLIB.—A large tuft, or bush of hair hanging over the face, and worn particularly by the Irish.—*Nares.*

With heavy *glib* deform'd and meagre face.
SPENSER, *Faerie Queene.*

Proud they are of long crisped bushes of hair, which they call *glibs*.—HOLINSHED.

Gainsford's *Glory of England* says that those of the women were called *glibbins*.—NARES.

Gaelic.—*Glib*, *gliob*, a lock of hair.

GLIB.—Smooth, slippery.

GLIB-TONGUED.—Fluent in speech.

From the Greek λειθος.—*Skinner*.—JOHNSON.

From the Latin *glabreo*, to make bare or smooth.—WORCESTER.

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Provincial English, *glaber;* Dutch, *glibberig;* akin to Latin *glaber*, smooth; and *labor, labi*, to slide.—CHAMBERS.

Gaelic. — *Glib*, slippery; *glibeil*, frosty or slippery weather, sleety and showery weather, with occasional hail and snow.

GLIDE.—To move softly and swiftly.

Dutch, *glijden, glijen, glissen;* French, *glisser*, to slide, to slip. There is obviously a close connexion between the notions of a glittering, shining surface, and of a smooth and slippery one. . . Old Norwegian, *glita*, to shine, leads to Swedish *glida*, to glide.—WEDGWOOD.

Gaelic.—*Glidich*, to stir, to move; *glideachd*, motion, commotion. *Nach glidich thu?* Wilt thou not stir?

GLINT.—An oblique ray of light; metaphorically to "glint," in the Scottish dialect, signifies to give a sly glance.

The word is not yet common in English, and does not appear in the Etymological Dictionaries of Chambers, Stormonth, or Wedgwood.

Gaelic.—*Glinn*, the sky, a light, a ray of the sun.

GLOAK (Slang).—A man, a dull man.

From the Scotch.—*Slang Dictionary.*

Gaelic.—*Glog*, a lump; *glogair*, a dull, heavy, lumpish man; *glogaireachd*, dulness, stupidity; *glogag*, a stupid woman.

GLOAT.—To enjoy immoderately.

GLUT.—To satiate.

GLUTTON.—One who satiates himself by over-eating.

GLUTTONY.—Excess in eating.

Latin, *glutio*, to gulp down; French, *engloutir;* Gaelic, *glut*.—WORCESTER.

Akin to Sanscrit *gri*, to devour; and Latin *gurgulias*, from the sound of swallowing.—CHAMBERS.

Gaelic.—*Glut*, voracity; to devour; *glutadh*, eating to excess, gluttony; *glutair*, a glutton, one greedy of gain; *glutaireachd*, gluttony, avarice, greed of gain.

GLOOM.—Darkness, melancholy.

GLUMPY, GLUM (Colloquial and Slang). —In a dark or melancholy state of mind, sullen, ill-tempered.

Old English, *glome;* Scottish, *gloum*, to frown; Anglo-Saxon, *glom;* German, *glumm*. —CHAMBERS.

Gaelic.—*Gulm*, gloom, a forbidding look; *gulmach*, stern, fierce, gloomy, severe.

GLORY. — That which is greatly praised or extolled of men, whether it be the action of a man, or the beauty of nature; as when we talk of the glorious deeds of a hero, or the glorious light of the sun.

Etymologists, with the exception of Mr. Wedgwood, have been content to find the etymon of this word and its derivatives in the Latin *gloria* and the French *gloire*. These are its immediate sources in English, but the root lies deeper.

Picard, *glore;* Provençal, Italien, Espagnol, Latin, *gloria*, qui est le Sanscrit vedique, *cravasya*, gloire, de cru. Grec, κλυω, entendre. —LITTRÉ.

The Latin *gloria* signifies fame, but the English *glory* has quite as much reference to visible splendour as to spoken renown. Old Norse, *glora*, to glitter; see *Glare*. . . . *Glare*, a dazzling light; Norse, *glora*, to shine, to stare; Swiss, *glare*, to stare. Applied in the first instance to phenomena of hearing, Gaelic, *glòr*, noise, speech; *glòrach*, noisy, clamorous. The Latin *clarus*, which is applied as well to visual as to audible phenomena, is another modification of the same root.—WEDGWOOD.

In citing *glor* as the root, Mr. Wedgwood was close to the truth,

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though he did not exactly reach it. The real etymon, with a great number of modifications and derivatives, is the

Gaelic.—*Glòir*, praise, honour, laudation, glory, fame, reputation, the prevalent talk of the people; *glòirmhor*, great glory; *glòr*, speech, utterance, talk; *glòramas*, boastful talk, loud talk; *glòirich*, to glorify, to raise to glory; *glòirichte*, glorified, honoured, celebrated, much spoken of, greatly praised; *glòireis*, boasting, prating, verbose; *glòirmhian*, ambition, greed of praise, lust of celebrity; *gloirmhiannach*, ambitious of being talked of, and praised

In this, and in many other cases, it will be seen that great words, if traced to their sources, have sometimes but little meanings; *fame* signifies a breath, and *glory* nothing more than the talk of the multitude.

GLOVE.—A covering for the hand.

The etymology of this word cannot be traced either to Saxon or French sources. In the one it is *handschuh*, in the other *gant*. Mr. Wedgwood cites without comment the O. N. (Old Northern) *glofi*. Mr. Donald, the editor of Chambers, comes nearest to the source when he derives it from the Scottish *loof*, the hand, and the Welsh *golof*, to cover. The true origin of the word seems to be the

Gaelic.—*Lamh* (*lav*, the Scottish *loof*), the hand; and *ceil*, to cover, conceal; whence *ceil-lamh* (*kélav* or *klof*), the covering of the hand, a glove.

GLUE.—To join together by means of an adhesive substance.

This word is usually derived from the Latin *gluo* and *glutis*, and from the French *glu*, but the true root is possibly to be found in *dlu*, a combination of consonants not congenial to any of the modern tongues, and which has been softened into *glu*, from the

Gaelic.—*Dlu*, *dluth*, close, near to, joined together, closely set; *dluithead*, closeness, junction; *dluthaich*, to join together; *dluthas*, nearness, closeness, proximity.

GLUG.—To gulp, the sound caused in the throat by greedy or hasty deglutition.

This word has not been admitted into the Dictionaries, though a similar word *glutch*, with the same meaning, appears in Wright's *Obsolete and Provincial English*. The French have a pear of delicious flavour which they call the *glou-glou*, and the word is also applied to other fruits as well as to sweetmeats or dainties that are pleasant to the palate. The word occurs in the chorus of an English bacchanalian song, in "The Myrtle and the Vine," *Book of English Songs*.—1851.

> While I am engaged at the bottle,
> Which goes gluggity, gluggity, glug, glug, glug!

GLOU-GLOU (French).—The noise or murmur made by a bottle when it is being emptied.

> Qu'ils sont doux, bouteille, ma mie!
> Qu'ils sont doux, vos petits *glouglous!*
> *Molière, Le Médecin malgré Lui*, quoted in LE ROUX, *Dictionnaire Comique*.

Gaelic.—*Gloc*, a large wide throat or mouth; *glug*, the rumbling noise of fluids in the throat, or in the pouring out of a bottle; *glucaid*, *glugaid*, a bumper.

GNAW.—To bite against a hard substance, as a dog with a bone.

> Akin to Greek κναω, to scrape, to scratch, from the sound.—CHAMBERS.

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Gaelic.—*Cnaimh*, a bone; *cnamh*, to wear away, corrode; *cnamhan*, a gnawing pain.

GOAD.—A sharp-pointed instrument used to impel cattle on the road; whence the verb, used metaphorically, "to goad," to propel, to incite; "to *goad* a person to anger."

Anglo-Saxon, *gaad*, the sharp point of anything.—*Gazophylacium Anglicanum.*

Anglo-Saxon and Scottish *gad*, a rod, a spear, a goad; Gaelic, *gath*, a sting.—CHAMBERS.

Gaelic.—*Gad* (plural *goid*), a strong stick, a withe, a bar of iron or other metal; *gadan*, a little stick, a twig.

GOBBLE.—To eat greedily and noisily.

GOBBET.—A mouthful, a little lump of food.

GOB (Vulgar).—The mouth; also a large expectoration of mucus.

Gobble, from the vulgar *gob*, a mouthful; French, *gobbe*, a ball for swallowing; *gobe*, to swallow. *Gobbet*, French, *gobet*; Gaelic, *gob*, the mouth.—CHAMBERS.

Gaelic.—*Gob*, the mouth, used derisively or contemptuously.

GOBLET.—A large drinking-vessel with a spout or beak, a beaker.

From the French *gobelet*, a greater kind of chalice; perhaps *coupelette*, a little cup. Dr. T. H. draws it from the French *gober*, to swallow.—*Gazophylacium Anglicanum.*

French, *gobeloter*, to guzzle, to tipple.—STORMONTH.

Gaelic.—*Gob*, a beak, a bill; also contemptuously the mouth. See GOBBLE.

GOBLIN.—An evil spirit, a frightful phantom.

GIBBER.—To articulate indistinctly, like spirits or evil phantoms, as in the phrase of Shakspeare:—

The sheeted dead
Did squeak and *gibber* in the streets of Rome.

GIBBERISH.—Confused, harsh, and unintelligible discourse, or attempts at discourse.

These words all seem to flow from the same source, and to be traceable to the

Gaelic.—*Geob*, a wry mouth; a gaping mouth, widely extended to excite terror in the beholder; whence *geobail*, gaping, jabbering; a goblin, a jabbering fiend.

Kymric.—*Coblyn.*

GOD.—The Supreme Being (German, *Gott*).

None of the Keltic languages, Latin, French, Italian, Spanish, Gaelic, &c., have any word for the Divinity resembling the Teutonic and English. All these languages derive the idea and the name from a primitive which signifies *Day*, and the worship of the *Day* or the *Sun* which produces it. *Zeus*, *Deus*, *Dieu*, *Dia*, and the English *Divine* are from this root. The Teutonic *Gott* and English *God* are traced by some philologists to the Persian *Khoda*, and the Hindostanee *Khooda*, the Supreme Being. The word has probably a deeper and very noble origin in the ethics of the earliest races in the

Gaelic.—*Coda*, law, justice, equity; and *cod*, victory.

If this derivation be correct, the primary idea of *God* is that of justice, and the victory of the Right inherent in the character and attributes of the Divine Being, of whom this was but a secondary appellation.

GOGGLE-EYED (Colloquial).—Squinting.

Gaelic.—*Gaog*, a defect; *suil*, an eye; whence *gaog-shuil* (*gaog-uil*), a defective eye.

GOLF.—A favourite diversion in Scot-

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land, in which a ball is propelled with a crooked club into a series of holes at considerable distances from each other.

Dutch, *kolf*, a club.—WEDGWOOD.

German, *kolbe*; Swedish, *kolf*, a club.—STORMONTH.

Gaelic.—*Colbh*, a club, a sceptre, a staff.

GOLLOP (Vulgar).—A large mouthful.

GULP.—To swallow greedily.

GOLLOPSHUS (Vulgar).—Delicious to the palate.

Dutch, *gulper*, to swallow eagerly; Languedoc, *glouk*, a mouthful of liquid; Provincial English, *gulk*.—CHAMBERS.

Gollop, a Somersetshire word, a large morsel.—HALLIWELL.

Gaelic.—*Gulba*, a mouth.

GOLLS.—This word was in common use among the Elizabethan dramatists, though it does not appear in Shakspeare. Nares defines it as "hands or paws, a contemptuous expression." He adds that Todd proposes to derive it from the Greek γυαλον (*gyalon*), a cavity, and the palm of the hand, which he rejects, because as a familiar and rather low word, it was not likely to have had a learned origin, stating his own opinion that the etymology was still unknown. The quotations which he cites from Beaumont and Fletcher, Ben Jonson, and others, tend to show that the current meaning of the word was "hands." In a quotation from Taylor's *Works*, 1630, it reads as if *shoulder* was intended. "Gregory Gandergoose, an alderman of Gotham, catches me by the *goll*, demanding if Bohemia be a greate towne." Possibly *shoulder* was the original meaning derived from the

Gaelic.—*Guala*, a hand; *gualaih*, a shoulder; *guaillich*, to go hand in hand, or shoulder to shoulder; to accompany.

GONEY (Colloquial and Provincial).—A foolish person, a simpleton. In Lowland Scotch *gonyel*.

Gony, a great goose; a Gloucestershire word.—HALLIWELL.

A New England word, signifying a stupid fellow. "'How the *goney* swallowed it all, did'nt he?' said Mr. Slick with great glee." (*Sam Slick in England.*) "Formerly they poked sap-headed *goneys* into Parliament to play dummy." (*Nature and Human Nature.*)—BARTLETT'S *Dictionary of Americanisms.*

Gaelic.—*Geoin*, a fool, a foolish person.—ARMSTRONG'S *Gaelic Dictionary*. *Gionair*, a fat-headed person, a greedy glutton; *gionaiche*, gluttony; *gaoithean* (*t* silent, *gaoi-eon*), a silly person, a half idiot; *gaoitheanach*, silly, like a *goney*.

GONNOF (Slang).—A fool, a bungler.

GNOFF.—A churl, an old miser.—WRIGHT'S *Obsolete English*.

A correspondent thinks this may be a corruption of "gone off," but the term is really as old as Chaucer. During Kett's rebellion in Norfolk, in the reign of Edward VI., a song was sung by the insurgents in which the word occurs.

The country *gnoffes*, Bob, Dick, and Hick,
With clubbes and clouted shoon.
Slang Dictionary.

A *gnoffe* is a churl or brutish person. Coles has *gnoff*, inurbanus.—NARES.

Gaelic.—*Gnoimh* (*gnoiv*, sometimes pronounced *groimh* or *groff*), a man with a disagreeable countenance.

GOOD-BYE.—Farewell, a word of leave-taking, supposed to be an abbreviation and corruption of "God be with you!" and to be thus similar in its meaning to the French *à Dieu*, the Italian *addio*, and the Spanish *addios*.

No other explanation has ever been suggested, although the words "be with you" do not readily suggest such a

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summary shortening as "bye." The words when spoken quickly, very generally assume the form of "goo-bye." This form after all may be the courteous wish of the ancient Kelts when parting with a friend or guest, and resolvable into the

Gaelic.—*Gu*, to, with; *bàigh*, kindness, humanity, benignity, hospitality.

Instead of consigning the departing stranger to God, as in the word *adieu!* "to God!" the Gael, if this be the true etymology of the phrase, consigned him to the hospitality of his fellows, and expressed the wish that he might be courteously and kindly treated wherever he went. In this sense the phrase is equivalent to the English "fare-well," travel well, and to the German *Leb wohl* or *Leben Sie wohl*, or, "May you live well [by the way]!" The word *bàigh* has many compounds and derivatives; *bàigheil*, courteous, hospitable, kind; *bàigheachd*, *bàigheachas*, kindness, friendship.

GOOSE (Colloquial).—A silly person; one ignorant, uninformed or stupid.

This word, generally supposed to be derived from the character of the well-known bird of Michaelmas—which however is not stupid, but far more intelligent than many other inhabitants of the poultry-yard—is traceable to the

Gaelic.—*Gas*, a youth.

Kymric.—*Gwas* (*gooas*), *gwasan* (*goosan*), a youth, a boy, a servant; one ignorant from lack of experience.

GOOSE.—"To cook one's goose" (Slang); to circumvent or ruin any one, to mar his prospects, to injure or destroy him.

Gooser.—A finishing blow. "To play old *gooseberry* with any one," to disturb, injure, annoy, or ruin him.

These vulgar phrases are all traceable to the

Gaelic.—*Guais*, an enterprise, a venture, a project, an adventure; whence, "to cook one's goose," to defeat any project. Old *gooseberry* and *gooser* are Saxon additions to and corruptions of the Keltic.

GORBELLY.—A large belly, ke that of a glutton.

Gormand, Gourmand.—A great eater, a glutton.

Gormandize.—To eat too much or gluttonously.

Gourmet (French).—An epicure, or delicate eater, as distinguished from a gourmand, or coarse eater, caring more for quantity than quality.

According to Camden, from the Old British *gormod*, too much of a thing; this from the Celtic *gor*, over; and *mod*, measure, *q. d.* to eat beyond measure.—*Gazophylacium Anglicanum.*

From the French *gourmander*.—Bailey.

Spanish, *gormar*, to vomit; Welsh, *gorm*, repletion.—Chambers.

Gorbelly is from *gor*, dung, and belly, according to Skinner and Junius. It may perhaps come from *gor*, Welsh, beyond, too much, or, as seems to me more likely, may be contracted from *gormand*, or *gorman's belly*, the belly of a glutton.—Johnson.

Gaelic.—*Gaor*, to cram, to glut, to eat or stuff to repletion; *goarradh*, cramming, stuffing; *gaorran*, a big belly, a gorbelly, a glutton; *gior*, to glut, to fill, to satiate; *gioraman*, hungry, greedy, not easily sated; *gioramhachd*, gluttony.

GORE.—Coagulated blood, to wound so as to draw blood; chiefly used to signify the injuries inflicted by a bull's or cow's horns, as, *gored* by a bull or cow, to rip up the belly.

Gory.—Bloody.

Anglo-Saxon. *gor*, wet, filth, mud, dung, blood; Northern English, *gor*, wet mud.—Wedgwood.

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Gaelic.—*Gaorr*, dung, dirt, ordure; *gaorr*, to gore, to tap, to rip up.

GORRIL.—"Apparently," says Nares, "a cant or vulgar term, the exact meaning of which is not clear."

For if you're drunk your wits are sunk,
And *gorril'd* guts will quarrel.
Sack my Money, Old ballad, NARES.

Gaelic.—*Gaorr*, to cram; *gaorran*, a glutton. See GORBELLY.

GOSPEL.—This peculiarly English word, the French *l'Évangile*, and the German *Evangelicus*, the "glad tidings of salvation," conveyed in the books of the New Testament, is derived by every existing Etymological Dictionary of the English Language from the Anglo-Saxon *God* or *good*, and *spell*. The Keltic word is supposed to come from the Anglo-Saxon *spell*, and the Icelandic *spiall*, to discourse, or the Gothic *spillon*, to tell. But as none of the European languages of a Teutonic origin have the word "gospel," or anything like it, we may well inquire why the English alone should take these German words and form them into a combination unknown to the parent tongues. The Anglo-Saxon *spell*, signifying a story, a narrative, or tidings, is not derived from the German, Dutch, Flemish, Danish, Swedish or other cognate languages and dialects, and must therefore have some other origin. This is to be found in the

Gaelic.—*Sgeul*, a narrative, a story, tale; news, tidings; corrupted into *speul* or *spel*. The word "gospel" may be either a compound of the Saxon *gut* or *good*, with the Gaelic *sgeul*, or may be more homogeneously Keltic, and corrupted from *So-sgeul*, pleasant, happy, or glad tidings.

GOSSAMER.—Fine threads of spiders' webs that float about in the summer; also the light down of some plants that are carried about in the same way.

Properly, *God-summer*.—WEDGWOOD.

Old English, *gossomer*, so called from a legend that it is the shreds of the Virgin Mary's shroud, which she cast away when she was taken up to heaven.—CHAMBERS, STORMONTH.

The Germans call the "gossamer" the *sommerwebe*, or summer web; and *sommerfäde*, or summer threads. The English derivation of the first syllable from *god* is an error. The true root is the

Gaelic.—*Gath* (*ga*), a dart, an arrow, a ray, a sunbeam; *gaoth* (*gao*), a wind or breath; *samhra*, summer. The name *ga-samhra*, may have been given from the resemblance of these white floating objects to rays of light; or if the true derivation be *gao 'samhra*, it means the breath of summer.

GOSSIP.—Idle talk.

A great deal of ingenuity has been expended in the endeavour to trace this word to the source of *god-sib*, the relationship entertained towards a child by its godfathers and godmothers, and to the supposed talk that took place among such persons when they came together to the parents' house to inquire concerning their young charge, for whose sake they had undertaken responsibility. If this were the true origin of the word, some traces of it would be found either in the Teutonic or Norman-French components of the language, but no such word occurs in either. The Germans have *klatschen* and *schwatzen*, and

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the French *causer, jaser,* and *bavarder,* none of which have any connexion with the supposed English etymology. The modern Gaelic *goistidh,* a godfather, seems to be a corruption of the English *god-sib,* and to have no relation to tattling or prattling, for which the word is *goileam.* Possibly the root of "gossip" in the sense of idle talk is the

Gaelic.—*Gaoth* (*gao*), wind; *saobh* (*saov*), silly, idle, mischievous, wrong; whence *gaoth-saobh* (*gao-saov*), idle or mischievous wind; or talk.

GO TO!—An old and almost obsolete exclamation, signifying either assent or dissent, according to the tone employed.

Any English derivation of the words presupposes an imperfect sentence or loss of a word, as "go to" (what or where?). There is no similar phrase in the Teutonic languages.

Gaelic.—*Gu tur,* entirely, wholly, altogether; signifying complete assent or dissent.

GOUALER (French Slang).—In derision, to sing badly, to howl rather than to sing.

Gaelic.—*Guil,* weep, cry, lament; *gul,* weeping, lamentations; *gulach,* lamenting.

GOWAN (Lowland Scotch).—A daisy.

Gaelic.—*Gugau,* a daisy; *guganach,* abounding in daisies, flowery.

GOWK (Lowland Scotch).—The cuckoo; also a silly person, as in the proverb, "Ye breed of the gowk; ye have but one note in your voice, and ye sound it ill."

Gok't, stupid.—NARES.

Gaelic.—*Guth,* a voice; *guthach* (*t* silent), endowed with a voice.

GOWL, GOUL (Lowland Scotch).—To weep with a loud noise, to scold or reprehend loudly, to howl; a loud cry.

Gaelic.—*Gul,* weeping, lamentation; to weep; *gulanach,* lamenting, weeping, *guil,* to weep, to wail, to lament. See GOUALER.

GOWN.—A woman's dress.

From the Italian *gonna;* the French *gonnelle;* the Keltic British *gun.* Minsheu draws it from the Greek γονυ, a knee, because it covereth or reacheth below the knee.—*Gazophylacium Anglicanum.*

From the Welsh *gwn, gwnio,* to stitch.—CHAMBERS.

Gaelic.—*Gun* or *gughann,* a gown, a woman's garb; *gughann siota,* a silk gown. From the same root as the Greek γυνη, a woman, and the English *queen* and *quean.*

GRAB (Colloquial and vulgar).—To seize hold of greedily.

From the same root as *grip, grasp, grapple.* Welsh, *crap,* a hook; Sanscrit, *grabh,* to seize.—CHAMBERS.

Gaelic.—*Grab,* to catch, to intercept, to detain.

GRACE, GRACIOUS, GRACEFUL, GRATEFUL, GRATITUDE.—All these words derived immediately from the French or Latin, and all of a kindred or related meaning, have their first and original root in the

Gaelic.—*Gràdh* (*grà*), love, fondness, affection, benevolence, good-will; *gràdhaich,* love, esteem; *gràdhan,* a little darling; *gradh-dhaoine,* love of men, philanthropy.

GRACE.—This word, not signifying graciousness or gracefulness, but a

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space of time, as in the three days' *grace* accorded by mercantile custom and courtesy for taking up bills of exchange after the strict expiry of the date, has not been traced to its roots by English philologists.

Gaelic.—*Greis*, a while, a space of time, as *greis mhath*, a good while; *car greis*, for a time, for a while.

GRAIL.—The Holy Grail, or the *Sangreal*, by some written *Sang réel*, the real blood. Whether this object were a basin or a banner is not very clear, but Mr. Wedgwood, adopting the opinion of some previous writers, states it to have been a dish in which Joseph of Arimathea was supposed to have received the blood of Christ at the crucifixion, which dish became an object of worship among the early Christians. The etymology of the word as explained by Mr. Wedgwood is eminently unsatisfactory, derived from the *patois* of Languedoc, in which *grazal* or *grezal* is said to signify a large earthen dish or bowl, from *gres*, *grais*, *grez*, potter's earth. Mr. Tennyson calls the "grail" a "holy vessel," "cloth-ed in white samite or a luminous cloud"—a description which is not luminous, nor rendered so by the after description that it was "redder than any rose." Afterwards he describes it as "all palled in crimson samite," and around it "great angels, awful shapes, and wings and eyes." Whether the true etymology be derivable from *San* or (*Sanctus*) *Greal*, or *Sang re-el*, a possible one offers itself in the

Gaelic.—*Grath* (*t* silent), fear, terror; *grathail*, terrific, fearful, sublime.

GRAMERCI, GRAMERCY. — This word has been held by most philologists to be a softening and corruption of the French *grand merci*, great thank, or thanks. Johnson derives it from the English "grant me mercy." Without disputing the correctness of either of these etymologies it may be asked whether it is not possible that the similarity of sound between the French *grand-merci*, and the proverbial Keltic exclamation, *Gradh mo cridhe* (*grà-mo-chree*), may not have led philologists to be too easily satisfied with the French derivation? Nares says "the phrase of getting anything for *gramercy*, meant getting it for thanks or for nothing;" and cites from More's *Utopia*, "Paying very little for them, yea, most commonly getting them for *gramercy*." He adds, "thus a thing not worth *gramercy*, means not worth thanks." He also cites from the *Jovial Crew*:—

> No ladies lead such lives!
> Some few upon necessity perhaps, but that's
> not worth *gramercy*.

Bearing in mind the common phrase of the present day, that when people do not play games of skill, such as billiards, or cards for money, they are said to play for "love," may not the meaning of these two quotations be rendered by *Gradh mo cridhe*, as correctly as by *grand-merci?* In the lines from the *Jovial Crew*, "gramercy" might mean *Gradh mo cridhe*, with great advantage to the force of the idea. And the earlier English writers conversant more or less with French or French idioms, and not with the original British speech, of which they knew and suspected absolutely nothing, were likely to be taken

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with a French resemblance to a current word, and to inquire no further.

Gaelic.—*Gràdh* (*grà*), love; *mo*, my; *cridhe* (*cree*), heart.

The phrase, "I cry you mercy," quite as commonly used as "gramercy," is probably derived from the same root.

GRANGE.—A granary; a place for the storage of corn or other grain. French, *grange*.

Gaelic.—*Grainseach*, a depository for grain, a barn, a grange.

GRAVY.—The juice of meat or bones when cooked. Latham, in his latest edition of *Todd's Johnson*, gives no etymology of this word, but simply marks it with the sign of interrogation (?).

Etymology uncertain. British, *krav*, blood.—WORCESTER.

Probably from *graves*, the dregs of melted tallow; Low German, *grebe*, the juice and fat that drips from flesh while roasting.—STORMONTH.

Gaelic.—*Cnaimh* (*craiv*), a bone; *cnaimhibh* (*craivi*), bony, made of bones; whence bones boiled to make sauce, *grary*, or broth.

GRÉ (French).—Grace, favour, as in the phrase, *Bon-gré, mal-gré*.

AGRÉER (French).—To receive favourably.

AGREEABLE.—Giving pleasure.

From the Latin *gratus*, pleasing, acceptable, are formed Italian *grado;* Old French, *greb*, modern French *gré*, will, pleasure, favour; and French *agréer*, to receive with favour; English, *agree*, to consent.—WEDGWOOD.

Gaelic.—*Gne* (pronounced *gre*), temper, countenance, good-nature, pleasantness; *gradh*, love, fondness; *gradhach*, beloved, agreeable, pleasant.

GREAVE.—The branch or bough of a tree.

Yet when there haps a honey fall
We'll lick the syrupt leaves,
And tell the bees that theirs is gall
To that upon the *greaves*.
DRAYTON, *Quest of Cynthia*.

Methought I was a walking in a parke
Amid the woods, among the pleasant leaves,
Where many was the bird did sweetly carp.
Among the thornes, the bushes, and the *greves*.—NARES.

Gaelic.—*Craobh* (*craov, creuv*), a tree, a branch; that which spreads, extends out, or ramifies.

GREFFIER (French).—The officer of a court of law, a bailiff.

Gaelic.—*Gniomh* (pronounced *griov*), a factor, an agent, a grieve, a bailiff.

GREGARIOUS.—Associating in flocks, herds, or multitudes.

This word is derived more immediately from the Latin *grex, gregis;* a flock. The Latin itself is from the

Gaelic.—*Greigh, graigh, gradh*, a herd, a flock, a number of deer, horses, sheep, or other animals; *graigheach*, abounding in flocks, herds, or horses; *graighean*, a herdsman, a groom.

GREYHOUND.—A swift, hunting or coursing dog, not necessarily of a grey colour.

The word seems to be compounded of the Keltic and the Anglo-Saxon, the first syllable from the

Gaelic.—*Gaothar* (*gao-ar*), a greyhound, a lurcher; whence a *gao-ar* hound, corrupted into grey-hound.

GRIDIRON.—A culinary utensil for roasting or scorching meat over the fire.

GRIDDLE.—A circular shallow pan for baking cakes over the fire.

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Gaelic.—*Gread, greid,* to burn, to scorch; *greideal,* a gridiron; *iarrun,* iron.

GRIEVE (Lowland Scotch).—A factor, an agent, an overseer, a land-steward, a "doer."

A Scottish word that has been adopted in English in consequence of the more frequent intercourse between the two countries, produced by the English love of grouse-shooting and deer-stalking in the Highlands.

GRAF (German).—A Count or Earl, anglicised into "Grave," "Margrave," &c.

Greive, greif. The manager of a farm or overseer of any work. Teutonic, *graef,* præfectus; Anglo-Saxon, *gerefa.*—JAMIESON.

As families rose into clans, clans into tribes, tribes into confederacies, confederacies into nations, the elders of each family naturally formed themselves into a senate, meaning a collection of elders. The elders were also called the grey-headed, or the greys, and hence the German *graf, gravio,* originally *der Graue.*—MAX MÜLLER.

Reve, or *reeve,* a bailiff or steward, or agent in business; always written *reve* in Chaucer. *Gerefa,* Saxon.—NARES.

Greyve, greve, a magistrate, Anglo-Saxon. —HALLIWELL.

Gaelic.—*Gniomh* (pronounced *greev*), a work, an action, a deed, a performance; as *gniomh a laimh,* the work of his hands; *gniomhach,* active, industrious, busy; *gniomhaich,* a steward, a factor, an overseer. In the *Dictionnaire d'Argot,* or "French Slang Dictionary," of M. Francisque Michel, "grive" is interpreted a "soldier," and he quotes a proverb that shows how underpaid the soldiers were. "Il fait comme les *grives,* il vit d'air," a proverb that cannot apply to such comfortable and well-to-do people as Scottish factors and land-stewards. *Grivois* in slang French formerly meant a thief. The French word is evidently of Keltic origin.

GRILLON (French).—A cricket.

Gaelic.—*Greollan,* a cricket.

GRIM.—Austere, fierce, forbidding in aspect.

GRIMACE.—An angry distortion of the features.

Anglo-Saxon, *grim, grimm;* German, *grimm,* fury; Welsh, *grem,* murmuring, grinding the teeth.—CHAMBERS.

Diez tire *grimace* non très affirmativement, de l'Anglo-Saxon *grima,* masque fantôme Scheler préfère l'ancien Haut Allemand *grim,* furieux, colère. *Grimace* parait tenir à l'Italien *grido,* ridé, et signifierait proprement grosse ride, vilaine ride.—LITTRÉ.

Gaelic.—*Grimeach, grimeasach,* grim, surly, rugged; *gruaim,* a surly or grim look; *gruamach,* surly, sullen; *gruamachd,* sullenness. In Italian slang *grima* signifies old and ugly, and *grimaldo,* a father or an old man.

GRIMALKIN.—The name of a fiend, sometimes given to a cat.

Grimalkin's a hell cat, the devil may choke her.—*Alley Croker.* NARES.

Gaelic.—*Grimeach,* surly, fierce, wild, grim; *maol,* bald; *ceann,* head; whence *grim-maol-ceann,* the grim bald-head, the name of the fiend, represented in old poetry.

Another derivation that may apply to the cat, but not to the fiend, is the

Gaelic.—*Gruaim,* sadness, melancholy; *gruama,* melancholy; *ailleogan,* pretty, a term of affection for a sad-looking girl.

GRIN.—To show the teeth in laughter or in rage.

Literally, to grind the teeth. Anglo-Saxon, *grinnian,* allied to the Latin *ringor,* to snarl; French, *grogner,* to growl; German, *greinen,* to grumble.—CHAMBERS.

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Gaelic.—*Greann*, a grin; a surly, angry look; an appearance of rage; *greannach*, morose, surly, irritable; *greannachadh*, irritation or frowning, gloominess, the lowering of an approaching storm.

GRISKIN.—The roast spine or loin of pork.

Grisgin, roast meat. Irish.—JOHNSON.

From *gris* or *grise*, a swine.—TODD'S *Johnson*.

Gaelic.—*Grisg*, to roast; *grisgean*, a piece of roast meat of any kind, pork, mutton, beef, or veal.

GRISLY.—Frightful, hideous; the "grisly" bear, the savage bear.

GRISE (Lowland Scotch).—To shudder.

German, *grieseln*, to fall in small particles, to trickle, and thence to shudder, which is felt like a trickling or creeping over the skin.—WEDGWOOD.

Anglo-Saxon, *grislia*, *agrisan*, to dread; German, *grässlich*, frightful; *grieseln*, to shudder.—CHAMBERS.

Gaelic.—*Gris*, horror, terror, exceeding great terror.

GRIT.—Substance, quality.

Honour and fame from no condition rise. It's the *grit* of a fellow that makes the man. —*Colonel Crockett.*—BARTLETT'S *Dictionary of Americanisms.*

Gaelic.—*Grid*, substance, quality.

GRIZZLE (Colloquial).—To whine, to weep, and complain.

GRIZZLE-PATE.—A whining, dissatisfied, and complaining child.

Gaelic.—*Gnuis* (pronounced *gruis*), the face, the countenance; *sil*, rain, metaphorically tears; whence *gnuis-sil*, to weep till the face is covered with tears.

GROG.—A mixture of rum, whisky, brandy, or other spirit, with water, and used as a beverage.

CRIQUE (French Slang).—Brandy.

CRIC-CROC (French Slang).—To your health! (in brandy grog).

Cric-Croc, à ta santé!
Reçois moi dans l'heureuse troupe
Des francs chevaliers de la coupe.
MICHEL, *Dictionnaire d'Argot.*

This word is commonly supposed to have been first used by the sailors in Admiral Vernon's fleet, in the reign of George II., because the admiral was popularly known as "Old Grogram," or "Old Grog," from the grogram, or "gros-grain" suit which he usually wore in bad weather, and because he was supposed to be the first to order an allowance of spirits and water to his crew. For this tradition, however, there is no adequate authority. In Scotland, a "horn" for holding liquor, instead of a glass, is still common; and a horn expresses not only the cup, but its contents. "To take a horn" is to take a drink. The true derivation of the word is the

Gaelic.—*Cròc*, a horn, a drinking-cup; whence to take a *cròc*, or grog, was used in the same sense as in English, when we say "a man takes his *glass*."

GROSS.—Filthy, obscene, lewd, unwarrantable, violent.

This word is not synonymous with, nor from the same root as "gross," large, coarse, the French *gros*, the Latin *crassus*; but is directly traceable to the

Gaelic.—*Graosda*, filthy, obscene; *graisgeil*, vulgar, low, disreputable; *graosdachd*, ribaldry.

GROOVE.—A narrow channel hollowed in the ground by the constant passage o wheels, also an indentation or hollow in an instrument into

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which another part of the same is intended to fit.

German, *grube*, a pit, hole, grave; from *graben*, to dig; Dutch, *groeven*, to engrave, to hollow out.—WEDGWOOD.

Gaelic.—*Gnumh* (*grue*), a notch, a dent.

GROVE.—A cluster of trees, a small wood.

Grove, from *grave*, a walk covered by trees meeting above.—JOHNSON.

From the Anglo-Saxon *grafan*, to dig, because they are frequently protected by a ditch thrown up around them.—*Junius*. More probably because a *grove* is cut out, hollowed out of a thicket of trees; it is not the thicket itself.—*Richardson*.—WORCESTER.

A place *grooved*, or cut out among trees.—CHAMBERS.

Gaelic.—*Craobh*, a tree; *craobhach*, well-wooded, abounding in trees; *craobharnach*, a shubbery, a hedge of evergreen or other trees.

GROUSE.—A bird on the moors and mountains of Great Britain.

Gaelic.—*Ċearc*, a cock; *fraoch* [aspirated *fhraoch* (*fh* silent)], the heather; *i. e. cearc-raoch*, corrupted and euphemized by the English—who cannot pronounce the guttural—into "grouse," the cock or bird of the heather.

GROUTS.—The sediments of boiled grain, coffee, &c.

From *grit*, that which is ground or grated. the coarse part of meal, gravel.—CHAMBERS.

Gaelic.—*Gruid*, grain, malt, sediments, dregs.

GRUDGE.—To deny with a bad grace, to give unwillingly, to be disagreeably parsimonious.

French, *groucher*, *grouccer*; Greek, γρυζω, to murmur.—CHAMBERS.

There are no such words in French as *groucher* or *grouccr*, but there is *grucher*, which means to *grind*. The true etymon of the English word "grudge," and its intensitive "begrudge" is the

Gaelic.—*Gruig*, morose, sullen, inhospitable; *gruigein*, a sorry wretch, an inhospitable man, a miser; *gruigeineach*, mean-spirited, illiberal, morose, inhospitable; *grugaire*, a morose man.

GRUFF.—Coarse in voice and manner.

Swedish and Dutch, *geof*; German, *grob*, large, coarse; Grisons, *grufflar*, to snore; probably formed in imitation of the sound.—CHAMBERS.

Gaelic.—*Gnomh* (*groff*), to grunt like a pig.

GRUMBLE.—To complain, to find fault, to express dissatisfaction.

GROMMELER (French).—To complain.

GRUESOME (Lowland Scotch).—Frightful, fearful.

GRUMPY (Colloquial and Vulgar).—Ill-tempered, morose, surly.

GRAUEN (German).—To dread, to fear, to have an aversion.

GRAULICH, GRAUSAM (German).—Awful, frightful, horrible, fearful.

All these words, more or less related to the idea of dissatisfaction, dislike, and the expression of discontent have their root in the

Gaelic.—*Guuth* or *grūth* (pronounced *grū*), a stern, fierce look; *gruig*, a lowering expression of countenance, a surly look; *grugag*, a sullen woman *grugaire*, a surly or sullen man; *gruamach*, sullen, gloomy; *gruamachd*, gloominess, sullenness, moroseness; *gruamain*, dejection; *gruaim*, darkness, gloom. See GRUDGE.

Kymric.—*Grwm*, a murmur of discontent.

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GUARD.—To protect.

GUARDIAN.—A protector.

French, *garder;* Old French, *guarder;* from the root of *ward.*—CHAMBERS.

Gaelic.—*Gaird* (Greek, χειρ), an arm, a hand (to protect with); *gairdean* (diminutive of *gaird*), an arm or hand; *gairdeanach*, strong-armed.

GUDGEON.—A stupid person, a fool, one who may easily be robbed or deceived; a fish (French, *goujon*).

One easily imposed on; to *gudgeon*, to swallow the bait or fall into a trap; from the fish of that name, which is easily taken. —GROSE.

From the French *goujon* and *gouvion; faire avaler des gouvions*, to make one swallow a lie; hence to *gudgeon*, to deceive, to befool.—WEDGWOOD.

A *gudgeon* was also a term for a lie, as appears from *Florio*, p. 476.—HALLIWELL.

Gaelic.—*Gun*, without; *dion* (pronounced *jion*), defence; corrupted into *gu dion*, without defence; *i.e.* a person so utterly silly and weak as to be without defence against falsehood and knavery.

GUERDON.—A reward, a recompense.

French, *guerredon, guerdon;* Italian, *guiderdone*, reward. From Old High German, *widarlon;* Anglo-Saxon, *witherlean*, with a change from *l* to *d*, perhaps through the influence of Latin *donum*. Anglo-Saxon, *wither*, against, in return for, and *lean*, reward.—DIEZ, *quoted by* WEDGWOOD.

Guerdon! a sweet *guerdon!* better than remuneration.—SHAKSPEARE, *Love's Labour Lost.*

Gaelic.—*Gearradh*, a tribute; *Gearradhan*, a small tribute.

GUÈRE (French).—Scarcely, hardly sufficient.

Gaelic.—*Gearr*, short, laconic, deficient, not reaching the intended point; *thainig iad gearr air*, they came short of it. "Ils ne l'approchaient *guère.*"

GUESS.—To forecast; to calculate from probabilities the meaning of something mysterious or unknown; to form an opinion on imperfect knowledge.

From the Belgian *ghisse*, or *ghissen*, to conjecture; and this perhaps from the Teutonic *weisen*, to know. Minsheu derives them all from the Hebrew *kesem*, a divination. —*Gazophylacium Anglicanum.*

From the Dutch *ghissen.*—BAILEY, JOHNSON, ASH, &c.

Dutch, *ghissen*, to estimate; Icelandic, *giska*, from *gitska*, allied to *geta*, to get, to think; English, *get.*—CHAMBERS.

Gaelic.—*Gis*, to conjecture; *giseag*, a charm by which to pry into the future; *giseagach*, superstitious, judging of the future without data. These words are allied to *geas*, a charm, a divination; *geasadair*, a wizard, a charmer; *geasadaireachd*, witchcraft, sorcery; *geasa dioma*, a kind of sorcery practised by the Druids, from *geas*, and *diomadh*, anger or displeasure of God.

GUEUX (French).—A beggar.

GUEUSERIE.—The trade of beggary.

Les *gueux*, les *gueux!*
Sont les gens heureux;
Ils s'aiment entre eux.
Vivent les *gueux!*
BERANGER.

Gaelic.—*Gaoth, guth*, a voice, the whining voice assumed by professional beggars.

GUFFAW (Vulgar).—A boisterous and long laugh.

A Scottish word.—WORCESTER.

Gaffaw, a hoarse laugh.—JAMIESON.

Gaelic.—*Gu fad*, lengthily or with length; whence with the elision of the *d* by the Lowland Scotch, *gu fà*, or *guffaw.*

GUILE and BEGUILE.—To cheat a person by fascinating manners, and pretence of love and affection. To lead one astray by fair pretences.

Gaelic.—*Gaol*, love.

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GUILT.—The state of a person justly chargeable with crime or wrong.

All the English etymologists, with the exception of Horne Tooke, derive this word from the Anglo-Saxon *gylt*, money; *gildan*, to pay; and give the literal meaning as the fine in money imposed as a penalty for the commission of a crime or offence. Horne Tooke traces it to the Anglo-Saxon *gewiglan*, to beguile; and considers the words *guile* and *guilt* to spring from the same root. Mr. Wedgwood adheres to the older opinion, and defines "guilt" as conduct which has to be atoned for by money. He quotes "Swiss, *gült*; Danish, *gjeld*; Old Norse, *giallda*, debt; Danish *skyld*, debt, guilt, offence; German, *schuld*, a crime, also a debt; Anglo-Saxon, *gildan*; Danish, *gielde*; German, *gelten*, to requite, pay, atone, return an equivalent." There is, however, an older as well as a nobler etymon, to which the word "guilt" may be traced, and to which no idea of money or debt can be attached. Among a warlike race like the ancient Caledonians, cowardice was the greatest of all "guilt," and among civilized races in which the primitive virtue of courage is not held in the same esteem as it was by ruder peoples, the "guilty man" is of necessity a coward to his own conscience. Shakspeare says, "Tis conscience that makes cowards of us all." Disregarding the Teutonic derivation of "guilt," the true etymon may possibly be the

Gaelic.—*Gealt*, fear, cowardice; *gealtach*, cowardly, pusillanimous, guilty; *gealtair*, a coward, a poltroon; *geilt*, terror, fear, cowardice.

GUINGUETTE, GUINCHE (French).—A public-house, ordinarily outside of a town, where wine is drawn from the barrel, and not sold in bottles.

D'où peut venir le mot *guinguette?* Sans aucun doute des petit vin qu'on buvait dans les cabarets, qui faisait *guinguer*, ou comme on dit encore, danser les chèvres. Cette sorte de vin, dès le seizième siècle s'appelait *guinguetis*.—FRANCISQUE MICHEL, *Dictionnaire d'Argot.*

Gaelic.—*Gingein*, a cask or barrel.

GULES.—The heraldic term for red; supposed by Nares to be derived from the barbarous Latin *gulae*, signifying furs dyed red, and worn as ornaments of dress. The word appears to be derived from the

Gaelic.—*Gual*, coal; *gualaidh*, to burn to coal. There is some doubt whether "gules" originally signified red or black. Coal may be either, and its colour depends upon whether it is, or is not, in a state of combustion. Shakspeare uses "gules" for red,—

Follow thy drum.
With man's blood paint the ground, *gules, gules, gules!*—*Timon of Athens*—

and in another contrasts the red with the black:

Hath now this dread and black complexion smear'd
With heraldry more dismal; head to foot
Now he is total *gules.*—*Hamlet.*

The derivation from the French *gueule*, the red open mouth, or gullet, is scarcely admissible.

GULL (Vulgar and Colloquial).—A person easily deceived, a dupe.

GULLIBILITY.—The condition of mind of one who is easily cheated or imposed upon.

Johnson traces the word to the French *guiller*, to cheat (which, however, does not appear in the *Dictionnaire de l'Académie Française*); Richardson

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from the past tense of the Anglo-Saxon *gewiglian*, to beguile. Wedgwood considers that "gull" means an unfledged bird; probably from the Danish *gul*; Swedish, *gul*, yellow; from the yellow colour of the down, or perhaps of the beak. Mr. Froude in his *History of England* narrates that Shan O'Neil built a fort on an island in Lough Neagh, Ireland, and called it "Fooch na Gull" (Gaelic, *Fuathaich*) or hatred of the English. This probably affords a clue to the origin of a word which appears as "cant" in Grose's *Classical Dictionary of the Vulgar Tongue*. *Gall* in the language of the Kelts originally meant a foreigner, a stranger; and thence came to signify a barbarian, an outlandish person, a fool. It was applied as a term of contempt to the Saxons, and afterwards in the cant or slang of the vulgar acquired its present sense.

Gaelic.—*Gall*, a Lowlander, a Saxon, an Englishman, a foreigner; *gallda*, Lowland, English, Saxon; stupid, mean-spirited, foreign.

GUM (Slang).—Abusive language.

Let us have no more of your *gum*.—GROSE'S *Classical Dictionary of the Vulgar Tongue*.

Gaelic.—*Geum*, to low, to bellow; *geumnach*, the bellowing or lowing of cattle.

GUMPTION.—Common sense.

A Lowland Scottish and Northern English word that is gradually establishing itself in colloquial English. Mr. Wedgwood and others derive it from the Northern *gaum*, to know.

In some places, not to *gaum* a man, is not to know him.—HALLIWELL.

Gaelic.—*Cuimse*, sensible, moderate; *cuimeis*, sense, moderation; *cuimeasach*, moderate, temperate, sufficient to one's self.

GUN.—A fire-arm, a musket, a cannon.

It must be observed that this name is exclusively English, and it may be well that it appeared first in the designation of the *gunner*, from the French *guigner*, an aimer with one eye, as a gunner taking his level; *guigner*, to wink with one eye, to level at a thing winking.—WEDGWOOD.

Welsh, *gwn*; Gaelic, *gunna*; Irish, *gunn*. *Gyn* is an abbreviation of the French *engine*, afterwards changed to *gun*. This seems the natural origin of the latter term. The only circumstance that can give birth to hesitation as to this etymon is that Gothic *gun*, and Icelandic *gunne*, denote warfare, battle, and that *gunnar*, in the *Edda*, signifies a battering-ram.—JAMIESON, WORCESTER.

The primary idea of a "gun," as of an arrow or a sword, was that of a weapon which would inflict a wound, the "gun" being particularly formidable, because capable of inflicting the wound from a great distance. In this sense the root of the English "gun," as well as of the Icelandic *gunne*, is the

Gaelic.—*Gun*, *gunna*, a weapon with which to discharge or project; a musket, a javelin, a squirt; *gunte* (obsolete), wounded, hurt with a projectile. Another corroborative derivation of the English "gun" from the Gaelic is *gon*, a wound; whence a weapon that inflicts a wound; *gon*, to wound, to sting, to pierce, to stab; *gonadair*, *gonair*, a wounder, a stabber, a shooter; *gonais*, a prick, a wound, a stab.

GUN.—"Son of a gun;" a slang term of abuse launched against a man to imply that his mother was unmarried.

Gaelic.—*Coinne* (obsolete), a quean, a prostitute.

GUSH.—To issue forth as water or other liquid.

German, *giessen*; akin to Greek χεω, to

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pour out; Icelandic, *guza*, that which is poured out.—CHAMBERS.

Gaelic.—*Gais* (pronounced *gaish*), a torrent, a flow of water; whence also, *gash*, a deep wound, from which the blood flows.

GUST.—A sudden burst of wind or storm.

Icelandic, *gustr*; Danish, *gust*; German, *giessen*, to pour out.—WORCESTER.

Gaelic.—*Gaoth*, the wind; *gaothar*, windy.

GYP (Slang).—A name given at Cambridge to the servants of undergraduates and others, supposed to be derived from the Greek γυψ, a vulture; from their dishonesty and rapacity. It is possible, however, that the word has a pleasanter origin, and that it is the first syllable of the

Gaelic.—*Giobal*, a rag, a clout, an old garment, cast-off clothes given as perquisites to a servant; a term of personal disrespect; *giobalach*, a rough, hairy, ragged, disreputable person.

GYVES.—Fetters; a word more common in poetical composition than in ordinary speech.

Gaelic.—*Geimheal*, a fetter, a chain; *geimhlich*, to enchain, to put into gyves or fetters.

Kymric.—*Gefyn*, fetters.

H.

HABERDASHER. — A mercer, a dealer in small articles of male or female attire.

Minsheu derives this from the German *habt ihr das?* have you that? or from the French *avoir d'acheter*, i. e. to have to buy. . . Mr. Thomson constructs a German compound, *haab vertauscher;* from *haab* (*habe*), goods, wares, and *vertauscher*, a dealer, an exchanger.—RICHARDSON.

Icelandic, *hapertask*, things of small value.—CHAMBERS, STORMONTH.

Berdash, a name said to have been formerly used for a kind of riband, the maker or seller being called a *berdasher*.—TODD'S *Johnson*.

Of uncertain etymology.—WORCESTER.

Gaelic.—*Amhach* (*avach*), the neck; *deise, deas* (*dèsh*), clothes, fitting, symmetrical, suitable; whence *haberdashery*, things suitable for the neck. See HABERGEON.

HABERGEON. — Armour formerly worn to protect the neck and breast.

Anglo-Saxon, *heals*, neck; *beorgan*, to defend.—CHAMBERS.

Gaelic.—*Amhach* (*avac*), neck; *dion* (*jion*), security.

HACK.—An old horse, a horse let out on hire.

From the Old French *haque*, and *haquet*, a pony.—CHAMBERS.

Gaelic.—*Each* (*hac*), Latin *equus*, a horse; whence also by corruption and omission of the aspirate, a nag, *an hack;* a small horse, a pony.

HACK.—To cut, to notch, to hew.

Hack, hash, hatch. The syllable *hack* in which the voice is sharply checked is used in all the Gothic dialects to signify a stroke with a sharp instrument, or an effort abruptly checked. . . . The hatching of eggs is the chipping or breaking open of the shell by the pecking of the bird.—WEDGWOOD.

Gaelic.—*Eag*, a nick, a notch; *eagaich*, to cut, to notch, to hack; *eagaichte*, hacked, notched, cut in pieces.

HAG.—An ugly, decrepid, or disagreeable old woman, of the class of those who in former times were accused of witchcraft.

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HAGGARD.—Care-worn, dejected in spirits and failing in health.

Hag, from the Saxon *haeggere*, a goblin, a fury, a she-monster; *haggard*, from the French *hagard*, wild, untamed; Welsh, *hage*, ugly.—JOHNSON.

Hag, one wise in unholy secrets, a witch, an ugly old woman; Anglo-Saxon, *haeges*; German, *hexe* (a witch), perhaps connected with the Greek *αγιος*, and the Latin *sacer*, in a bad sense. *Haggard*, originally wild, applied to an untrained hawk.—CHAMBERS.

Hagged is emaciated, scraggy like a witch, with sunken eyes; *haggard* is wild, strange, froward, unsociable; whence applied to a wild hawk; derived from the German *hag*, a wood, forest, thicket or grove.—WEDGWOOD.

Gaelic.—*Aognaich*, to become lean or pale as death, to wither, to fade; *aognuidh*, emaciated, frightful; *eug*, to perish, to fail, to wither, to die; *eugnachadh*, dying, becoming pale or ghastly; *eugnaidh*, death-like, going to decay.

HAIL (Nautical and Colloquial).—Where do you hail from? *i. e.* where do you sail from?

This word is decidedly not from the same root as "hail," to salute, or "hail," frozen rain, but traceable to the

Gaelic.—*Seol*, to sail; which when aspirated becomes *sheol* (*s* silent), pronounced *hale*.

HALKARD.—A person of low degree.

A *halkard*, or of low degree, *proletarius*. —WITHALL'S *Dictionarie*, 1608.

Gaelic.—*Al*, progeny; *ceard*, a smith, a brazier, a tinker; whence *alceard*, or "halkard," the son, progeny, or descendant of a tinker.

HALLOO! Ho! La!—An interjection to excite the notice of a person at a distance.

Gaelic.—*Thall*, beyond, further (the *t* silent before the aspirate); *thalla!* come along! come this way!

HALO.—A shining light, such as is represented in pictures over the head of the Saviour, of the Apostles, and the Saints.

Latin, *halo*; Greek. ἁλως, the disk of the sun or moon.—WEDGWOOD.

Literally, a thrashing-floor, which among the Greeks was *round*. A luminous circle round the sun or moon caused by the reflection of light through mist. Latin, *halos*; Greek, ἁλως, a thrashing-floor.—CHAMBERS.

Gaelic. — *Aille*, bright, shining, pleasant, beautiful; *ailleanta*, beautiful, bright, handsome, lovely; *ailleantachd*, personal beauty.

HAMMER.—The instrument which hits and drives the nail.

Anglo-Saxon, *hamer*; Icelandic, *hamar*, from the sound of blows.—WEDGWOOD.

Gaelic.—*Amas*, hitting; *amaiseach*, hitting well, taking a sure aim.

HANAPER.—An obsolete word, signifying a basket, and so used in legal parlance, modernized into *hamper*.

Hanaper, a receptacle for cups; a large strong basket for packing goods, especially crockery; originally a royal treasure-basket. Low Latin, *hanaperium*; Old French, *hanap*, a drinking-cup.—CHAMBERS.

The learned Ménage only mentions that the word *hanap* is a very ancient Norman-French one, and is supposed to be derived from the Teutonic or Frankish *hein nap*, signifying a porringer, bowl, or basket—the Anglo-Saxon *knap* in fact; the learned Guy Miege tells us that *hanap* may mean a bowl or drinking-cup; the modern etymological dictionaries state in their loose way that *hanaper* comes from the Latin *hanapus* or *hanaperium*—there being no such words at all in genuine Latin; and even in the *Latina infirma* of the middle ages the Teutonic-Gallic *hanap* was translated *sporta*. In this country, nevertheless, the mediæval lawyers boldly Latiniz d *hanap* into *hanapus*; the word itself came to signify a wicker basket; the Clerks of the Chancery were not mighty particular even with their bad Latin. They gave a Saxon twist to *hanapus*, and called it *hanaper*, which the common people speedily and cheerfully vulgarized into *hamper*. Finally, the most learned of legal antiquaries, Dr. Cowel, tells us all about the *Clericus Hanaperii*; or Clerk of the *Hanaper*; how

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he was confirmed in his office as Warden of the *Hamper* by 2 Elizabeth IV., cap. 1; how he received all moneys due to the Crown for sealing charters, patents, commissions, and writs; how he was "tied to the Lord Chancellor, or keeper, daily in term time, and at all times of sealing, having with him leathern bags, into which he put all charters as they were sealed."—*Daily Telegraph*, August 4, 1874. Article on the "Great Seal."

Mid Latin, *hanaperium;* probably a receptacle for cups; French, *hanap*, a drinking-vessel; German *napf*, a porringer, bowl, platter.—WEDGWOOD.

Gaelic.—*Anabarr*, excess, superfluity; *anabarrach*, redundant, superfluous, excessive.

The word having first signified excess and redundancy, was afterwards applied to the vehicle that contained or to which was consigned the redundancy, as in our day, we say a waste-paper basket. Thus the basket received its name from its contents and became "hanaper," from *anabarr*.

HANCED.—Intoxicated.

The following quotation from Taylor's Works in Nares, supplied by Messrs. Halliwell and Wright, supports this interpretation.

I swear by these contents, that I doe find myself sufficiently *hanced*, and that whenever I shall offer to be *hanced* again, I shall arme myself with the crafte of a fox, the manners of a hogge, the wisdom of an asse, mixt with the civility of a beare. This was the forme of the oath, which as neare as I can shall be performed on my part.—TAYLOR'S *Workes*.

The word does not appear to have been common.

Gaelic.—*Aineas*, passion, fury; *aineasach*, passionate, furious; whence furiously drunk.

HANDSEL.—The first money given or taken in the morning, or at the commencement of trade.

Hansel or *handsale*, the lucky money or first money taken.—*Cocker*, 1724. In Norfolk, *hanselling* a thing, is using it for the first time.—BAILEY.

Gaelic.—*Sainnseal, shainnseal* (with the aspirate, pronounced *'ainsheal*), a new year's gift, a handsel.

HANSE TOWNS, THE HANSEATIC LEAGUE.—Certain commercial towns in Germany, associated together in the Middle Ages for mutual security and defence against the encroachments of royal despotism. London, Aberdeen, and many other cities of Great Britain were at one time members of the League, but ceased to belong to it, as Scottish and English liberty was increased and secured.

Hanse, an old Gothic word, a society or corporation of merchants combined together for the good usage and safe passage of merchandize from kingdom to kingdom.—BAILEY.

This confederacy took its name from the ancient German word *hanse*, signifying an association for mutual support.—*Penny Cyclopædia*.

From the very earliest period of our history free burghs with certain privileges of trade had existed in Scotland, and from the days of David I. at least two combinations of these burghs appear; one from Aberdeen northwards, including all the burghs beyond the Moray Firth, had a confederacy called by the name of *Hanse*.—*Lectures on Scotch Legal Antiquities by* COSMO INNES, 1872.

Hanseatic, from the Old German *hansa*, a troop; or Old French *hanse*, a league.—CHAMBERS.

From *handsal* (or *handsel*), a contract; the *Hanse* Towns, a confederation of towns on the Baltic and North Sea. . . . From this original the term *hanse* was applied in a more general sense to a mercantile community. French, *hanse*, a company, society or corporation of merchants, for so it signifies in the book of the ordinances of Paris; also an association with, or the freedom of, the *hanse*, also the fee or fine which is paid for that freedom.—WEDGWOOD.

The root of the word, which has excited much difference of opinion among philologists, has been sought in the second stage of its existence, and not in the first, which is to be found in the

Gaelic. — *Annsa*, dearly-beloved;

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annsachd, annsadh, great and strict friendship and attachment.

Each member of the League or corporation was addressed officially as, "dearly beloved brother," and one town speaking of another, as for instance, Hamburg of Aberdeen, would speak of it as "annsa." As the Gaelic or Keltic tongue gradually disappeared from the knowledge of the nations, where it left its traces in popular speech, the true sense of the word was lost, though the word itself was retained, as in this instance.

HAP, HAPPEN.—To befall at the appointed time, to become a fact at the predestined moment.

HAPPINESS.—The state of pleasure produced in the mind by the existence of the facts or circumstances that we have desired to befall or happen.

Mr. Wedgwood traces these words to the French *happer*, to catch, to snatch, to grasp at. He says, "*hap*, luck, is what we catch, what falls to our lot, having good hap; *happen*, to befall." According to the Dictionnaire de l'Académie Française, *happer* is only used in vulgar and familiar parlance, as in the phrase applied to the action of a hungry dog in snapping at the food thrown to it, "On lui jetta un morceau et il le *happa*." Dr, Johnson, who is always loth to be indebted to the Keltic languages if he can help himself elsewhere, cites the Welsh word *an-hap*, misfortune or unhappiness as the root. If he had investigated the Welsh more deeply, he would have found several corroborations of his conjecture in *hap*, luck, chance, fortune; *hapiaw*, to happen; *hapus*, fortunate, happy; *hapusaw*, to become fortunate; and *hapus-rwydd* happiness. What seems to be the real root of these mysterious words, and one that excludes the idea of luck or chance, and imposes fate, destiny, and divine appointment in its stead, is the

Gaelic.—*Ab*, fit, proper, ripe, mature (the Latin *aptus*), that which fits in with circumstances, ready, mature, agreeable; *abaich* or *abuich*, to ripen, to mature, to bring or grow to maturity; *abaicheadh* or *abuicheadh*, ripeness, maturity, fulness of perfection according to degree.

According to this derivation, anything that happens, happens at its appointed time, when all circumstances have ripened to produce it. "Happiness" in this sense would signify the ultimate destiny, vainly sought in a world that is not ultimate; the ripening and maturing of the soul.

HARAS (French).—An establishment for the breeding of horses; a stud farm.

Haras. Lieu où l'on loge des étalons et des juments pour élever des poulains. Bas Latin, *haracium*. Il y a dans le Latin *hara*, toit à porcs; et dans le Bas Latin *hara cunicularia*, garenne à lapins. Diez rejette l'ancien Haut Allemand *hari*, troupe; mais il signale comme bien plus approprié l'Arabe *faras*, cheval, &c.—LITTRÉ.

Gaelic.—*Aras* or *aros*, a house, a dwelling, an establishment.

HARICOT.—A dish of mutton cooked the second time in small pieces, and seasoned with vegetables.

French, *haricot*, kidney beans; Italian, *caraco*; Spanish, *caracollillo*, snail flowered kidney beans; from Spanish *caracol*, a snail. Perhaps *haricot*, minced mutton, may be connected with *haggle*; the original meaning would thus be anything minced small.—CHAMBERS.

The word seems formed from *hack* or *hag*, *hacoter, halcoter, harcoter*.—WEDGWOOD.

Haricoteur is the French slang for the executioner. The word *haricot*, in culinary

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language, signifies a sort of ragout, ordinarily made of mutton, cut small with turnips. Amateurs will find three receipts for making it in *Cotgrave*. I find the origin of the term in the words *harigol, harliqol, harligote*, which existed in our Ancient French in the sense of slice, piece, morsel.—*Dictionnaire d'Argot, par* FRANCISQUE MICHEL.

It will be seen from the foregoing extracts, that much research and ingenuity have been expended upon this word. Its true root is to be found in the ancient language of Gaul, the

Gaelic.—*Aris*, a second time, again; *coc*, cooking, to cook; *cocte*, cooked; whence by corruption and abbreviation, "haricot," that which has been cooked a second time.

HARLOT.—A woman of unchaste life.

This word was originally applied to both sexes, with a meaning very different to that which now attaches to it.

Some derive it from one *Arlotta*, that was miss to Robert Duke of Normandy, and mother to William the Conqueror; or, as Camden will have it, from one *Arlotta*, that was concubine to the Conqueror himself; or most likely from the Italian *arlotta*, a proud whore; or lastly, as the ingenious Dr. T. H. has it, *whorelet*, or *horelet*, a little whore.—*Gazophylacium Anglicanum*.

From the Welsh *herlodes*,—JOHNSON.

Of uncertain etymology.—ASH.

Mr. Wedgwood cites Chaucer's Prologue to the *Canterbury Tales*:—

He was a gentle *harlot* and a kind,
A better felaw should a man not find;

and also the *Sompnour's Tale*:—

A sturdy *harlot* went behind,
And bare a sack,
And what men gave him laid it on his back.

Herlawd, a tall stripling; *herlodes*, a hoyden, or girl of masculine manners; *herlotiad*, a tall stripling; *herlotyn*, a mere stripling.—OWEN'S *Welsh Dictionary*.

The word seems originally to have signified a young man, from Welsh *herlawd, herlott*, a youth; *herlodes*, a damsel; then to have acquired the sense of a loose companion.—WEDGWOOD.

According to Tooke, *harlot* is *horelot*, diminutive of *hore* (*whore*).—WORCESTER.

The word used in its original sense as favourably applied to a youth, a handsome, brave young man, "a gentle *harlot* and a kind," as Chaucer has it, is traceable to the

Gaelic.—*Ur*, young, beautiful, vigorous; *laoch*, a hero (whence by softening of the guttural, the English *lad*, and the Kymric *llawd*).

Ur-laoch would thus signify a young hero or warrior, which is probably the true origin of a word that in its early sense has long been a stumbling-block in the path of etymologists. The modern word, as applied to a woman, is not necessarily connected with it merely because it has an accidental resemblance of sound, but was possibly derived at a comparatively recent period from *whore*, as Dr. T. H. first, and afterwards Horne Tooke suggested. The Italian *arlotto* does not bear the meaning attributed to it by the author of *Gazophylacium Anglicanum*, but signifies a glutton.

HARM.—Injury, damage, hurt, mischief.

From the Anglo-Saxon *hearm*, or perhaps from the Latin *arma*, because arms offensive are reckoned things harmful.—*Gazophylacium Anglicanum*.

Anglo-Saxon, *hearm*; Old Norse, *harmr*, grief, sorrow, injury; *harma*, to grieve; German, *harm*, affliction; *gram*, grief, sorrow, vexation; *grämlich*, peevish, morose, —WEDGWOOD.

Connected with *gram*, grief.—CHAMBERS.

The Teutonic words for "harm" are *schade* and *leide*, and the verb *verletzen*, to harm or injure. The French to harm is *faire du mal*, and the substantive *injure*. These languages therefore do not supply the primitive root. The conjecture of the author of *Gazophylacium Anglicanum* is probably correct,

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with this addition, that the Anglo-Saxon *hearm* is itself derived from an older language, and from the idea of hurting with an *arm* or weapon. Connected with this word is the English *armour*, a covering of mail, or other metal, to protect the body of a combatant from the harmful, hurtful weapon of an enemy.

Gaelic.—*Arm*, a weapon; *armachd*, armour; *armaichte*, clad in armour; *armaich*, to gird on the arms or clothe in armour.

HARNESS.—The trappings and garniture of a horse; also the trappings of a knight in full armour, furniture.

French, *harnois;* supposed from the Welsh and Erse *hiairn*, iron.—JOHNSON.

The meaning of the word is habiliment, furniture; probably from the Spanish *guarnescer*, to garnish, trim, adorn, harness mules. —WEDGWOOD.

Gaelic.—*Airneis*, household stuff, goods, chattels, property, moveables.

HARP.—A well-known musical instrument, in the use of which the Keltic nations were proficient. It is still the symbol of Ireland, greatly favoured in Wales, and was until the sixteenth century the national instrument of the Scottish Gael, when it began to be superseded by the bagpipe. It is called *harpe* by the French, and *harfe* by the Germans. The Gael called the instrument the *clarsach* and the *cruit*, and had no word corresponding in sound to the German *harfe*, the English *harp*, or the French *harpe*. It appears that the original *clarsach* and *cruit* of the Gael were entirely strung with brass or other wire, and that the introduction of the string of cat-gut or sinew was comparatively recent. In the interesting Memoir on the Harp by Mr. Gunn, published under the patronage of the Highland Society of Scotland, 1807, the difference between the wired and the sinewed instrument is pointed out.

Gaelic.—*Air-feith* (*air-fe*), on the sinew.

HARP.—To cling persistently to and talk of one leading idea, as in the phrase of Polonius in *Hamlet*, "Still *harping* on my daughter."

This word has no reference, as etymologists have hitherto assumed, to the musical instrument the harp, as if the idea involved was that of playing or performing on it, but is traceable to the

Gaelic.—*Airbheart* (*arvart*), a leading or prevailing idea or meaning; *airbheartach*, sagacious.

HARRIDAN.—An ill-tempered, ugly old woman.

All the Dictionaries from Ash, Bailey, and Johnson, down to those of more recent times, derive this word from the French *haridelle*, a decayed old horse. Mr. Wedgwood, however, strikes out an independent course, makes no mention of *haridelle*, and traces the word to a corruption of the Walloon *har*, a breach, and *dair*, a tooth, a gap-toothed person. Looking nearer home, the true etymon may be found in the

Gaelic.—*Eiridinn*, to nurse, or a nurse.

In ancient, and to comparatively modern, if not present times, the office of a nurse or attendant upon the sick, was usually an old woman, of whom Charles Dickens gives a not very exaggerated specimen in his famous *Sarah Gamp*. The temper of these ladies,

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especially when they were attendant on the poor, was not of the sweetest.

HARROW.—An agricultural implement drawn over the soil, to break and pulverize the clods left by the plough.

Anglo-Saxon, *herqian*, to vex, to lay waste, to destroy; *hyrwian*, to harrow.—WORCESTER.

Danish, *harv*, a harrow; Swedish, *harv*, a hay-rake; Finnish, *hara*, a brush harrow made of the branches of trees; German, *harke*, a rake; French, *herce*, a harrow.—WEDGWOOD.

The true root of the word seems to be the

Gaelic.—*Tarruing*, to draw, to pull; *tharruing* (*t* silent), harrowing, pulling; *so-tharruing*, ductile, easily drawn; *do-tharruing*, hard to be drawn.

HARRY (Lowland Scotch).—To oppress, to plunder, to overrun a country or a district with fire and sword.

HARASS.—To vex, to torment, to persecute.

From the French *harasser*, and *harasse*, a heavy buckler, according to Ducange.—JOHNSON.

Haro, an outcry for help against an invader or a conquerer.—JAMIESON.

Gaelic.—*Sharachadh* (*s* silent), oppression, conquest; *sàraich*, to oppress, to plunder; *sharaich* (*s* silent), oppressed; *sàrachain*, an oppressor, a conqueror, an extortioner.

HARRY, OLD HARRY.—A vulgar phrase for the Devil or arch-enemy of mankind, who is reputed to be always on the alert to lead astray, and to go about "seeking whom he may devour." "To play old Harry" with a person, is to injure or ruin him, or "send him to the Devil." Hotten's *Slang Dictionary* suggests the derivation to be from old *Hairy*. The root of the main word, and the essence of the idea seems to be the

Gaelic.—*Aireach*, subtle, violent, hostile, on the watch to do evil; from *aire*, watchfulness, design, intent, malicious intent.

HARUM-SCARUM.—In a confused manner, one over the other.

Harum-scarum, a flighty person; flighty, wild, unsettled. Also *harum-starum* in Brockett's North Country Words.—WHEATLEY'S *Dictionary of Reduplicated Words*.

Hare, to fright; and *scare*, to fright. Vulgar.—TODD'S *Johnson*.

Harum-scarum, wild, dissipated, reckless; from horses driven in a line.—*Slang Dictionary*.

Neither Halliwell, Wright, or Nares, makes mention of this word. It appears to be a reduplication of and assonance with the

Gaelic.—*Tharam* (*t* silent), over me! across me! on top of me! applied to a person running, riding or driving recklessly.

HATCHET.—"To throw the hatchet," to lie, to exaggerate, to embellish a story falsely in telling it, to boast falsely.

Gaelic.—*Aithris*, narrate; also a tale, or report; *aithriste*, told, reported; *aithriseach*, a narrator, a reciter, a repeater of a story; *aithrisiche*, a tale-bearer.

HATTER.—"Mad as a hatter." (Slang).

HATTER (Lowland Scotch).—To speak thick and confusedly; a state of disorder and confusion; to gather and collect in riotous crowds.—*Jamieson*.

As there is no reason to accuse hatters of madness in a greater degree than any other artificers or traders, it is possible

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that this apparently unmeaning phrase, like many other slang expressions, has a Keltic origin.

Gaelic.—*At*, to swell, puff, to bluster; *atadh*, swelling, a tumour; *ataireachd*, raging, blustering; the swelling and raging of waters.

HAVEN.—A harbour, a place of shelter for ships.

Norwegian, *höfn;* Old French, *havene, havre;* Old Norwegian, *hafna*, to refuse, abstain, desert; *at hafna sig* (to withdraw from the perils of the sea), to betake one's self to port.—WEDGWOOD.

Gaelic.—*Abhuin* (*avuin* or *avon*), the water; and in the case of a *haven*, the smooth water.

HAVER (Lowland Scotch).—To talk foolishly.

Gaelic.—*Abair*, to speak.

HAVOC.—Ravage, destruction; "Cry *havoc!* and let slip the dogs of war." There are both doubt and difficulty in the derivation of this word, which may either proceed from the Kymric *hafog*, destruction, or from the

Gaelic.—*Abhag* (*avag*), joyous, exultant; also a terrier dog; *abhagach*, like a terrier dog.

Mr. Wedgwood says the word was "perhaps originally, a cry of encouragement to a hawk (Anglo-Saxon *hafoc*), when loosed upon its prey." Possibly the two ideas of destruction and joy may be combined, and *abhag* may mean a cry or incitement to destruction, in the chase or in war. Shakspeare's mention of dogs lends support to this interpretation.

HAVRESAC (French).—A knapsack.

German and Dutch, *knappen*, to chew; and *sack*, to put food in.—CHAMBERS.

It has been suggested that the English *knapsack* was originally *nape-sack*, from its being carried on the nape or neck. This idea is confirmed by the etymology of the French word, which is the

Gaelic.—*Abhach*, the neck (see HABERDASHER and HABERGEON); and *sac*, a sack. In modern Gaelic the word has been corrupted into *aparsaig*.

HAWKER.—A crier of goods about the streets.

To HAWK.—To cry goods about the streets, to peddle.

HUCKSTER.—A retail dealer in the streets.

Gaelic.—*Ac* and *aca*, speech, tongue, to cry out; *acain*, to moan or groan; *achain*, a supplication.

HAWTHORN.—The beautiful flowering tree popularly called "May."

From the Anglo-Saxon *hagan*, a hedge.—WORCESTER.

Gaelic.—*Uath*, the white thorn.

HAYDIGYES, or HEYDEGUES.—"A sort of rural dance, variously spelt from the uncertainty of the etymology.—*Nares*.

Nymphs that danced their *haydigyes*.
BROWN, *Britannia's Pastoral*.

While some the ring of bells, and some the bag-pipes play,
Dance many a merry round and many a *hey-degy*.—DRAYTON, *Polyolbion*.

By wells and rills and meadows greene,
We nightly dance our *hey-day-guise*.
PERCY'S *Reliques*. *The Fairy's Song*.

The word was sometimes abbreviated into *hey*.

I will play on the tabor to the Worthies, and let them dance the *hey*.—SHAKSPEARE, *Love's Labour Lost*.

Whoever has seen a Highland Fling or the Reel of Tulloch well danced, and

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heard the exultant shouts of the dancers, as they became excited by the music of the bagpipes, or even of the piano-forte, or violin, may be prepared to admit the etymology for this obscure word supplied by the

Gaelic.—*Aite* (*hoity*), joyful; *geisg*, *giosg*, to shout; whence with the elision of the guttural final *g*, *aite-geis* or *aite-gios*, a joyous shout, or dance with joyous shouting, like the Reel of Tulloch. See HOITY-TOITY, the Gaelic name for the same or some similar dance known to the Britons.

HEARSE.—The carriage that conveys the dead body to the grave; the coach of mourning.

The origin is the French *herce*, a harrow, an instrument which in that country is made in a triangular form. Hence the name of *herse* or *herche* was given to a triangular frame-work of iron for holding a number of candles at funerals and church ceremonies.

Gaelic.—*Tuir*, to lament for the dead, to sing a funeral song or elegy, to mourn, to deplore; *tuirse*, sadness, melancholy mourning, lamentation for the dead; *tuirseach*, melancholy, mournful; *thuirse* (*t* silent), with the aspirate; whence the English "hearse." The word was formerly used as Mr. Wedgwood remarks for a solemn obsequy at funerals, though now confined to the carriage in which the corpse is conveyed.

HEATH. — A tract of uncultivated land covered with ling, gorse, furze, and other wild shrubs.

Gaelic. — *Uath*, *uathail*, solitary, lonely.

HEED.—To attend, to take care, to be aware of.

Anglo-Saxon, *hedan*.—LATHAM'S *Johnson*.

Gaelic.—*Uidh*, care, attention, heed, observation.

HEIR.—One who succeeds or is expected to succeed to the property or honours of his father or other relatives. The next in succession to title or estate.

HEIR-LOOM.—An object of family pride or value, that is not to be sold or otherwise parted with, but to descend with the estate, from father to son, or from heir to heir.

Old French, *heir*; Latin, *hæres*.—WEDGWOOD.

Gaelic.—*Oighre* (*gh* silent), an heir, from *og*, young; and *oige*, youth; *i. e.* the young who are to succeed or inherit; *leum*, to leap; whence *heir-loom*, an article that descends or *leaps* from heir to heir.

HELM.—The handle of a ship's rudder.

Helma, Saxon, the steerage, the rudder.—JOHNSON.

In all probability the *helm* may be the *helve*, or handle by which the rudder is managed. Old English, *halve*, a handle.—WEDGWOOD.

Gaelic.—*Ailm*, the helm or handle of the rudder; also an elm-tree; *ailmeag*, a little elm-tree. Possibly *elm* wood was originally used for the handle of the rudder.

HELTER-SKELTER. — Confusedly, in a state of confusion. A reduplicated word, with a meaning to only one of the two.

Mr. Wedgwood, rightly supposing that "skelter" is the root word, suggests as the etymons the Swedish *skäka*, to yell, and Gaelic *sgall*, to shriek. The true meaning seems to be the con-

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fusion of a flight of alarmed people. In Lowland Scotch *scale* signifies the outpouring of the people from a church, a school, or a public meeting.

Gaelic.—*Sgaoil*, to spread, to scatter; *sgaoilte*, scattered, spread abroad, diffused, dispersed.

HEM.—The folded fringe or border of a garment stitched down.

From the Anglo-Saxon *hem*, or from the Latin *ambire*, to hem in, or to compass about.—*Gazophylacium Anglicanum.*

Anglo-Saxon and Welsh, *hem*, a border.—CHAMBERS.

Gaelic.—*Aom*, to bend over; *aomadh*, bending over; *uaim*, embroidery.

Kymric.—*Hem*, a border.

HEN.—A female bird.

Gaelic.—*Eun*, a bird, a fowl; *eunadair*, a fowler, a bird-catcher.

HERALD.—A messenger sent on a particular errand (French, *herault*); one to whom special attention was to be paid, in peace or war, according to his message.

Old High German, *haro*, to shout.—WEDGWOOD.

Kymric, *herodri*, to go on an embassy.—OWEN'S *Welsh Dictionary.*

Gaelic.—*Aire*, notice, heed, attention; *aireachail*, watchful, observing; *araid*, particular, special.

HERO.—A great man, a warrior.

Greek, ἥρως; akin to Latin *vir*, a man.—JOHNSON, WEDGWOOD, WORCESTER, and all the Dictionaries.

Gaelic.—*Fear*, a man; *fhear* (*f* silent), pronounced as the German *herr*, a man.

HEUR (French).—This word is not used by itself; or if it ever were, it is obsolete. It is conjoined with *bon*, good; and *mal*, evil, in the words *bonheur*, happiness, and *malheur*, unhappiness.

Gaelic.—*Agh*, joy, happiness; *aghmhor*, *aghor*, great joy (pronounced *a' 'ur*).

HEY-DAY.—An exclamation of joy or pleasant surprise.

Hey-day, expressive of frolic, exultation or wonder; a frolic, the wildness and spirits of youth. German, *heida*; the present spelling owing to a supposed connexion with high day.—CHAMBERS, *from* WEDGWOOD.

Gaelic.—*Ait*, *aite*, glad, joyful.

HICCOUGH.—A spasmodic cough, with which the person afflicted gasps, sobs or sighs for breath.

A word half Keltic, half Saxon, the root of the first syllable is the

Gaelic.—*Iach*, a gasp, a yell; *acain*, a sigh, a sob.

Kymric.—*Ig*, a hiccough, a sob; *igian*, to sigh, to sob.

HIDEOUS.—Very ugly, very disagreeable, very hateful and unpleasant.

From the French *hideux*, that which astonisheth. Or from the Greek εἰδω, to see, or terrible to be seen. It is also derived of the Anglo-Saxon *hedan*, to take heed; or *hydean*, to hide, it signifying a thing from which every one naturally takes care to hide himself.—*Gazophylacium Anglicanum.*

From the French *hideux*.—BAILEY, JOHNSON, ASH, &c.

Old French, *hide*, *hisde*, *hisdour*, *hidour*, dread. Two derivations are suggested; first from Latin *hispidosus*, rough, bristly, hairy. . . . On the other hand, it would be more satisfactory if an origin could be found in a word signifying dread or horror. In this point of view we have Gothic *agis*, Anglo-Saxon, *ege*, fear, dread, &c.—WEDGWOOD.

Gaelic.—*Eudochas*, despair; *eudochasach*, despairing.

HIE.—To come or go. "*Hie* along with me!" also to haste, "he *hied*

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him home;" he hastened home, he came home, he went home.

Anglo-Saxon, *higan*, *higian*, to haste, to endeavour; *higen*, diligent. To pant is explained by Richardson to blow quickly and shortly, and consequently to pursue hastily. . . *Higan*, like the English *sigh*, is a direct imitation. Welsh, *igiaw*, to sigh, to sob.—WEDGWOOD.

To hasten so quickly as to pant. Old English, *highe*; Anglo-Saxon, *higan*; Dutch, *higghen*, to pant for.—CHAMBERS.

The word is nearly obsolete, except in poetical composition.

Gaelic.—*Thig* (*t* silent), to come; whence, with the elision of the guttural *g*, which is alien to the English language, *hi* or *hie*. The sporting phrase "hie-over," is not pant over, but come over or go over a hedge, a ditch, &c.

HIGGLEDY PIGGLEDY (Vulgar).—Confused; in confusion.

From higler, a pedlar. Like the goods in a higgler's basket.—WORCESTER.

All together as *pigs* lie.—*Slang Dictionary.*

This is a reduplication and corruption of the

Gaelic.—*Thigith* (*t* silent before the aspirate *hig. ee*), come ye; *uille*, all; *le cheile*, together: come all together, or coming all together.

HIGH; HIGH-SPIRITED.—"High" in the physical sense of elevated in space, as a "high" mountain, a "high" steeple, is evidently traceable to the German *hoch*; but "high" in the moral sense, as a man of "high" spirit, or "high" principle, would appear to be of a different root. In the first sense "high" is generally aspirated, but in the second sense the word is properly unaspirated, as in the passage from Psalm ci. 5, "An 'high' look and a proud heart."

Gaelic.—*Aigh*, happy, liberal, proud-spirited, generous, glorious.

HINT.—A suggestion; to suggest; a word of advice to lead a person right, or turn him from the wrong.

Hint, *inkling*. The meaning of both of these words is a rumour or a whisper of some intelligence.—WEDGWOOD.

Icelandic, *ymia*, to whizz; *ymta*, to rumour; Danish, *ymte*, to whisper.—STORMONTH.

Gaelic.—*Iountadh*, turn, to wind; *iongantach*, wonderful, strange, surprising; whence to have an inkling, to have some small knowledge of a wonderful or surprising thing.

HIRE.—The price paid for labour, or service, or the use of anything, such as a house, a horse, or carriage.

Anglo-Saxon, *hyre*; Dutch, *huur*; German, *heuer*; Welsh, *hur*.—WEDGWOOD.

Gaelic.—*Air*, to count; *airleag*, to borrow, to lend; *airleagach*, ready to borrow or lend (for hire or interest).

HIST!—Listen! hear!

HUSH.—To adjure silence so that we may hear; thence silence itself, as the "hush" of night.

WHISH, WHUSHT (Lowland Scotch).—Hush.

Hush! without etymology.—JOHNSON.

Hush! silence, be still, from the sound.—CHAMBERS.

Hush, see *hist.—Hist! whist! hush!* A person in a savage state of society apprehending nocturnal danger would have his attention on the stretch, to catch the faint rustling sounds made by the most cautious approach of an enemy. Hence in order to intimate to his own friends his desire for silence and attention he would imitate the sounds for which he was on the watch by such forms as *st*, *hist! whist!* . . . Welsh, *hust*, a low buzzing noise; Italian, *zitto*, a slight sound; English dialect, *tiss*, to hiss; Danish, *tys*, hush! *tysse*, to hush, to silence.—WEDGWOOD.

Gaelic.—*Eisd*, to listen, to hearken; *eisdeachd*, hearing, listening; *eisdear*, a listener; *uist*, hush! be still.

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HOARD.—To save or pile up money or treasure.

HOARD, HOARDING.—A raised fence to exclude strangers from the area in which a house or other building is in progress of erection.

Hoard, from the Anglo-Saxon *hord*, *heord*, *heordan*, to store; akin to *hyrdan*, to guard, to keep. A *hoarding;* Old French, *horde*, a barrier; German, *hürde*, a hurdle.—CHAMBERS.

Hoard; Gothic, *huzd*, or Anglo-Saxon *hord*, a treasure. *Hoarding*, probably from the Frisian *scharding*, separation.—WEDGWOOD.

The fundamental idea in these two words seems to be to pile, to raise high, and the root of both the

Gaelic.—*Ard*, high, lofty; *ardaich*, to raise, to pile, to heighten.

HOAX.—A playful or malicious fraud or deceit practised upon an unsuspecting person to create a laugh, or to gratify a spite.

From *hocus-pocus*.—CHAMBERS.

Anglo-Saxon, *hosc*, *husc;* Old English, *hux*, sarcasm, taunt, jeer.—WEDGWOOD.

If the word, as seems probable, were originally *hoke*, and the plural *hokes*, an etymon may be suggested in the

Gaelic.—*Iog*, deceit, fraud; *iogan*, a small fraud; *ioganach*, deceitful.

HOBBLEDEHOY, or HOBBIE-DE-HOY.—A term applied in contempt to a youth, who is past boyhood, but has not arrived at man's estate, or has a man's manners.

Sometimes written *hobbitihoy*. Perhaps considered as a young cock; *gackerdikae*, the cry of the cock, dialect of Henneberg in Franconia.—WEDGWOOD.

Tusser says the third age of seven years is to be kept under "*Sir Hobbard de Hoy*." *Hobbledehoy* occurs in *Acolastus*, 1540.—HALLIWELL.

Gaelic.—*Oige*, youth; *og*, young; *abartach*, impudent, daring, unmanageable; whence *abartach-oige*, corrupted, as the Gaelic died out of English speech, into *hobbledehoy*.

HOBBYHORSE.—A name formerly given to a small, active horse.

HOBBER.—A light horseman.

Hobbies were strong, active horses of rather a small size, and are reported to be originally natives of Ireland. It is pretended that they were so much liked and used that the word became a proverbial expression for anything of which people are extremely fond. Roquefort says, "*Hobeler*, cavalier qui monte un cheval Ecossais qu'on nommait anciennement *hobir*," which Coles also testifies by rendering it, "velites olim in Gallia merentes." It appears therefore that the origin is Scotch, not Irish.—NARES.

Hoblers, Lowland Scotch, light horsemen, chiefly calculated for the purpose of reconnoitring.—JAMIESON.

Though some lexicographers are content to derive "hobby" from the Greek ἱππος, the addition of the word "horse" to "hobby" shows that "hobby" was an adjective, signifying the quality of the horse. The French word *hobin*, quoted by Roquefort and Nares, points to the

Gaelic. — *Obainn*, quick, active, nimble.

HOCUS POCUS.—A trick, a sleight of hand performance.

Gipsy words of magic, similar to the modern *presto! fly!* Turner gives *ochus bochus*, an old demon. Pegge, however, states that it is a burlesque rendering of the words *hoc est corpus*, which the early Protestants considered as a species of conjuring, and ridiculed accordingly.—*Slang Dictionary*.

Gaelic.—*Och!* (interjection) ah! oh! *Boch!* an exclamation of surprise, equivalent to look here! hey day! hollo! what's this? *Och! Boch!* corrupted into *hocus pocus*, would thus signify the

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exclamation of a conjuror on performing his trick.

HOCK TIDE.—An annual festival in England which commenced on the fifteenth day after Easter.

> That it was long observed is certain, but its origin has been much disputed by historians and antiquaries. As it was a moveable feast depending upon Easter, it could not be the commemoration of any fixed event. . . . Mr. Bryant, who combated its historical origin, derived it from the German *hoch*, high. Whatever was the origin of *hock*, it was applied also to another feast, that of harvest home. . . . The *hock-tide* is still observed in Suffolk, Cambridge, and the neighbouring counties, under the corrupted names of *hawkey*, *hockey*, or *horkey*.—NARES.

This festival held in the early spring, or youth of the seasons, and celebrated by the youth of both sexes in honour of the return of the fine weather and the flowers, derived its name from the

Gaelic.—*Og*, young; *oige*, youth, youthfulness. The transference of the name to the festival of harvest-home accords with the leading idea of youth and youthfulness, in the earlier celebration, both being principally shared by the young. See HOGMANAY.

HOG.—A young pig.

HOGG (Lowland Scotch).—A young sheep before it has lost its first fleece.

HOGGING.—A place where young sheep are pastured.

HOGGREL.—A young sheep not a year old.

English etymologists, not aware of the Scottish meaning of the word, and thinking it solely applicable to swine, have, in default of any other derivation, sought one in the language of Brittany, in which *houc'ha* signifies to grunt!

Gaelic.—*Og*, young; applied indifferently to the young of swine, sheep, and other domestic animals. In Devonshire a *hog* colt signifies a yearling colt.

HOGMANAY, HOGMENAY. — A Lowland Scottish word signifying a festival kept on the last night of the Old Year, and the early morning of the New. It is usually a day of visiting, merriment, and the bestowal of gifts, especially to women, whether mothers, wives, sisters, sweethearts, or particular friends or acquaintance.

Some have attempted to derive the word from the Greek ἁγια (*hagia*), holy, and μενε, a month, though they do not explain why the Scotch should have gone to the Greek language for a name for a peculiarly Scottish observance, or why the festival of a night and morning only should be described as that of a month. Jamieson, equally at fault, thinks it has reference to the French *gui*, the mistletoe, and cites the phrase "*au gui l'an neuf*," "to the mistletoe the new year," and quotes the sentence in Rabelais, "*aller à la gui l'an neuf*," rendered by Sir Thomas Urquhart 'to go a hansel-getting on the first day of the New Year." Dr. William Chambers derives the word from the French "*aux gueux mener*," "to lead to the beggars," and Stormonth's *Dictionary* from "*au gui menez*," "lead to the mistletoe." Toland in his *History of the Druids* says:

> "Lucian relates that in Gaul he saw Hercules represented as a little old man, whom in the language of the country they called *Ogmius* or *Ogmion*. He was informed by a learned Druid that Hercules did not in Gaul, as in Greece, betoken strength of body, but the force of eloquence. The word signifies the secret of letters, and consequently the learning that proceeds therefrom. *Ogum* signifies in Ireland the Irish alphabet."

If Ogmus or Ogmion, the Celtic Hercules, were worshipped on the last

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day of the old and the beginning of the new year by the Ancient Druids, it is possible that a clue might be found to the etymology of this much disputed word. Mr. Halliwell, quoting Brockett's *Northamptonshire Dialect*, says that "Hogmena" is a name given to the month of December, and to any gift during that month, especially on the last day; and that "Hogmena" might signify New Year's Eve. He also quotes "Hogminnie" as a word of contempt for a young woman in Devonshire.

Gaelic.—*Og*, young; *maighdean*, a maid or a virgin; *mnai*, women; whence *og-mnai* (*og-menai*), the festival of the young women.

HOGSHEAD.—A barrel containing half a pipe of wine or other liquor, about sixty-three ordinary, or fifty-two and a half imperial gallons.

This word is generally derived from the German *ochs-hoft*, or *ochs-haupt*, ox-head, and from the Flemish or Dutch *ox-hoofd*. As the article represented by these words has no resemblance to the head either of hog or ox, it is possible that in these languages it has arisen from a similarity to, and corruption of, the Celtic or

Gaelic.—*Tog*, to lift; *saod*, care; *saodach*, careful; *togsaid*, a hogshead; whence something to be lifted carefully on account of its bulk.

HOIDEN, HOYDEN.—A young girl approaching to the age of womanhood; a rough-mannered, active young girl.

Welsh, *hoeden*, an ill-taught, awkward country girl.—JOHNSON.

Old English, *hoydon*; Dutch, *heyden*, a form of heathen. But it was not confined to the female sex.—WEDGWOOD.

The Welsh *hoeden* quoted by Johnson signifies a flirt and coquette, words which convey the idea of softness and fascination rather than of awkwardness and rudeness. The word is a compound and corruption of the

Gaelic.—*Aite*, joyous; and *nighean* (*g* silent), a young woman.

HOITY-TOITY. — Flighty, giddy, thoughtless; an old dance of the age of Charles II.; also an interjection, expressive of surprise.

In King James's time things were pretty well, but in King Charles's time there has been nothing but Trenchmore, the cushion dance, omnium gatherum, and *hoite-cum-toite*.—SELDEN'S *Table Talk*, 1689.

Then *hoity-toity*, whisky, frisky.
BICKERSTAFFE, *Love in a Village*.

To *hoyt* or *hoit*, to make a riotous noise. Hence "hoity-toity" and perhaps *hoyden*.

He has undone me and his children, and there he lives at home, and sings, and *hoits*, and revels among his drunken companions.—BEAUMONT *and* FLETCHER.

Todd explains it to dance, which this passage seems to confirm—

Could do
The vaulting somersaults, or used to woo
With *hoiting* gambols.—DONNE. Perhaps we should rather say to use riotous mirth, whether in voice or action.—NARES.

We have in this exclamation the origin of the French *hait*, liveliness, gladness; *haiter*, to cheer up; *dehaiter*, to discourage, to be ill at ease; *souhaiter*, to wish for, which has given so much trouble to etymologists. In Pembrokeshire to *hite* is commonly used in the sense of to cheer, to encourage.—WEDGWOOD.

Gaelic.—*Aite*, glad, joyous, merry; *aiteas*, joy, gladness, fun, frolic; *tait*, pleasure; *taitinon*, to please; *taitneach*, pleasure. *Aite-taite*, or *hoity-toity*, if this derivation be correct, signifies joy and pleasure, a very good name for the ancient dance. The word *cum*, in the

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phrase *hoite cum toite* quoted by Selden, is a corruption of the Gaelic *chum*, "in order that,"—*aite chum taite*.

HOLLYHOCK.—A well-known flowering plant of the genus mallow; the French *guimauve*, much used in France as a compound that forms the ointment called "pâte de *guimauve*."

A kind of mallow brought into Europe from the *Holy* Land.—CHAMBERS.

Gaelic.—*Uile*, all; *ioc*, heal; whence *uile-ioc*, all heal.

HONEY or HINNEY.—A term of endearment among the Irish and Scotch.

Gaelic.—*Ionmhuin* (*ionuin*), dearly beloved.

Breton.—*Inni*, a woman, a girl.

HONEY-MOON.—The first month after marriage, and generally supposed to derive its name from the sweet or honeyed endearments natural to the occasion.

Shakspeare in *Hamlet* uses "honeying" contemptuously in the sense of making love. Though the two words of the compound are derived from the German, the Germans do not make use of the same expression, but call the "honey-moon," or month, "die *flitterwochen*," the "tinsel or shiny weeks." The French have only recently adopted the English form, *lune de miel*, a phrase which does not appear in Littré's Dictionary. The Italians have no other name for the pleasant period than "*il primo mese di matrimonio*," "the first month of matrimony." The Spaniards have two names for it, "*el premer mes de casados*," "the first month of married or housed people," and one more cynical, "*el tiempo que dura el pan de la boda*," "the time during which the marriage bread or feast remains uneaten." Nares translates honey-moon "a first period of prosperity or enjoyment," and quotes the word, as applied without any reference to matrimony, from Lyly's *Euphues*.

"I was there entertained as well by the great friends my father made, as by mine own forwardnesse; where it being now but *honey-moon*, I endeavoured to court it."

Perhaps the words *honey* and *moon* have received in combination a meaning that was rather suggested in Saxon-English than warranted by their origin. Their use in Lyly's *Euphues* in the sense rendered by Nares, and in which there is no question of love or marriage, leads to the supposition, notwithstanding the common consent of English philologists, that there may have been an error.

Gaelic.—*Oige*, youth; *na*, of; *muininn*, *muinighinn*, trust, faith, confidence, hope; whence "*oige*," or "*hoige na muininn*," "the youth or early days of faith and confidence." If this be the derivation Lyly's use of this word is explicable, and there may be a "honey-moon" in business or friendship as well as in love. The modern Gaelic for "honey-moon," according to Armstrong, is either "*mios-mheal*," "month of honey," a translation of the English, or "*mios an deigh posaidh*," "the month after marriage," or according to MacAlpine, "*mios nam pòg*," "the month of kisses."

HONOUR.—Respect, reverence, veneration, glory, fame for good deeds.

This word came into English immediately from the French *honneur*, and the French from the Latin *honor;* but it has anterior roots in the

Gaelic.—*Onoir*, honour, magnani-

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mity; *onoiraich*, to honour, to respect; *urram*, respect, honour, dignity; *urramaich*, to honour, to revere; *urramach*, honourable, revered; *urramachd*, nobility, honourableness. *Urram* is probably the original etymon as that word with its changes expresses all the modifications of the Latin and French words. It seems to have received the initial *an* at a later period, and to have become *an-urram* by the prefix of the article, as in the phrase, *An urram d'on laoch!* the precedence or the honour to the hero!

HOOK IT (Slang).—Equivalent to begone! go away! be off! to run away, to decamp.

The English phrase appears to be modern, and is not included in Grose, 1785.

Gaelic.—*Thugad*, get out of the way! be off! look to your self; French, *gare à toi!* The true meaning of *thugad* (pronounced *hugat*)! is "unto you," or "unto thee!" and is often, says Armstrong in his *Gaelic Dictionary*, "used to those whom we wish to warn of immediate personal danger."

HOOKEM-SNIVEY (Cant and Slang).—One who pretends sickness or other woeful infirmity in the streets in order to excite compassion and procure alms.

Formerly *hook* and *snivey*, a low expression, meaning to cheat by feigning sickness.—*Slang Dictionary.*

Gaelic.—*Uaigh*, *uaighneach*, solitary, dull, melancholy; *sniomh* (*mh* pronounced as *v*), sadness; or from *uic*, a corner; and *sniomh*; whence *uic an 't sniomh*, the corner of misery.

HORRID HORN (Slang).—A fool.

A term of reproach among the street Irish, meaning a fool or half-witted fellow. From the Erse *omaidhaun*, a brainless fellow. A correspondent suggests *herridan* (*harridan*), a miserable old woman.—*Slang Dictionary.*

A corruption of the

Gaelic.—*Amadan*, a fool; *amaideag*, a foolish woman.

HORSE.—The name of this familiar animal has not been satisfactorily traced to its source; neither Greek, Latin, French, nor any of the Teutonic languages supplies the root.

The Gaelic has *peall*, *each*, *capul*, and *marc*, all indicative of different varieties, uses, and ages of the animal. Mr. Wedgwood has, "Old Norse, *hross*; German, *ross*; North, *hors*, a mare." To these might be added the French *rosse*, a contemptuous term for a sorry or worn-out animal, "*une vilaine rosse.*" The Sanscrit *hresh* means to neigh. The word is traceable to the Sanscrit idea and to the shrill noise made by the horse in neighing.

Gaelic.—*Orais*, a tumultuous noise; a loud, long snorting or neighing. The word "hoarse," applied to the roughness of the voice, arising from cold, inflammation, or other irritation of the throat, is from the same root.

HORSE-COOPER (Lowland Scotch and Northumbrian).—A horse-dealer of the lowest kind who attends fairs to buy, sell, or exchange horses.

The word has not been admitted into many English Dictionaries, and the few glossaries that preserve it attempt no etymology.

Gaelic.—*Copair*, a buyer and seller, a truckster, a barterer; *copaireachd*, the business of a horse-dealer. German, *kaufen*, to sell or buy.

HORSE-PLAY.—Rough play; a frolic attended with noise and roughness.

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This word is not derived from the "horse," an animal which does not play in the manner supposed, but from the

Gaelic.—*Orais*, a rough tumultuous noise. See HORSE.

HOSE.—Stockings, coverings for the legs, or for the legs and feet.

Low Latin and Old German, *hosa*; Welsh, *hos*; Anglo-Saxon, *hose, hydan*, to cover.—CHAMBERS.

If a covering for the leg be the original meaning of the word, it would find a satisfactory explanation in the Gaelic *cas*, or *cos*, the foot or leg.—WEDGWOOD.

The Gaelic derivation of the word is supported by the French *chausse*, a leg, as in the words *haut-de-chausses*, trowsers, and *bas-de-chausses*, stockings, the latter phrase now commonly contracted into *bas*. The word has undergone some modifications and losses in the

Gaelic.—*Cos, chos, cas, chas*, a foot; with the elision of the critical *c*, consequent upon the use of the aspirate, the word becomes *hos, hosan*.

HOSTELRY, HOTEL.—An inn, a place of entertainment for travellers.

OSTLER.—An attendant at an inn who looks after the horses; by some satirists derived from *Oat* stealer!

Old French, *hostel*; Latin, *hospitalium*.—CHAMBERS.

Gaelic.—*Osd, osda*, an inn; *osd-thigh*, the inn house, the hotel; *osd-fhear, osdair*, an innkeeper; *osdaireachd*, the office or occupation of an innkeeper.

HOUGHMAGANDIE (Lowland Scotch).—The *Slang Dictionary* prints this word as "hogmagundy," and defines it euphemistically as "the process by which the population is increased."

It occurs in the concluding stanza of Burns's *Holy Fair*, in which he satirizes the doings of the young men and women who frequent it:—

There's some are fu' o' love divine,
And some are fu' o' brandy,
And mony jobs that day begun,
May end in *houghmagandie*
Some other day.

The glossaries to Burns translate "houghmagandie," by fornication, as does Jamieson. The etymology however refers the word to the possible result of fornication rather than to the act itself, and more clearly bears out the meaning that Burns intended, which was that of child-bearing.

Gaelic.—*Og*, young; *mo*, my; *ginnte*, born; i. e. *oig* or *og-mo-ginnte*, the young born to me.

HOUR.—The twenty-fourth part of a day and night. Latin, *horus*; French, *heure*.

This word in its origin seems to have signified not merely an hour as a division of the day, but time itself, time actual, time present, as in the French *bonheur*, happiness, a good time present; *malheur*, a bad time present. The Americans say when a man is happy that he has "a good time."

Gaelic.—*Uair*, time, season, weather, hour; *uair-oir*, Aurora; literally, the golden hour, the dawn of morning.

HUB-BUB.—A confused noise of tongues, an alarm, a quarrel.

Gaelic.—*Uabhan*, fright, terror; *uabhannach*, frightful, terrible.

HUDDLE.—To press closely together in a confused manner.

German, *hudeln*; Swabian, *hudlen*, to hurry over.—CHAMBERS.

The radical image seems to be a swarm of creatures in broken movements. Thence a confused mass.—WEDGWOOD.

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The German *hudeln* means to tease, to vex, to torment, as well as to put on one's clothes untidily. The true derivation seems to be the

Gaelic.—*Cadall* (aspirated *chadall*, the *c* silent), a battle, a confused skirmish.

HUE AND CRY.—A cry for the apprehension of a felon, who is not in custody or has escaped from custody.

Huer (French) to hoot; *chat-huant*, the hooting owl. From two French words, *huer* and *crier*, both signifying to shout or cry aloud. Mar wood, in his Forest Laws, saith that *hue* is Latin, or *vox dolentis*, as signifying the complaint of the party, and *cry* is the pursuit of the felon on the highway.—JACOB'S *Law Dictionary*.

Gaelic.—*Eubh* (*b* silent), to cry, to proclaim to vociferate. *Eubhach*, a cry, a shout.

HUEY (Slang and Cant).—A house or village which a tramp desires to reach at the end of the day or journey.

Gaelic.—*Uidh*, a wish, a hope, an expectation.

HUFF.—To swagger, also a fit of ill-temper.

HUFFISH.—Easily offended.

You *huff*, you pout, you walk about
As though you'd burst with anger.
Newest Academy of Compliments, 1714.

Iniquity aboundeth, though pure zeal
Teach, preach, *huff*, puff, and snuffe at it.
RANDOLPH'S *Muses' Looking Glass*.

Gaelic.—*Uabhar* (*uavar*), pride, insolence, vain-glory; *uabharach*, ill-tempered, proud, huffish.

HUGGER-MUGGER.—Confusion. One of those duplicated words so common in vernacular and vulgar English, and of which the root is sometimes to be found in the first, and is sometimes in the second word, and which few Dictionaries condescend to explain.

Hugger-mugger, hoder-moder, hudge-mudge, adverbial expressions, applied to what is done in a concealed or clandestine manner. . . . . In modern language *hugger-mugger* is rather applied to what is done in a muddling or mean and disorderly manner. . . *Huschle*, the noise made by any material, generally soft, thrown down or falling of itself; *in a huschle*, in a confused mass.—WEDGWOOD.

Gaelic.—*Mùgha*, confusion, disorder, vicissitude, transition.

HUKE or HUIK.—A kind of mantle or upper garment.

Worn in Spain and the Low Countries. French, *huque*; Low Latin, *huca* (see Minsheu). Heralds in *hewkes* (Percy's *Reliques*).

The women of the richer sort doe weare a *huicke*, which is a robe of cloth or stuff, the upper part gathered and sewed together in the form of an English pot-lid, with a tassel on the top. The garment goes over the ruffe and face if she so please, so that a man may meet his own wife and not know her from another woman.—TAYLOR'S *Workes*, 1630.

Huke, a Dutch attire, covering the head, face, and all the body.—DUNTON'S *Ladies' Dictionary*, 1694. NARES.

Gaelic.—*Uachdar*, the top, summit, or upper part; the upper leather of a shoe; an overcoat; *uachdarach*, uppermost, highest.

HULL.—The body of a ship, without masts or other accessories.

HULK.—The body of an old ship, after having lost its masts and accessories.

Gaelic.—*Uile*, all; *uileachd*, the whole, the substance, the totality.

HUM.—The name of a strong liquor in the seventeenth century.

"Mr. Gifford," says Nares "thinks it was a mixture of ale, or beer, and spirits. It is introduced," he adds, "in the *Beggars' Bush* among terms of the cant language, which probably was its origin. . . . *Hum* glasses, small glasses used for drinking *hum*, such as liquor glasses in the present day, which

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proves," says Nares, "the strength of the compound whatever it was."

They say that Canary sack must dance again
To the Apothecary's, and be sold
For physic in *hum-glasses* and in thimbles.
SHIRLEY'S *Wedding.*

It is probable that this word was used to signify a dram of spirits, like "smile" in the United States, and "bend" in Scotland:—

Come gie's the other *bend*,
We'll drink the other health, however it may end.—ALLAN RAMSAY.

A "bender" was a dram-drinker or drinker of "bends" or strong liquors.

Now lend your lugs, ye *benders* fine,
Wha ken the benefit of wine.
ALLAN RAMSAY.

In the United States, "to go on the bender" is a common expression, equivalent to the colloquial English to "go on a spree." "Bend" was a metaphorical expression for the bending of the arm in lifting the glass or goblet to the mouth. It is still a common phrase to say of a hard-drinker that he *crooks* his elbow too frequently. "Bend" in this sense is the English for the ancient "hum," the

Gaelic.—*Aom* (pronounced *hum*), to bend; whence *hum*, a drink or "bend" of strong liquor.

HUMID.—Moist, wet.

HUMIDITY.—Moisture, wetness.

From the French and Latin, the root traceable to the

Gaelic.—*Tum*, to dip into water; *thum*, dipped (*hum*, *t* silent before the aspirate).

HURDIES (Lowland Scotch).—The breech, the rounded swelling of the posterior muscles, the hips.

Thae breeks o' mine, my only pair,
I wad hae gi'en them off my *hurdies*
For ae blink o' the bonnie burdies.
BURNS, *Tam o'Shanter.*

Gaelic.—*Airde*, a wave, a rounded swelling; comparative of *ard*, high. The Gaelic word for the breech is *ton*; and for a wave or billow *tonn*; a singular coincidence, which clearly points to the idea at the root alike of *hurdies* and *ton*.

HURLY-BURLY.—The thick of battle, a noisy contention, tumult, or confusion.

When the *hurly-burly's* done,
When the battle's lost and won.
Macbeth.

A tumult, either immediately from the sound, or from our word to *whirl*, and the Anglo-Saxon *burgh*, a town; an uproar or commotion in a city or town; a city tumult. —*Gazophylacium Anglicanum.*

The whirring noise made by a body moving rapidly through the air is represented in German by *hrr! hurr! brr! burr! Hrr! weg ist's!* whizz! it's gone! The representative syllables are then variously combined to signify bustle, noise, disturbance. German, *hurliburli*, *hurlurliburli*, with rapidity and violence (Sanders); French, *hurluburlu*, *hurlubrelu*, *husterburlu* (Jaubert), in a bouncing way, abruptly; Platt Deutsch, *huller-de-buller*; Swedish, *huller-om-buller*; Dutch, *holder-de-bolder*, head over heels, confusedly, in a hurry.—WEDGWOOD.

Hurly-burly, perhaps from *hurl*; perhaps a cant word.—ASH.

A clue to the origin of this disputed word may be found in the

Gaelic.—*Iorghuill* (*g* quiescent or slightly guttural, *yorle*), tumult, battle, uproar, storm, confusion; *beur*, sharp, shrill, dissonant, sonorous, loud, harsh; whence by corruption *yorle-beur*, or *yorle-beurla*, the loud, dissonant uproar or confusion of battle. The Gael applied to the English language the epithet *beurla*, dissonant or harsh.

HURRY.—To be in a confused haste, to press matters confusedly for want of time, method, and circumspection.

WORRY.—Annoyance, created by the confusion and multiplicity of cares, anxieties, or occupations.

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Gaelic.—*Buair*, to vex, to annoy (with the aspirate, *bhuair*, pronounced *vuair*); *buaireadh*, annoyance, hurry, or worry; *buaireasachd*, tumultuous, troublesome, worrisome.

HURT.—An injury; to injure, to pain.

Neither the Teutonic nor the French sources of the language supply a root for "hurt." The Germans say "es schädet," it hurts; and the French "cela me fait mal," it hurts me. The root generally assigned, the French *heurter*, to dash against, is inadmissible. The Anglo-Saxon *hyrtan*, the derivation favoured by the author of *Gazophylacium* and by Johnson, with the elision of the initial *g*, is the

Gaelic.—*Goirtich*, to hurt; *goirt*, sore, painful; *goirteas*, pain, suffering, painfulness. All these words with the aspirate become *ghoirtich*, *ghoirt*, *ghoirteas*, pronounced *hoirtich*, *hoirt*, *hoirteas*.

HUSTLE.—To shake, to cause a person to fall, to push against in a crowd.

Dutch, *hutseln*, to shake to and fro; Icelandic, *huste*, to rock, to swing.—WEDGWOOD, CHAMBERS, &c.

Low German, *hutselen*.—LATHAM.

Gaelic.—*Tuisle*, *tuislich*, to stumble, slip, fall; and with the aspirate, as in *ath-thuisle*, to fall or stumble upon, the word is pronounced *a-huisle*.

HYDE PARK.—One of the largest of the recreation grounds and open spaces of London.

Hide Park, now written *Hyde Park*, was a place of fashionable resort for coaches as early as the year 1625.

How many coaches in *Hide Park* did show
Last spring.

BEN JONSON, *Staple of News*.

It is also mentioned by Ludlow, "This day was more observed for people going a Maying for divers years past. Great resort to *Hide Park*."—*Memoirs*, May, 1654.

It has long been written as if connected with the family of Lord Clarendon, but it has been in the Crown from the time of Henry VIII. Nor could the name refer to a *hide* of land, which is estimated at 120 acres, whereas this park is supposed to contain 620.—NARES.

Bearing in mind that fanciful or poetical names are often given to places set apart for public or private recreation or health, such as "*Les Champs Elysées*" in Paris, and "*Sans Souci*," "*Mon Plaisir*," "*Ludwig's Lust*," and others in various cities of Germany, it is possible that Hyde or Hide Park may simply mean the Pleasure Park or the Park of Joy, from the

Gaelic.—*Aite* (pronounced *hite* or *hoyte*), joyful, glad, happy; *aiteas*, joy, gladness, pleasure. See HOITY-TOITY for another exemplification of the use of this word in the English vernacular. Park in Gaelic is *Pairc*, an inclosure.

I.

IA.—The termination of the names of many European and Asiatic countries, as Britannia, Scotia, Hibernia, Gallia, Hispania, Lusitania, Grecia, Italia, &c.

Gaelic.—*Ia* (obsolete), a country, a territory.—ARMSTRONG'S *Gaelic Dictionary*.

ICH DIEN.—The motto of the Prince of Wales, supposed to be the German *Ich diene*, I serve.

The old tradition that Edward I. sent his Queen to Carnarvon in order that her expected accouchement might happen in Wales, and that the child, if a son, might claim to be a Welshman,

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and so gratify the patriotic feelings of the Welsh, affords the clue to the real meaning of the words. A few hours or days after the birth of the prince he was exhibited to the assembled Welshmen from a window of the castle, an officer or herald of the court in attendance exclaiming in Welsh, "*Eich dyn!*" which means, "Your man!" or "Behold your man!" "Ecce homo!" the one who is to rule over you. The corresponding phrase would be in

Gaelic.—*Faic*, behold! *duine*, the man. *Faic* aspirated becomes *fhaic* (the *f* silent), *haic duine!*

ILEX.—The holly, the live or evergreen oak.

ULEX.—A genus of leguminous plants; furze.

HOLLY.—The *ilex aquifolium*, or vulgarly, the Christmas-tree, so called from the use made of its leaves and berries in Christmas decorations.

HOLLY-HOCK.—A well-known tall flowering plant of the genus *althæa*.

The origin of all these words appears to be derived from the Druidical name for what is erroneously known as the mistletoe. See MISTLETOE.

Gaelic.—*Uile-ioc*, or "all heal," from the supposed virtues of these plants, and especially the mistletoe, in curing all diseases.

ILL.—In bad health; an evil, a disease.

ILLNESS.—A disease, a lowering of the system.

Contracted from evil.—*Junius, Skinner, Johnson.* Tooke thinks that *idle* becomes *ill* by sliding over the *d* in pronunciation.—WORCESTER.

Gaelic.—*Iol* (obsolete), sick, diseased; *iosal*, low; *ilse*, lowest; *ilsich*, to lower. To be "low" in health or spirits, a very common expression, is to be "*ill.*"

IMMURE.—To enclose or imprison within walls.

MUR, MURAILLE (French).—A wall.

MURUS (Latin).—A wall.

Gaelic.—*Mur*, a wall, a bulwark, a fortified place.

INCARCERATE.—To imprison.

Latin, *carcer*, a prison; Greek, *καρκερ*, akin to Greek *ἕρκος*, a fence; and Latin *coerceo*, to enclose.—CHAMBERS.

Gaelic.—*Carcair*, a prison, a strong box.

INCLINE.—To bend towards, or inwards.

DECLINE.—To bend away from, to refuse, to reject, to decay; *i. e.* to bend away from health and life.

RECLINE.—To bend again, or to bend backwards, to lie down.

Mr. Wedgwood by a singular oversight has not included any of these words in his *Etymological Dictionary*. Johnson, Worcester, and other lexicographers all derive the main syllable from the Greek *κλινε*, a couch; and Latin *clino*, to bend.

Gaelic.—*Claon*, oblique, bent, to incline, to leave the straight path, to go wrong; *claonadh*, inclination, bent, slope; *claon-bhreitheamh*, a judge who inclines to one side, a partial judge, an unjust judge; *claonaireachd*, partiality, inclining to one side; *claointe*, bent, sloped, inclined.

INDIES.—The East Indies and the West Indies are popular and recognized phrases.

The accepted derivation is from Ind, India, or Hindostan, in the East; whence after the attempt of Columbus to reach India by the West, and the consequent discovery of America, the

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West Indies. It is doubtful, however, whether Ind, or India, is the real root, and whether the true etymon is not the

Gaelic.—*Innis*, an island; *innseachan*, islands; *na h'innseachan*, the Indies, or islands; *na h'innseachan shuas*, the West Indies, or islands; *na h'innseachan shios*, the East Indies, or islands; *innseanach*, an Indian, an islander.

INERT.—Inactive, sluggish, powerless or unwilling to move.

Literally, without art. Latin, *iners, inertis;* from *in*, not; and *artis*, art.—CHAMBERS.

The Latin derivation is a misleading one, for the idea of inertia is rather a want of power to move than the want of the art of moving. The true root is possibly to be sought in the

Gaelic. — *Ea*, privative particle, equivalent to the English *un*, or not, and to the Latin *in;* *neart*, strength, power, might; whence *ea-neart*, without power or activity or might, inert; *neartachadh*, strengthening, the act of strengthening; *neartaich*, to strengthen, to fortify; *neartmhor*, greatly strong or powerful; *neartmhorachd*, mightiness.

INFANT.—A child, a new-born child.

INFANCY.—The first tender period of human life.

These words seem to be immediately derived from the Latin *infans*, or the French *enfant*. No attempts have been made to trace them further back. Mr. Wedgwood defines the Latin *infans* to mean a child before the age of speech, from "*in*," the negative, and "*fans;*" from "*for*," "*fan*," to speak. But a child that can speak still remains an "infant," and in the eye of the law a young man is an infant until he reaches the age of one and twenty. The fundamental idea of "infancy" is not want of speech, or inability to speak, but the state of tender weakness in which the child is born, and in which it continues up to a certain period of growth, when youth begins. Perhaps the true derivation therefore is to be sought in the

Gaelic.—*An-fh'ann* (*an*, the intensitive particle, and *fann* weak), very weak, tender. In this sense an "infant" (French *enfant*) is a weak and tender being. The word appears without the intensitive prefix in Halliwell, who has *faunte*, a child or infant; and *faunte kyn*, a very young child; with quotations proving their use from Lydgate and the *Morte Arthur*.

INGENIOUS.—Clever, skilful, able, of good ability.

Latin, *ingeniosus; in* and *gen*, root of *gigno*, to beget.—CHAMBERS.

Ingenium, nature; *in*, in, and *genius, geno*, to beget.—WORCESTER.

Latin, *ingenium*, mother wit, natural or inborn talent; wit or genius generally.—LATHAM.

Gaelic.—*Inntinn* (pronounced *intjin*), the mind, intent, purpose; *inntinneach*, high-minded, intelligent, high-spirited.

INKLING.—A slight hint to guide the mind in a right direction, a slight comprehension that may lead to greater results.

Supposed to be from the German *inklinaken*, to sound within.—ASH.

Of uncertain etymology. Perhaps an *inclination*.—RICHARDSON.

Inkling; see *Hint*. *Hint*.—The meaning of both of these words is a rumour or a whisper of some intelligence. . . . Danish, *ymte*, to whisper. . . . For the change from *ymte* to *hint*, compare *emmet* with *ant*.—WEDGWOOD.

Gaelic.—*Ion*, fit, fitting, or befitting; *claon*, a turn, a movement.

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INN.—A house of accommodation and entertainment for travellers.

This word is not traceable to the German or its dialects, or to the French or Latin. Most philologists have been contented to derive it from the preposition and adverb "in," because an "inn" is a house which people are free to go into, or *enter*.

From the Anglo-Saxon *inne*. Verstegan derives it from the old word *ingaet*, from *in* and *gan* or *geten*, to go; but Meric Casaubon from the Greek *ἐνδιον*, a mansion or place of residence.—*Gazophylacium Anglicanum*.

Old Norse, *inni*, within; *inni*, a house, the lair of a wild beast; *inni-bod*, a feast at home; Scottish, *in* or *inn*, a lodging or dwelling. "The Bruce went to his *innis* (lodgings) sinth."—*Barbour*.—WEDGWOOD.

Gaelic.—*Ionad*, a place, a room, an apartment; *ion*, suitable, convenient; *ionad-aoraidh*, a place of worship; *an ionad naomh*, the holy place, the sanctuary. There is another possible derivation from *innil*, to prepare, to equip (whence a house of entertainment where the traveller is prepared and equipped for proceeding on his journey); *inneal*, service, attendance; *innealadh*, ordering, preparing, adjusting, furnishing, entertaining; *inich*, convenient.

INTRIGUER.—One who attempts to deceive for his own pleasure, profit, or advancement; derived by most English etymologists from *intricate*.

Provençal, *intricar*, *entricar*; du Latin *intricare*, embarrasser, qui vient de *tricæ*, embarras.—LITTRÉ.

Gaelic.—*Iom*, or *iomadh*, frequent; an intensitive particle signifying repetition; *triùcaireachd*, roguery, deceit; *triùcair*, a deceiver; whence *intrigue*, repeated, frequent, and continued roguery and deceit; and *intriguer*, one who continually deceives.

INWARDS, INNARDS (Colloquial and Vulgar).—The bowels, the intestines.

Gaelic.—*Innidh*, *innigh*, the bowels.

IRISH.—Appertaining to Ireland.

Gaelic.—*Eire*, Ireland.

IRK.—To trouble, to vex.

IRKSOME.—Troublesome, uneasy, distressing.

Anglo-Saxon, *earg*, dull, slothful; Scotch, *ergh*, to feel reluctant.—CHAMBERS.

Gaelic.—*Airc*, a strait, a difficulty, a perplexity; distress, poverty.

IRON.—A well known metal, of greater service to mankind than gold or silver.

From the Anglo-Saxon *isen*, and both from the Spanish *hierro*, which comes from the Latin *ferrum*.—*Gazophylacium Anglicanum*.

From the Welsh *hiarn*, and the Erse *iorn*.—JOHNSON.

Gothic, *eisarn*; German, *eisen*; Welsh, *haiarn*; Gaelic, *iarun*.—WEDGWOOD.

Gaelic.—*Iarunn*, iron; *gad-iaruinn*, an iron bar, an iron goad.

IVY.—A creeping plant that covers other trees, or covers ruined walls; the *hedera helix* of botanists.

Gaelic.—*Eid*, to clothe, to cover; *eidheann*, ivy; *i. e.* the coverer; *eidhnean*, a branch of ivy; *eididh*, a covering, a garment.

J.

JACK.—This word has two meanings, one as the familiar name for John, probably by mistake as Johnson suggests from the French *Jacques*, which

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means James; the other signifying generally a man or fellow, whose true name is not thought worth inquiring about; a fellow who will do odd jobs, as a "Jack of all trades;" and also a tool or instrument to perform the work in lieu of personal service; as a roasting "Jack," a boot "Jack," the "Jacks" or hammers of a harpsichord or pianoforte.

Gaelic.—*Ditheach* (the *d* pronounced as *j* and the *t* silent, *jeach*), a beggar, a low fellow, a destitute person; from *dith*, want, penury, misery. Shakspeare's lines in *Richard II.*—

> Since every *Jack* became a gentleman
> There's many a gentle person made a *Jack*;—

suggest the original meaning of "Jack" as that of a low or common person, one who is not a gentleman; and strongly support the Gaelic derivation. *Diadhach* (*di* pronounced *j* and the middle *d* silent, *je-ach*), a priest, a divine, a clergyman. From this root perhaps comes the epithet used by early writers, a "Jack priest."

JACKET.—A close-fitting garment for the upper part of the body.

> *Jacket*, a short coat; French, *jaquette*, a diminution of *Jack*, a homely substitute for a coat of mail.—CHAMBERS.

Gaelic.—*Deic* (*jàc*), convenient, fitting, well-fitting.

JACKEY (Vulgar).—English gin.

Gaelic.—*Deoch* (*jeoch*), drink; or par excellence, *the* drink.

JACQUERIE or LA JACQUERIE.—A name given to a formidable insurrection of the French peasantry.

M. D'Israeli the Elder in his *Curiosities of Literature* says that

> The atrocious insurrection called *La Jacquerie* was a term which originated in cruel derision. When John of France was a prisoner in England, his kingdom was desolated by his wretched nobles. They despoiled the peasantry without mercy, and when these complained were told that *Jacques Bon Homme* must pay for all. But "Jack Good Man" came forward in person. A leader appeared under this fatal name, and the peasants revolting in madness, and being joined by all the cut-throats and thieves of Paris, pronounced condemnation on every gentleman in France. Froissart has the horrid narrative. Twelve thousand of these *Jacques Bon Hommes* expiated their crimes, but the *Jacquerie* who had received their first appellation in derision assumed it as their *nom de guerre*.

Had Froissart known the Celtic languages and the secret speech of the French peasantry he would not have fallen into the error into which he has led all subsequent writers upon the subject, including Mr. D'Israeli. "Jacquerie" is not derived from the name of *Jacques* (James), but from the

Gaelic.—*Deadh* (pronounced *dja*), good, kind, benevolent; *cridheach* (*creeach*), hearted; whence *deadh-cridheach* (*dja-creeach*), kindly-hearted, benevolent; the name given by themselves to the associated peasants who took up arms to redress the intolerable wrongs which they endured from their rapacious and merciless feudal superiors. The name became the shibboleth or password of the revolted insurgents.

JADE.—A contemptuous term for a woman, young or old; also for a poor worn-out horse.

English etymologists have been much puzzled to trace this word to its root, as will be evident from the following examples:—

> A *jade*, or tired horse, from the Anglo-Saxon *yode*, he went; *i. e.* he went once, but will go no more; or from *goad*, a spur, one that will not go without the spur.—*Gazophylacium Anglicanum*.
>
> Probably from the Anglo-Saxon *goad*, a spur. Also a sorry, base woman.—BAILEY.

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The etymology of this word is doubtful.—JOHNSON.

Of uncertain etymology.—WORCESTER.

To *jade*, to wear out with exertion; *jade*, a worn-out horse; Spanish, *ijada*, the flank; from Latin *ilium; ijadear, jadear*, to pant, palpitate; *jadeo*, palpitation; hence to *jade* would signify to cause to pant, or show signs of exhaustion.—WEDGWOOD.

Mr. Donald, the editor of Chambers's Dictionary, and Mr. Stormonth, whose Dictionary was published in 1871, adopt Mr. Wedgwood's derivation. Mr. Wedgwood might have found a French word nearer to his purpose in *jadis*, formerly; which, he might have argued, would have signified a horse that was formerly serviceable but had lost its strength and value. But the true derivation of the word as applied first to a woman and afterwards to a troublesome horse is the

Gaelic. — *Iad*, jealousy; *iadach, eudach*, jealous, suspicious. A disagreeably jealous and constantly suspicious woman would be called a "jade," and in turn the same epithet would be applied to a horse whose age or temper rendered it difficult to ride or drive.

JAKES (Obsolete).—A privy; a place of convenience.

This word is now almost forgotten, though used by Dryden and Swift. Its etymology is uncertain unless we accept the very bad pun of Sir John Harrington, who derives it (in jest indeed) from an old man, who at such a place called out *Age akes! age akes!* meaning that age causeth aches; whence some one who heard him called the place *age aches*, or a *jakes*.—NARES.

Gaelic.—*Deic* (pronounced *jàke*), convenient, befitting.

JAR.—A dissonance, to sound discordantly upon the ear, to hurt the feelings; a quarrel that disturbs social harmony.

Swabian, *garren;* Spanish, *chirriar*, to creak; Latin, *garrire*, to chirp, to chatter.—WEDGWOOD, STORMONTH, &c.

Gaelic.—*Dear* (*jar*), a refusal, a denial.

JARGON.—Incomprehensible or unconnected talk.

Jar, Argot (Slang). Il n'est, je pense, nullement besoin de dire que nous avons ici la première syllable de *jargon*, qui avait autrefois la même signification. On dit proverbialement *entendre le jar*, pour être fin, rusé, adroit.—FRANCISQUE MICHEL, *Dictionnaire d'Argot.*

Properly the chattering of birds; French, *jargonner*, to gaggle as a goose.—WEDGWOOD.

Gaelic.—*Iarr*, to beg; *cainnt*, speech; *iarr-cainnt* (*jargon*), the language of beggars, the unintelligible droning chant of entreaty; *iargain*, pain, distress, a disagreeable sound, a dying groan; *iargainneach*, painful, distressing to hear.

JARK (Slang).—A safe-conduct, a pass; old cant for a seal.

Gaelic.—*Dearc* (*jark*), to look minutely into a thing; *dearcnaich*, to criticize or scrutinize keenly; whence *jark*, a safe-conduct, a document to be criticized and examined minutely, and found all right.

JAUNT.—A ride, an excursion, a hasty trip, a short journey for pleasure.

Spur-galled and tired by *jauncing* Bolingbroke.—SHAKSPEARE, *Richard III.*

Jaunce was also used for a *jaunt*, the derivation of which is supposed to be the same.—NARES.

Manx, *jonce*, a jolt, the acting in a wild untamed manner.—STORMONTH.

Old English, *jaunce;* Old French, *jancer*, to stir.—CHAMBERS.

Gaelic.—*Diàn* (*jeàn*), hasty, quick, impetuous.

JAZEY (Slang).—A wig.

A wig; a corruption of *Jersey*, the name for flax prepared in a peculiar manner, and of which common wigs were formerly made. "The cove with the *jazey*, i. e. the judge."—*Slang Dictionary.*

Jarsey, a kind of wool which is spun into

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worsted. Properly *jersey*, which Bailey explains as the finest wool separated from the rest by combing.—HALLIWELL.

It is probable that the true derivation is not from the wig of the judge, but from the flowing robes and whole costume of that functionary.

Gaelic.—*Deise* (pronounced *jazey*), a suit of clothes; *deisead*, elegance; *deiseachd*, handsomeness or elegance of attire.

JEALOUS.—Suspicious or doubtful of the love of another.

From the French *jaloux*; the Italian *geloso*; or the Latin *zelosus*, full of zeal.—*Gazophylacium Anglicanum.*

Literally, zealous.—CHAMBERS.

Gaelic.—*Dileas* (pronounced *jileas*), loyal, favourable, faithful (as distinguished from the object of affection who is supposed not to be loyal or faithful). "There is no love without jealousy;" *i. e.* there is no love without loyalty. *Dealas, dealasachd*, eagerness, quickness, keenness; *dealaidh*, keen, zealous, affectionate; *dealaidheachd*, keenness, zealousness, affection.

JEOFAIL.—A law term by which an oversight in pleading is acknowledged.

From the French *j'ai failli*, I have failed.—WORCESTER.

Gaelic. — *Diobhal* (*jioval*), loss, damage.

JEOPARDY.—Danger, peril, hazard.

JEOPARDIZE.—To endanger, to imperil.

Formed according to some etymologists from *j'ai perdu*, I have lost; or *jeu perdu*, a lost game. Chaucer writes the word *jupartie*. Tyrwhitt believes it to be a corruption of *jeu parti*, a game in which the chances are exactly even.—WORCESTER.

These derivations do not meet the meaning of the word. To be in "jeopardy" is not to have lost anything, but to be in danger of losing something, life, property, or liberty. Neither can a person in "jeopardy" be said to be playing a game in which he has even chances. However this may be, another origin of the word suggests itself in the

Gaelic.—*Diobair* (pronounced *jiobair*), to abandon, desert, omit, neglect, fail; *diobairte*, abandoned, deserted, neglected; *diobairt, diobradh*, forsaking, abandoning, deserting; *diobarach*, a forlorn or deserted person, an outcast, an exile. A man is in "jeopardy" if he has omitted or neglected or failed to take measures for his safety; or if he is abandoned or forsaken by those on whom he relied for aid or support.

JERKIN.—A short jacket.

An old cloak makes a new *jerkin*.—SHAKSPEARE.

This was originally spelt *gerkin*, with the *g* hard, whence the transition to the *g* soft by readers rather than by speakers was easy. It is from the same root as *cur*, and *curtail*, as is also the Lowland Scottish *kyrtle*, a short mantle worn by women.

Gaelic.—*Gearr*, to cut; *gearrte*, that which is cut; *gearr-chot*, a short coat, or a *cut* coat.

JERRY (Slang).—Anything of scamped or inferior workmanship, commonly applied to a cheap and unsubstantial house run up by a speculative builder.

These facts indicate that *jerry* brigs, and barques, and ships are made for sale as well as *jerry* villas and houses.—*Daily Telegraph*, Oct. 27, 1874.

Gaelic.—*Deireas* (pronounced *jeireas*), injury, harm, detriment; a fraud, a cheat; *deireasach*, mischievous, detrimental.

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JERRY-SHOP (Slang).—A beer-shop; supposed by the author of the *Slang Dictionary* to be a corruption of "Tom and Jerry," but more properly significant of a beer-shop kept open at unlawful hours, and to which there is a *back* entrance when the front door is closed.

Gaelic.—*Deire* (*jeire*), back, behind.

JERRY SNEAK (Slang).—A mean person; sometimes, says the *Slang Dictionary*, applied to a hen-pecked husband; a paltry thief, an area sneak, one who commits depredations in kitchens and sculleries, or gets into houses through those avenues.

Gaelic.—*Deire* (*jeire*), back, behind; whence *jerry-sneak*, one who creeps or sneaks in from behind.

JEST.—A witticism, a ready, witty, or humorous remark or reply.

From the Spanish *chistes*. Minsheu derives it from the Latin *gesticulare*, to make many motions, to be full of action, as actors are when they repeat some merry thing upon the public stage.—*Gazophylacium Anglicanum*.

The derivation from *gesticulare* was adopted by nearly all the etymologists up to Johnson in the last, and Worcester in the present century. Mr. Wedgwood discards it in favour of the Latin *gerere*, to do, *gestum*, a feat or deed done, and thence a relation, a story. "At the same time," he adds, "it is very possible that *gest* in the sense of joke had an independent footing in the language."

Gaelic.—*Deas* (pronounced *jās*), ready, prepared, apt; *deasaich*, to prepare, make ready; *deasaichte*, prepared, got in readiness. The pronunciation of the last word, with the omission of the guttural *ch*, approaches closely to that of the English *jest*.

JEÛNE (French).—A fast.

JEÛNER.—To fast.

DÉJEÛNER.—To break fast, or take the morning meal.

Gaelic.—*Aoine*, a fast; *di-aoine* (pronounced *je-aoine*), the fast day, or Friday; a day set apart for meagre diet, or fasting.

JEWEL.—A precious stone; any small article of great value.

BIJOU (French).—A jewel.

Low Latin, *jocalia*; Italian, *gioja*; French, *joyau*; German, *juwel*.—WORCESTER.

From diminutive of Latin *gaudium*, joy; *gaudeo*, to rejoice.—CHAMBERS.

On a indiqué le Bas Breton *bizou*, *bezou*, *bezeu*, qui signifie bague; Bas Breton, *biz*, gall; *bys*, doigt. Ménage a indiqué *bis-jocare*, *bi-jouer*, de sorte que *bijou* exprimerait quelque chose qui joue ou brille, de plusieurs côtés. Cette étymologie est approuvée par Diez.—LITTRÉ.

Gaelic.—*Diù* (pronounced *jiù*), worth, value. The French *bijou* is apparently from *beag* or *bige*, little; and *diù*, worth; whence a little thing of worth or value, a jewel.

JIFFY (Colloquial and Vulgar).—In a jiffy, in a moment.

Corrupted from *gliff*, a moment.—JAMIESON.

Jiff, a laugh, a jest.—BAILEY.

Gaelic.—*Dibh* (*jiff*), a drink; *i. e.* as soon as you can take a drink.

JILT.—A woman who encourages a lover, and then heartlessly rejects him.

From the Icelandic *gilia*, to entrap in an amour. Perhaps from *giglot*, by contraction; or *gillet*, the diminutive of *gill*, the ludicrous name of a woman. It is also called *jillet* in Scotland.—JOHNSON.

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Of uncertain etymology. Richardson says probably from *guilt*, the *g* pronounced softly, allied perhaps to the Icelandic *gisela*, to allure.—WORCESTER.

The Scottish *jillet*; perhaps from *gill*, a female name used in contempt.—CHAMBERS.

Scottish, *gillet*, a giddy girl; probably from *giglet* or *giglot*, a flighty girl.—WEDGWOOD.

Gaelic.—*Diult* (*jiult*), to refuse, reject; *diultadh*, denial, rejection, jilting.

JO (Lowland Scotch).—A lover. "John Anderson, my jo."

From the French *joie*, joy; *mon joie*, my joy, or darling.—JAMIESON.

Gaelic.—*Deo* (pronounced *jeo*), the soul, the vital spark, a ray of light. Compare with the Greek ζωη.

JOB.—A petty work or labour, a piece of chance work.

Of uncertain etymology; but supposed by Richardson to be allied to *shog* and *chop*. Spanish, *obra*, work.—WORCESTER.

Literally, a lump or portion; any piece of work, especially of a trifling nature. From the Old English *gobbet*, and French *gobet*.—CHAMBERS.

Gaelic.—*Ob*, refuse, reject; *dh'ob* (pronounced *yob* or *job*), refused, rejected; a piece of work given to a chance hand, because refused or rejected by the regular workman for want of time or inclination. A "job" lot among merchants signifies a lot of goods that has been *rejected* by the manufacturer or wholesale dealer, and must be sold off, even under cost price.

JOG.—To move, to push, to touch a person by way of reminder, or to waken one from sleep. "To *jog* the memory by hints and reminders."

Of uncertain etymology.—WORCESTER.

To shock, or shake, to travel slowly.—CHAMBERS.

Gaelic.—*Seog* (pronounced *shog*), to dandle in the arms, to swing to and fro, to walk with a swinging motion, in a "jog trot;" *diog* (*jog*), a slight effort or hint, an effort of speech; *diogail*, to tickle.

JOHN BULL.—A word sometimes of appreciation, and sometimes of depreciation, applied to an Englishman.

It is generally supposed to have some ideal connexion with the roughness, strength, and vigour of a bull. The French translate it *Jean Taureau*. If the name be Saxon, which is possible, it is of course derived from the animal, "bull," but if it be Keltic, which is equally possible, it has a nobler derivation in the

Gaelic.—*Buil*, completion, perfection.

JOMER (Slang).—A girl in an affectionate sense, as opposed to "blowen," which is an expression of contempt.

Gaelic.—*Iomair*, to play; a playfellow.

JONNICK.—A Northamptonshire word signifying kind and hospitable.—WRIGHT'S *Obsolete and Provincial English*.

Jannock, good, fair, fit, fine, honourable.—HALLIWELL.

Gaelic.—*Deonach* (*d* pronounced as *j*), willing, agreeable, ready to give or grant, liberal, fair; *deonaich*, to give, grant, consent.

JORUM (Scottish).—A full bowl; whence the bacchanalian phrase, "Push about the *jorum*."

Sometimes used to denote a song in chorus. Improperly used to denote a drinking vessel and the liquor contained in it. Hence "push about the *jorum*" is the name of an old Scottish reel or tune adapted to it.—JAMIESON.

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Gaelic.—*Iorram*, or *Iurram*, a boat song, a song keeping time to the strokes of the oar.

JOT.—A small particle; "I don't care a jot;" "It did not trouble me a jot."

This word is generally traced to the Greek *iota*, the smallest letter in the Greek alphabet; but appears to be derived from the same source as "dot," a small round point.

The resemblance to the Greek *iota* is accidental.—WEDGWOOD.

Gaelic.—*Diod* (pronounced *jot*, or *jod*), a drop, a droplet, a point; *diodag*, a very small drop.

JUG.—A vessel to hold liquor, or to drink out of.

Jug or *Judge* was formerly a familiar equivalent of Joan or Jenny, Jannette, *Judge*, Jennie, or Jinny.—*Colgrave*. Now the vessel which holds drink is peculiarly liable to familiar personification.—WEDGWOOD.

Gaelic.—*Deoch* (*jeoch*), drink.

JUGGLE. — To perform amusing tricks, to cheat the eye.

JUGGLER.—A performer of tricks.

From the Latin *jocus*, *joculator*, a jester. —WEDGWOOD.

Gaelic.—*Diogail*, to tickle, to cause one to laugh; *diogailair*, a tickler, a causer of laughter, a juggler.

JUMBLE.—To mix together confusedly and wastefully, to throw together without order.

Supposed to be from the French *combler*, to heap up.—ASH.

Old English, *jombre*; probably a frequentative of *jump*.—CHAMBERS.

Jumble-jumber, to rumble, shake together. Danish, *skumple*, to shake, to jolt; Norwegian, *skumpla*, to shake liquid in a vessel. —WEDGWOOD.

Of uncertain etymology. Latin, *cumulcs*. Chaucer writes *jombre*. French, *combler*, to heap up.—WORCESTER.

Gaelic.—*Diombuil* (*di* pronounced as *ji*), waste, profusion; *diombuilich*, to waste, to dissipate, to put to bad use.

JURY MAST.—A mast hastily constructed by sailors in a storm, to replace a mast that has gone by the board.

A supposed corruption of in*jury* mast.—STORMONTH.

Probably from French *jour*, a day; *i. e.* a mast for the day.—WORCESTER.

Gaelic.—*Diugh* (*diù* pronounced *jiù*), to-day; *re*, during; *i. e.* a mast for the day, a temporary mast. Sailors also call a wooden leg a "jury" leg, because it does temporary duty.

K.

KAIN (Lowland Scotch).—Tribute, tax paid in kind. "Kain to the king" is the title of a favourite Jacobite song.

Kain-bairns, a living tribute (of infants) supposed to be paid by warlocks and witches to their master the devil. "To pay the *kain*," to suffer severely in any cause. From the Gaelic *cean*, the head.—JAMIESON.

Gaelic.—*Càin*, tribute, tax; *càin each*, tributary; *càineachd*, taxation.

KANGLED.—"Perhaps," say Messrs. Halliwell and Wright in their edition of Nares, "an error for *tangled*."

I part the *kangled* locks.
KENDALL'S *Flowers of Epigrammes*, 1577.

Gaelic.—*Ceangal*, to bind, to tie; *ceangailte*, bound, tied, fastened.

KATARACT, or CATARACT.—A waterfall of more than usual height, force, and vehemence.

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This word is usually derived from the Greek *κατα*, down; and *ἀρασσω*, to dash, to rush; which would make *kata-rasso*, and not the guttural *kataract*. Another root is suggested in the

Gaelic.—*Cath*, battle or strife; *aitearachd*, raging waters; whence *cath-aitearachd*, a cataract, the battle or strife of the raging waters.

KAYN.—A nobleman.—HALLIWELL.

Gaelic.—*Ceann*, a head, a chief; *ceannard*, a great or high chief, a leader.

KAYNARD.—A rascal, an impostor; a reviler, a satirist.

CANARD (French). — A ridiculous story, an imposture; something not to be believed.

A *kaynard* and an old folte (fool)
That thrift hath lost, and bought a bolte.
MS. Harleian.—HALLIWELL.

Un *canard* pour une billevesée, vient de l'ancien locution, vendre un *canard* à moitié; locution dans laquelle on a supprimé *à moitié*. Il est clair que vendre un canard à moitié, ce n'est pas le vendre du tout, de-la à le sens d'attraper, de moquer.—LITTRÉ.

The natural history of the newspaper *canard* could be more satisfactorily dealt with if authentic information were forthcoming as to the origin of the term. It is to be feared, however, that the accepted story of the first *canard*—the typical *canard* to which all *canards* of a later period to be worthy of the name should present at least a general resemblance—must itself be regarded as a *canard*. The first *canard*, so runs the legend, was a tale of twenty ducks, all characterized by a natural duck-like greediness; while one of the number exhibited, under peculiar circumstances, a voracity akin to that which our own journals, in the dull season of the year, are still in the habit of attributing to the pike. To test not only the appetite and capacity of ducks, but also their disposition to eat one another, the first of the band of twenty was slain, and his remains distributed among his former companions, who hastened to gobble him up, feathers and all. A second duck—one of the nineteen who had just swallowed their fellow-creature—was now killed and, like the previous victim, cut up into small pieces for the benefit of the survivors. Duck number two having been thus disposed of, a third was treated in a similar fashion. A like fate awaited duck number four; until, one after another, nineteen ducks had been sacrificed on the altar of science, and for the advantage, in respect to immediate gratification, of duck the twentieth. This strange story was quoted from one French journal to another and was generally disbelieved, so that "voracity of the duck," and ultimately the simple word "duck," got to be looked upon as the appropriate title of absurd newspaper fabrications of every kind. The pointless fable of the twenty ducks (unless, indeed, the last all-devouring survivor was meant to prefigure such credulous newspaper readers as might be able to gulp down the preposterous fiction), after dying out in France, was revived with variations in America, where the pretended derivation of the word *canard*, in the sense of newspaper hoax, from the duck story as above related, is sanctioned by the authority of Webster.—*Pall Mall Gazette*, March 2, 1876.

Gaelic.—*Cain*, to revile, to satirize, to lampoon; *caineach*, *caineadh*, a satire; *ard*, high, great, chief; *cain-ard*, a canard; a great piece of satire; a thing not to be believed.

KEBBUCK (Lowland Scotch).—A cheese.

The weel hained *kebbuck* (the well preserved cheese).—BURNS, *Cotter's Saturday Night.*

Gaelic.—*Cabag*, a cheese.

KEEL.—The fundamental and principal timber of a ship, extending its whole length, and on which the sides are raised; sometimes, metaphorically, the ship itself.

Nennius tells us that Hengistus, the Saxon leader, under pretence of fighting against the Scots, called in forty vessels (*Chiulae*) laden with Saxons, &c.—*Free's Essay towards a History of the English Tongue*, 1788.

Anglo-Saxon, *ceol*, a ship, a keel; German, *kiel*; Old German, *chiol*.—CHAMBERS.

Gaelic.—*Cul*, the bottom, lower, or hind part; *cuil*, a couch on which anything is laid; *cial*, side of a ship.

KEEL.—Shakspeare has "greasy Joan

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doth *keel* the pot." The word is explained by Nares and Halliwell as meaning to *cool* the pot, and it is clear from the passages cited by the former that "keel" is an ancient form of cool. Nevertheless the song in which the word occurs is a description of winter, "When icicles hang by the wall," &c., and it is difficult to see why "greasy Joan" should cool the pot, when the pot, if left to itself, would cool without her aid. Mr. Wedgwood says:—

"The meaning which would best suit the context is not to cool, but to scour, warranted by the *patois* of central France, *acquiler*, to scour."

Another derivation offers itself for scrutiny in the

Gaelic.—*Cuibhle* (*b* silent), a circular motion; quasi *keel*, round; *cuibhlich*, to turn round. This is an action that greasy Joan would perform for the purpose of cleaning or scouring the pot.

KEEN.—Sharp, severe, eager, vehement.

Perhaps from the Anglo-Saxon *cyn*, fit; *i.e.* fit to make use of. Minsheu draws it from the Greek ἀκονη, a whetstone; this from ἀκαναω, to whet.—*Gazophylacium Anglicanum.*

Literally, powerful, daring, prompt, eager, sharp, acute of mind, from the Anglo-Saxon *cene*; Old Swedish, *cyn*; and German *kühn*; probably from *können*, to be able.—CHAMBERS.

Gaelic.—*Cion*, desire, eagerness, vehement want, lust; or *gion*, greediness, avidity; *gionach*, voracious, gluttonous, having a keen appetite.

KEN (Slang).—A house.

BOOZING KEN.—A public-house or drinking-house.

Gaelic.—*Comhnuidh* (*co-nuidh*), a habitation, a dwelling.

KENNEL.—A place for dogs, a dog's house; a pack of hounds.

From the French *chenil*, and *chien*, a dog.—CHAMBERS.

Gaelic.—*Coin*, dogs; *coineal*, a place for dogs.

KEEP.—To retain, to hold.

KEP (Lowland Scotch).—To receive, catch.

Ilka blade o' grass *keps* its ain drap o' dew.—JAMES BALLANTINE.

Anglo-Saxon, *cepan*, to regard; Scottish, *kepe*, care.—CHAMBERS.

Gaelic.—*Ceap*, to catch, intercept; *ceapadh*, intercepting, catching; *gabh*, to receive.

KERN.—An Irish soldier (sixteenth century). A foot-soldier of the Irish troops, always represented as very poor and wild; also the same kind of troops from other parts.

Kerns and gallowglasses.
Macbeth, Act i. Scene 2.

Sometimes *kerne* is used plurally or as a collective name. They are desperate in revenge, and their *kerne* think no man dead till his head be off.—NARES.

Gaelic.—*Ceathairne*, the peasantry; also a party of freebooters or other armed men; *ceathairneach*, a peasant, a boor, a sturdy fellow.

KEX, KIXE, KECKSIES.—The dry, hollow stalk or straw of hemlock reeds and other plants.

Keck may have been formed from *keck*, sometimes so dry that the eater would *kick* at it or be unable to swallow it. It can hardly be a corruption of *cigue*.—NARES.

Hateful docks, rough thistles, *kecksies*, burrs.
SHAKSPEARE, *Henry V.*

Gaelic.—*Caoc* (pronounced quasi *kek*), dry, hollow, empty, blind; *caochag*, a nut without a kernel, a hollow nut, a blind nut.

Kymric.—*Cecys*, a hollow stalk.

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KEY.—An instrument inserted into a cavity or lock, to fasten or unfasten a door or lid.

From the Anglo-Saxon *caege*. Minsheu derives it from the Greek κλειω, to shut, or κλεις, a key, by leaving out the λ.—*Gazophylacium Anglicanum.*

From the Saxon *coeg*.—JOHNSON.

Anglo-Saxon, *coeg;* Frisian, *kay;* Latin, *clavis;* Greek, κλεις. The Latin and Greek form is from *claudere, clausum;* and the Greek from κλειω, to enclose or shut; as the German *schlüssel*, a key, from *schliessen*, to shut. Thus analogy would lead us to derive *key* from the Welsh *cau*, to shut; making it identical with the Welsh *cae*, an enclosure.—WEDGWOOD.

Gaelic.—*Cia*, a mate, a spouse, a husband. It is possible that the idea of lock and key, as female and male, is at the root of the word *key*. This supposition receives a singular confirmation in the Portuguese slang word *maxa*, a lock, which also signifies a male. The following remarks on the subject appear in the *Dictionnaire d'Argot*, or *Slang Dictionary* of Francisque Michel, Paris, 1856.

Maxa signifiant male en Portugais, il est à presumer que les serrures auront été ainsi appelées, à cause du pene (bolt) qui en font partie. À ce propos il me sera permis, je l'espère, de signaler ce fait singulier qu'en passant dans notre langage les mots Latins *vectis* et *penis* ont échangé leurs significations respectives.

In Gaelic the *key* or *cia* signifies the male, and the lock (*lag*, or cavity, which see), the female. The Latin *clavis* is susceptible of the same meaning, from the Gaelic *ceille*, a spouse.

KHAN.—An Asiatic prince, king, or chief.

Gaelic.—*Ceann*, the head; whence the head-man, or chief.

KIAUGH (Lowland Scotch).—Anxiety.

The lisping infant prattling on his knee
Does a' his weary *kiaugh* and care beguile.
BURNS, *Cotter's Saturday Night.*

Gaelic.—*Ciocras*, anxious desire or craving.

KIBOSH (Slang).—Nonsense, idle talk.

Nonsense, stuff, humbug. It's all *kibosh*, i. e. palaver, nonsense. To put on the *kibosh*, to run down, slander, degrade.—*Slang Dictionary.*

Gaelic.—*Cià*, what; *baois*, idle talk, nonsense, levity, indecency; whence the exclamation *cia-baois* (pronounced *ki-baoish*), what idle nonsense, or what indecency!

KICK (Slang).—A moment; "I'll be there in a *kick*."

Gaelic.—*Cig, cigeall*, a tickle, a tickling sensation that lasts but for a moment; *ciogaill*, to tickle.

KICK.—To strike with the foot or feet.

Gaelic.—*Ceig*, to kick; *ceigeadh*, kicking.

KICK THE BUCKET (Slang).—To die.

This seems in its origin to be identical in idea with Shakspeare's phrase in *Othello*, "Put out the light, and then put out *the* light;" *i. e.* the light of life. With the smoothing of the guttural, by means of the elision of the *s* in *caisg* (*kaig*), this slang expression which has long been a puzzle, resolves itself into the

Gaelic.—*Caisg*, extinguish, put out; *buaichd*, the light, the wick of a candle or lamp.

KICKSHAW.—A word of contempt formerly applied by the solid eating English to the delicate dishes known in French cookery.

The word is generally supposed to be

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derived from *quelques choses*, i. e. some things. A doubt as to this derivation is suggested by Dryden in a passage quoted by Mr. Wedgwood.

Quelque chose! O ignorance in supreme perfection! He means a *kekshose!* Why then a *kekshose* let it be!—DRYDEN, *Kind Keeper.*

Gaelic.—*Caoc*, empty, unsubstantial; *searbh* (*sherv*), sour; whence *caoc-searbh* (and by elision of *bh*, *caoc-sher*, *kickshaw*), a sour and unsubstantial dish.

KICKSY (Slang).—Troublesome, disagreeable.

From the German *keck*, bold.—*Slang Dictionary.*

Gaelic.—*Caoch*, madness, insanity; *cuthach* (*cu-ach*), rage; *cuthaich* (*cu-aich*), frantic, mad, insane.

KID (Slang).—A child.

From the German *kind*, or possibly from the name for the young of the goat.—*Slang Dictionary.*

Gaelic.—*Ceud*, first; *i. e.* a first-born child, afterwards, when the original meaning was lost, applied to children generally.

KIDDIER.—A cadger, a pedlar, a travelling huxter.

Kiddier, *kidger*, one who buys up fowls, &c., at farmhouses, and carries them to market.—*Forby.* Persons who bring fish from the sea to Newcastle market are still called *cadgers.*—*Brocket.* As *pedler*, *pedder*, from the *ped* or basket in which he carries his wares, so it is probable that *kiddier* and *cadger* are from *kid*, a pannier or basket. Bavarian, *kötz*, *kötzen*, *kütze*n, a hod or basket for carrying on the back.—WEDGWOOD.

Gaelic.—*Ceud-fhear* (*f* silent, pronounced *ceud-hear*), a first man; *i. e.* the first man through whose hands the fowls or other commodities pass from the producer to the market.

KIDNEY (Slang).—Alike, of the same description.

Two of a *kidney*, two persons of a sort, or as like as two peas; *i. e.* resembling each other like two kidneys in a bunch.—*Slang Dictionary.*

Think of that—a man of my *kidney!* think of that—that am as subject to heat as butter!—SHAKSPEARE, *Merry Wives of Windsor.*

Gaelic.—*Ceudna*, sort, identical, the same; that formerly mentioned, similar, the same sort; *ceudnachd*, identity, similarity.

KILT.—A garment extending from the waist to the knees, worn by the Highlanders of Scotland.

The Highlanders themselves call it the *fille-beag* (*phillibeg*), the little fold, plait, or garment; as distinguished from the *phillimor*, or great garment. The origin of the Lowland Scotch and English word "kilt" is the

Gaelic.—*Ceil*, to cover, or conceal; *ceille*, concealed, covered; whence *kilt*, that which conceals those parts of the human body that all civilized peoples agree to cover.

KIM-KAM.—A reduplication of *kam*, or *cam*, crooked, awry, upside down.

For I remember when I was a little boy I heard my father say that everything was turned upside down, and that in his remembrance all went *kim-kam.*—HOLLAND'S *Plutarch*, 1595. WHEATLEY'S *Dictionary of Reduplicated Words*, 1866.

Gaelic.—*Cam*, crooked.

KIN.—Relationship, of one's own family or kindred.

Gothic, *kund*; Anglo-Saxon, *cyn*; Dutch, *kunne*, sex; German, *kind*, a child; Greek, γενναω, to beget; French, *genre.*—WORCESTER.

Gaelic, *gin*, beget; *gineal*, offspring; *cine*, *cineadh*, race, family.—WEDGWOOD.

Gaelic.—*Cinn*, growth, increase;

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cine, race, tribe, family; *cineadas*, relationship, kindred; *cineadail*, clannish, proud of one's name or ancestors.

KIND (German).—A child.

Gaelic.—*Ginte*, begotten, procreated.

KIND.—Gentle, of winning manners, good-hearted, benevolent.

There is another word, "kind," in the English language that springs from a different root, that implies kinship, relationship, species, or genera. Those who are of "kin" are not necessarily "kind" to each other, and kindness cannot always be considered synonymous with kinship. When Hamlet accuses his uncle the King of being "a little more than *kin*, and less than *kind*," the distinction between the two ideas is obvious.

Gaelic.—*Caoin*, tender, gentle, kind; *ciuin*, mild, amiable, good; *ciuine*, *ciuineas*, mildness, gentleness. See KIN, *ante*.

KINDNESS.—This word, notwithstanding its Teutonic terminal "ness" is not derived from the German, in which language it appears as *güte*, nor is it connected with "kind," species; as in the phrase, "Of what kind?" Its root is the

Gaelic.—*Caoimhneil*, kindly, kind; *caoimhneas* (pronounced *caoi-neas*), kindness.

KING.—Rex, a monarch, absolute or constitutional.

The English word has generally been derived from the German *könig*, or the Danish *kong*. The Gaelic synonym is *righ*; whence the Latin *rex*, the regulator or director of the state. But as there must be a root for the German *könig*, or *könnig*, it has to be considered whether that usually assigned, from *können*, to be able, and therefore signifying the *able*, *capable*, or *cunning* man of the tribe or nation, is correct; or whether the idea is not derived from a more ancient language than the German and its offshoots. Such a root is found in the

Gaelic.—*Ceann*, the head, chief, or leader; *cath*, the battle; whence *ceann-cath* (*canca*—or *cango*), the leader in battle. In reference to this subject Lieutenant Donald Campbell in his treatise on the *Language, Poetry, and Music of the Highland Clans*, has the following remarks:—

> These (Celtic) leaders, though at the first elected by their followers on patriarchal principles, naturally established their power over them permanently when territories were conquered, and districts divided into estates among their officers. In such cases the *Ceann-cath* or war-chief naturally became KING.

KIPPER (Lowland Scotch).—Fish preserved and slightly salted in a manner long peculiar to Scotland, but now imitated in London. The fish mostly treated in this way are herrings, haddocks, and salmon, mostly packed in barrels for exportation.

> *Kipper*, a term applied to salmon after their spawning; hence *kippered* salmon.—HALLIWELL.

Gaelic.—*Cub*, a barrel, a cask; *cubair* (*cupair*), a barrel maker. The word "kipper" seems to be a corruption of *cubair*, and to have originally meant salt fish that was barrelled.

KIT.—A soldier's stock of clothes, a mechanic's basket of tools.

> Literally, a large bottle; Dutch, *kit*, *kitta*, a hooped beer-can.—CHAMBERS.

Gaelic.—*Ceud* (*keut* or *kit*), first;

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whence *kit*, an article of first necessity, either for a soldier or a mechanic.

KNACK.—Dexterity derived from long habit and practice. To have the "knack" of doing anything, is to be able to do it well, with less trouble than an inexperienced and unpractised person would take.

KNICK-KNACK.—A toy, a plaything, an ornament, something easily made.

From the British *cnec*, a readiness, lucky dexterity.—ASH.

From the Welsh *cnec;* Saxon, *cnaringe*, skill.—JOHNSON.

German, *knacken*, to break; Irish, *cnag*, a knock.—STORMONTH.

A crack caused by a knock; a little machine, a toy; a nice trick, dexterity. Irish, *cnog*, a knock, a crack.—CHAMBERS.

A snap with the fingers; a trick or way of doing a thing as it were at a snap. Irish, *cnog*, a knock, crack.—WEDGWOOD.

Gaelic.—*Gnath*, a habit, a custom; *gnathach*, customary, constant, continual; *gnathachadh*, practising, habit of doing a thing, having the knack of it.

KNACKER.—A dealer in the carcasses of horses; a horse slaughterer.

Doubtless from the Old Norse *knackr*, a saddle.—WEDGWOOD.

So called from his knocking or killing horses.—CHAMBERS.

The word was originally a *hacker*, a dealer in *hacks*, or horses; and by the disuse of the aspirate, so common among illiterate Englishmen, a *hacker* became an *acker*, and then a *knacker*. The root is the

Gaelic.—*Each*, a horse.

KNAVE.—A dishonest person; usually derived from the German *knabe*, a boy or youth; and applied formerly to a valet or knavish serving-man.

Originally a boy or servant; a false deceitful fellow, a villain.—CHAMBERS.

The original meaning is probably a lump (of a boy), from *knap* or *knop*, a knob or bunch.—WEDGWOOD.

The root of the word in its evil sense is the

Gaelic.—*Namh*, *namhaid* (*mh* pronounced as *v*), an enemy; *namhachas*, hostility; *namhaideach*, *naimhdeil*, hostile.

KNIFE.—An instrument for cutting at the table.

The Teutonic source of the English yields as the synonym for this word *messer;*—the French yields *couteau*. Whence "knife"? The French have *canif*, a pen-knife, and the Germans have *kneife*, a paring or pruning knife.

German, *kneifen*, *kneipen*, to nip or pinch; *kneip-schere*, snippers; Dutch, *knippen*, *snippen*, to clip, shear; *knip-mes*, a razor; Welsh, *cneifio*, to clip, shear, poll.—WEDGWOOD.

The idea of nipping or pinching is not associated with the uses of a "knife." The word in the English sense having no affinity with the corresponding words in German and French suggests that there may have originally been another instrument, somewhat similar to, but differing in purpose from the *messer* and the *couteau*.

Gaelic.—*Ceann*, a point, a head; *nimh* (*niv*), poison, venom; pronounced almost exactly the same as the French *canif*. Can the word have been originally applied to a dagger of which the point was dipped in venom, so as to inflict a fatal wound?

KNOB.—A protuberance, a lump; a door-handle.

KNOPPE (Old English).—A button.

NOBBY.—Lumpy (or in Slang), some-

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thing very fine, and beyond the common excellence.

Gaelic.—*Cnap, cneap,* a lump, a boss, a button; *cnapach,* knobby, lumpy, hilly; *cnapaire,* a stout, strong, or nobby article; *cnapadair,* a button-maker; *cnaparra,* round, strong, and bulky; nobby. These words in passing in a different form into English have dropped the initial *k* for the sake of euphony.

KRUG or CRUG.—Term for dry bread used by the boys in Christ's Hospital.

Gaelic.—*Cruaidh,* hard; *cruadhaicte,* hardened, parched, dry; *cruadhaich,* to harden.

L.

LABANDULA SHOTT.—The name of a favourite dance tune, frequently referred to in the literature of the sixteenth century.

Like many other sprightly airs it seems to have been susceptible of a pathetic and slow movement, and to have been used for the lamentable ballads that set forth the dying speeches of criminals. In Ritson's *Ancient Songs and Ballads,* vol. ii., page 47, is a ballad entitled "The Lamentation of George Mannington, written an hour before he suffered at Cambridge Castle, 1576, to the tune of Labandula Shott." As this word, or these words, are evidently not Saxon English, a clue to their meaning must be sought in the Keltic, then more largely intermingled with the vernacular than now, though it is difficult from the corrupt forms in which they appear to trace their true meaning. The word "shott," or "shot," may be either *siod* (pronounced *shot*), silk; or *seat* (pronounced *shat*), a jewel. In the first supposition the roots might be

Gaelic.—*Laban,* mire, dirt; *do,* thy; *uille,* all; *siod,* silk; "All thy silk is in the mire;" or *laban,* mire; *dioladh,* a ransom; *sead,* a jewel; rescuing or picking a jewel from the mire. Either of these might have formed the burden of the old song, of which the only remnant that has come down to our time are these syllables.

LABOUR.—To work; from the Latin *laborare.*

Gaelic.—*Là,* a day; *obair,* work; whence *la-obair,* the day's work.

LACK.—To be deficient of; as, "he lacks brains;" "he lacks courage."

The colloquial expression "to be short of anything," or "to run short of anything," has the same meaning; *i. e.* he is *short* of money, he *lacks* money.

The origin of *lack,* want, is seen in Swabian *lack,* properly *slack,* slow, faint. To *lack,* then, is to become slack, to cease, to be wanting. . . . Again from English dialect *lash, lask,* slack, loose, watery; to *lask,* to shorten, lessen.—WEDGWOOD.

Gaelic.—*Lag,* feeble, faint; *lagaich,* to diminish, to shorten; *lagach,* a feeble person; *lag-bheartach,* lacking power, deficient in energy.

LACKEY.—A servant, an attendant, a page, a lad, a footman.

French, *laquais,* a footman; Old French, *naquet* or *naquais,* an attendant at a tennis court; *naqueter,* to stop a ball at tennis; also to wait at a great man's door, to observe dutifully, to attend obsequiously.—CORGRAVE.

The term is applied to any quick, abrupt movement, as in the sense of catching, or in Bavarian *knacken,* a stroke; French, *naqueter de la queue,* to wag the tail. The interchange

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of an initial *l* and *n* is not unfrequent, as in Italian, *livello, nivello;* Latin, *lympha, nympha.*—WEDGWOOD.

Espagnol et Portugais, *lacayo;* Italien, *lacché.* D'après Diez *laquais* provient d'un radical qui est dans le Provençal *lacai,* gourmand. . . . D'autre part D'Herbelot le tire de l'arabe *lacua,* exposé, enfant exposé; et Pihan avec plus de vraisemblance de l'arabe *laciyy,* attaché à quelqu'un, ou à quelque chose.—LITTRÉ.

Gaelic.—*Laoch,* a young man, a youth, a hero; *laochan,* a familiar term in addressing or applauding a boy or youth.

LAD.—A youthful man.

LASS.—A youthful woman, or girl.

Minsheu derives *lad* from the Hebrew *jalad,* a boy, son, or young man. It may also be drawn from the Belgian *leyden,* to lead, because they are led by the hand, or from the Anglo-Saxon *lyte, lyt,* little.—*Gazophylacium Anglicanum.*

Junius derives *lad* from the Anglo-Saxon *loedan* (*ducere*), to lead or guide, because children are led or educated to manly virtues. Skinner and Lye prefer *leode,* people; also, as the latter asserts, signifying *juvenis. Lad* will thus mean one who, on account of his tender years, is under a leader, guide, or director. . . . From *ladde,* or *lad,* is derived *ladesse,* now contracted into *lass.*—RICHARDSON.

Gaelic, *laoch,* a lad; Welsh, *llawd,* a lad; Irish, *lath,* a youth.—WEBSTER.

Lad was formerly used in the sense of a man of inferior station, and would seem to be the same word with the Old High German *lag,* libertinus (German, *freigelassner*) manumissus. The difficulty in identifying the English *lad* with Old High German *lag,* arises from the feminine *lass* (for *laddess*), which is not in accordance with the Saxon idiom, and would look like a derivation from the Welsh *llodes,* a lass; *llawd,* a lad.—WEDGWOOD.

It is possible that the roots of these much disputed words are to be found in the Kymric branch of the Keltic, the Welsh *llawd* and *llodes* as Mr. Wedgwood and Dr. Webster suggest. The noun *llawd* in Owen's *Welsh and English Dictionary* is rendered not only a "lad," but as something which shoots out, and the adjective is rendered as "tending forward, craving, lewd." *Llodes* is translated a girl or wench. Perhaps, however, the true derivation of "lad," as Webster hints, is the

Gaelic.—*Laoch,* a young man, a hero, a warrior; whence also *ba-laoch,* the young man of the cattle, *i. e.* a cowherd, a boy, a lad, a clown; whence with the aspirate *bhalaoch,* fellow (which see). The objection of the English to the guttural will explain the transformation of the difficult word *laoch* to the more easily sounded *lad.* In Herbert Coleridge's *Dictionary of the Oldest Words in the English Language* "lass" finds no place. "Lad" appears and is stated to be from the Welsh *llawd.* There appears to be no trace of "lass" in Gaelic, unless it be an abbreviation of, and the first syllable of, *lasgaire,* a young person; or *lasag,* a passionate woman.

Sanscrit.—*Lala,* infantile.

LADRO (Italian).—Thief.

LADRONCELLO.—A little thief.

LARRON (French).—A rogue, a thief.

Gaelic.—*Luaidrean,* a rogue, a vagabond.

LADY.—The wife or daughter of a lord, a woman of high rank or education.

The same perplexity as to the etymology of this word exists among the lexicographers as in the case of "lord." It is derived by the author of *Gazophylacium Anglicanum,* who is followed by Bailey and others, from the Anglo-Saxon *llaf,* a loaf, and the German *dienen,* to serve, *i. e.* a loaf-server, "because," says the former, "in ancient times

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ladies of quality distributed bread among their own servants and the poor." This explanation still finds favour with philologists. Mr. Wedgwood in adopting the Anglo-Saxon etymology, both for "lord" and "lady," abstains from making any comment. A more satisfactory derivation for "lady" is to be found in the

Gaelic.—*Le-dia*, "with God;" the words with which a Keltic father gave away his daughter in marriage, and with which the future husband received her.

Kymric.—*Llawddur*, to delight, to soothe.

LAG.—To linger behind or loiter for want of strength or will.

Minsheu derives this word from our English *logg* of wood. One may also imagine it to be so said *lang*, from the Anglo-Saxon *lang*, long.—*Gazophylacium Anglicanum.*

From the Gaelic *lag*, feeble, faint; akin to the Latin *langueo*, to slacken.—CHAMBERS.

Gaelic.—*Lag*, to grow faint or weary; *lagach*, a feeble person, a laggard; *lagaich*, to fatigue; *lag-chridhe*, a faint heart.

LAIR.—The retreat or sleeping-place of a wild animal.

LAYER.—A superstratum of earth.

Lair; Anglo-Saxon, *leger*, a lying down; German, *lager*, a couch.—CHAMBERS.

Dutch, *leger*, bed, sleeping-place of a beast; camp or place occupied by an army; Anglo-Saxon, *leger*, whether in the grave or in bed; *legeres wyrth*, worthy of burial.—WEDGWOOD.

It came to pass
That born I was
In Essex *layer*,
In village fair,
That Rivenhall hight.
TUSSER, *in* NARES.

Gaelic.—*Lar*, the ground, the earth; a floor, a foundation; *larach*, the site or foundation of a building.

LAKE.—A large expanse of fresh water.

Greek, λακκος; Latin, *lacus;* Italian and Spanish, *lago;* Italian, *lagone* (*lagoon*), a large lake; French, *lac.*

Gaelic.—*Loch*, a sheet of fresh water among the hills, or a narrow arm of the sea running far into the land; *lochan*, a small lake; *lochanach*, abounding in lakes. Irish, *lough.*

LLANO (Spanish).—A plain.

The father of General Lopez was a wealthy landed proprietor owning large estates on the *llanos* or plains of Venezuela.—*Illustrated London News.*

Gaelic.—*Lan*, full, a plain or lawn.

LAM (Slang).—To beat.

LAMMING.—A beating.

LAMBSKIN.—To beat.

Lam, to give a beating to; Old Norse, *lemja*, to give a sound drubbing to; Dutch, *lam-slaen*, enervare verberibus; *lam*, flaccid, languid, weak, &c.; Piedmontese, *lam*, loose, slack. To *lam*, then would be to beat faint, to exhaust with blows. Analogous to Danish, *mör-banke*, to give a sound drubbing; literally, to beat tender.—WEDGWOOD.

Old English, *lam*, used by Beaumont and Fletcher; not as Sir Walter Scott supposed from one Dr. Lamb, but the Old Norse *lam*, the hand; also Gaelic.—*Slang Dictionary.*

I would have roused my spirits, belaboured my invention, beaten my brains, thumped, bombasted, strapadoed, *lambskin'd*, and clapperclawed my wit.—TAYLOR'S *Workes*, 1630.—NARES.

Gaelic.—*Lamh*, the hand (whence to beat with the hand); *laimhsich*, to handle, to exercise.

LAMBEAKE, LAMBACK (Nares).—To beat, to bastinado.

First with this hand wound thus about her hair,
And with this dagger lustily *lamback'd.*
Death of Robert Earl of Huntingdon.
NARES.

With that five or six wives started up and fell upon the collier, and gave him half a

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score of sound *lambcakes* with their cudgels. —*Groom's Discovery.*—NARES.

Gaelic.—*Lamh,* the hand; *beudaich,* to hurt, to injure.

LAME DUCK (Slang).—One who fails to meet his engagements on the Stock Exchange.

Gaelic.—*Lamh,* the hand; *diugan,* a mischance, a misfortune; *diuganta,* unfortunate; whence, by corruption, *lame duck,* one whose hand has been unlucky.

LANCE.—A sharp blade affixed to the end of a pole.

From the Greek λογχη; Latin, *lancea;* Spanish, *lanza;* French, *lance;* German, *lanze;* Armorican, *lanzza,* to throw.—WORCESTER.

Gaelic.—*Lann,* a blade, a sword, a knife, a lancet, any instrument with a sharp blade; to put to the sword, also to fence; *lannair,* the gleam or shine of swords or blades in battle.

LAND (Lowland Scotch).—The flat or floor of a house let out in separate apartments for families.

Gaelic.—*Lann,* a house, a tenement.

LAND-DAMN.—This word is used in *The Winter's Tale.* Its meaning has excited much conjecture and controversy.

You are abused, and by some putter-on!
That will be damned for't! Would I knew the villain,
I would *land-damn* him!

Land-damn may almost with certainty be pronounced to be corrupt. The only tolerable attempt to extract sense from it as it stands is that of Rann, who conjectured that it meant "condemned to the punishment of being built up in the earth," a torture mentioned in *Titus Andronicus*: "Set him breast deep in earth and famish him."—STAUNTON'S *Shakspeare.*

If the word be derived from *land* in the usual sense, it probably meant to confine and close up with earth, as water is held by a dam. Dr. Johnson interprets it, "I will *damn* or condemn him to quit the *land.*" Sir Thomas Hanmer derives it from *lant,* urine, and explains it to stop his urine, which he might mean to do by total mutilation; and there is this to be said in favour of his explanation, that it suits best with the current and complexion of the whole speech, which is gross with the violence of passion, and in other parts contains indecent images of a similar kind. Dr. Farmer's conjecture of "laudanum him," in the sense of to poison him, has no probability to recommend it.—NARES.

A pun was evidently intended by Shakspeare in *damn* and land-*damn.* The meaning is to scourge with an instrument formerly and perhaps still used for the purpose. The name and description are both derived from the

Gaelic.—*Lann,* the penis; also a sword, a blade, a lance, a weapon; *damh,* an ox, a bull, a stag, a large male animal; whence *lann-damh,* otherwise *slat-tairbhe,* the pizzle or penis of an ox dried and used as a scourge. Pizzle occurs in Bailey's Dictionary, 1731:—

Pizzle, a scourge, because bull's pizzles or the grizly part of the penis were used for that end."

Thus *land-damn,* or *lann-damh,* means to scourge with a bull's pizzle, a phrase quite in accordance with the coarseness of the passage in which it occurs.

LANDRA (Italian).—A dissolute unchaste woman.

Gaelic.—*Lunndair,* an idle, worthless person; *luinnsear,* a vagrant, an idler, a vagabond.

LANSKET.—This word occurs in Beaumont and Fletcher, *The Tanner Tanned.*

I peeped in at a loose *lansket.*

I have no knowledge of this word, but by the context it seems to mean the panel of a door, a lattice, or something of that kind.—NARES.

Gaelic.—*Lan,* full open; *sgiot,* a slit.

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LANTERN.—A case with glass or transparent horn sides for carrying a light in the wind. French, *lanterne;* Italian, *lanterna.*

As if from Anglo-Saxon *leoht*, light, and *ern*, place; an element seen in *domern*, judgment-place; *leddern*, hiding-place, *boeces-ern*, an oven. The spelling of *lanthorn* which so long prevailed was doubtless influenced by the use of transparent sheets of horn for the sides of the lantern.—WEDGWOOD.

Gaelic.—*Lann*, a beam of light, a ray, a dart; *tearuinn*, to preserve; *tearnadh*, preservation; whence *lann-tearnadh*, for preservation of the light.

LARBOARD.—The left side of the ship. Drivers of coaches call the left side the *near* side.

STARBOARD.—The right side of a ship. In driving, the *off* side; the side by which the ship is steered, or the vehicle driven.

Gaelic.—*Lathair* (*la-hair, t* silent), near, at a small distance; *steorn, stiuir*, guide, direct; *bord*, a plank, a beam; the deck of a ship, or floor of a room.

LARGUE (French Slang).—A woman; *balancer une largue*, to rid one's self of a woman.

Je crains qu'une pensée obscène n'ait présidé à la création de ce mot.—MICHEL, *Dictionnaire d'Argot.*

Gaelic.—*Lair*, a mare; *laireach, largach*, having many mares; *lairceach*, a short, fat woman.

LARK.—A well-known bird; the skylark, originally laveroch, and laverock, so called in Scotland, and so written by Chaucer.

From the German *lerche*, and Old German *lären*, to sing.—CHAMBERS.

Gaelic.—*Labhra* (*lavra*), *labraich*, loud, eloquent; *i. e.* the eloquent bird.

LARK (Slang).—A frolic.

Lark, fun, a joke; "Let's have a jolly good *lark!*" i. e. let us have a piece of fun.—*Slang Dictionary.*

The common notion of a "lark" is that of an amusement, or spree, a frolic in which several persons take part.

Gaelic.—*Lathair* (pronounced *la-ar*), *lathaireachd* (*la-ar-ach*), company, activity, liveliness.

LARRUP (Slang).—To beat, to give one a good beating, to give one enough of it.

It is a common vulgarism after a bully has beaten a weaker man that he should ask, "Have you had enough of it." The word seems to be a corruption either of the

Gaelic.—*Leir*, to wound, to hurt, to cause pain; *leireadh*, paining, wounding, hurting; or of *leór*, enough, sufficiency.

LASCAR.—A native Hindoo sailor employed on board of British ships.

Literally, a camp-follower, a native East Indian sailor; Persian, Hindu, *lashkar*, an army or camp-follower, an inferior soldier.—CHAMBERS.

A menial employed to do the dirty work of the artillery and arsenals in the East Indies; also a sailor. Hindoo, *lushkur*, an army man.—WORCESTER.

Gaelic.—*Lasgaire*, a young man, a youth; *lasgarra*, active, brave.

LASH.—This word is derived from two sources that have no connexion with each other; *lash*, the thong of a whip; whence to *lash*, to whip or beat; from the German *lasche*, a stripe; erroneously derived by Johnson from *schlagen*, to strike; and *lash*, to enkindle, to chafe, to excite to wrath; as in the phrases, "he *lashed* himself into a fury," "the winds *lashed* the sea into foam." The

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word in the latter sense seems to be from the

Gaelic.—*Las*, kindle, light, get into a passion; *laiste* (*lashte*), kindled, inflamed, enraged; *lasag*, a fit of anger; *lasair*, a flash of fire or of anger.

LASSITUDE.—Weariness.

LAS (French).—Weary, exhausted, worn out. Latin, *lassus*.

LAXITY.—Looseness. Latin, *laxus*.

Gaelic.—*Lasach*, slack, loose; *lasaich*, to slacken, loosen; *lasaichte*, slackened, loosened, eased.

LAST.—A rough model of the human foot, on which the shoe or boot maker stretches the boot or shoe, to fit it for the foot of his customer.

German, *leisten*, a model, mould, form, size. The origin is probably Anglo-Saxon *last*; Gothic, *laist*, trace, footstep.—WEDGWOOD.

Gaelic.—*Leasaich*, to rectify, to fit; *leasaichte*, rectified, fitted.

LAUD.—To praise.

LAUDATION.—Praise.

LAUDATORY.—In praise of.

LOUER (French).—To praise.

LOUANGE (French).—Praise.

Gaelic.—*Luaidh*, praise, an object of praise; *luaidheach*, giving praise.

LAUNCH.—To commence an enterprise, to float or propel a ship into the water for the first time.

This word is usually derived from the French *lancer*, to dart. But possibly a ship launch, or the metaphorical use of the word as the first trial or commencement of an enterprise is to be traced back to the

Gaelic.—*Làn fhios* (*f* silent, pronounced *làn-iosh*), full certainty; *lan-fhios-raich*, to make certain, to be assured; whence to "launch" a ship would mean to make certain, by trial, that she could float, and was water worthy.

LAVE.—To wash. Latin, *lavare*; French, *laver*.

This word, though introduced into English from Latin and French, seems to have an interior root in the

Gaelic.—*Lamh* (*lav*), the hand; and to signify the kind of washing, cleansing, or purifying that is produced in the rubbing by the hand of the part or article to be cleansed.

LAVISH.—Profuse, prodigal, to expend money extravagantly; to be prodigal of care, attention, kindness or endearment.

Derived by Meric Casaubon from Greek λαβρος, dainty.—*Gazophylacium Anglicanum*.

Minsheu derives it of Greek λαπαζω, to destroy, or empty; or of λαφυσσω, to gorge; but Skinner from the Latin *lavare*, to wash.—BAILEY.

Of uncertain etymology.—ASH.

Obsolete English, *lave*, to throw up or out; French, *laver*; Latin, *levo*, to raise; from *levis*, light.—CHAMBERS.

From *lave*, to throw out, to lade.—RICHARDSON.

French, *lavasse*, or *lavace d'eaux*, an inundation. The idea of unthrifty dealing is often expressed by the dashing abroad of water.—WEDGWOOD.

It will be seen from the above examples that philologists are not agreed upon the origin of this word, and that one of them gives up the etymology as "uncertain." Bearing in mind that the word is not confined to the expenditure of money, but is employed in the sense of profuseness generally, whether of words, compliments, promises, endear-

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ments, &c., the probably true root offers itself for consideration in the

Gaelic.—*Labhair* (*lavair*), to speak; *labhar*, loquacious, speaking loudly, loud-sounding; *labhrach*, prodigal of speech, profuse in talk; *labharra*, talkative, using many words.

LAW.—The order of nature, the ordinances of men in civil government, or of nations among each other.

Etymologists are not decided whether this word comes from the French *loi*, the Latin *lex*, the Anglo-Saxon *lagjan*, or the German *legen*; forgetful all of them that there is a language more ancient than any of these from which it is possible to trace it. The proofs of the confusion of idea that still exists on the subject will appear from the following quotations:—

Law, or as anciently written *lagh*, is the past participle of the Gothic and Anglo-Saxon verb *lagjan*, *ponere*, to lay down.—HORNE TOOKE, *Diversions of Purley*.

Tooke's etymology is not original. The learned Wachter had adopted the opinion of a still older lexicographer (Stiernhielmius), who asks, "what is *law* but that which is laid down or imposed by God or nature, or by a people binding themselves, or by a prince governing a people." Wachter goes further and observes, that if we were to derive from the Latin *lex* we should not wander far, since Scythian words are far more ancient than the Latin, and increased the Latin with many additions.—RICHARDSON.

This word, *law*, which has become part and parcel of our nature, is another instance of a Northern word which has ousted two Anglo-Saxon equivalents. Those equivalents were "æ" or "æw" for civil, and "dom" for criminal law. In early times most laws were Criminal, and so the earliest Anglo-Saxon code—that of Ethelberht in the 6th century—is entitled, Ethelberht's Dooms or Sentences. We do not find "æ" or "æw" till the code of Hlothere and Eadric in the 7th centurp, who in the preface to their "Dooms" are said to have "augmented the laws—*tha æ*—which their Elders had made before them." So also the preface to Ine's Laws in the same century declares that he had established them that "just law—'æw'—and justkingly 'dooms' might be settled throughout his folk." This form "æ" or "æw," we may observe, is akin to the German *Ehe*, which now means marriage only, but anciently was applied to any civil sanction or contract. Those then were the old Anglo-Saxon words for *law*; but when the invaders from the North settled in England as Guthrum in the days of Alfred and Edward the Elder, they brought their law terms with them, and then it was that the word *law* was first heard in England. When an Anglo-Saxon king could adopt the foreign word so completely, there is little wonder that during the Danish dynasty in England in the 11th century the triumph of *law* over its rivals was rendered still more complete. It is curious that though the Danish invaders evidently brought *lag* or *lah* with them in the singular, the Icelandic language only recognizes the plural *lög* as *law*. With them the singular *lag*, which is derived from *leggja*, means not law, but a layer or stratum, anything laid down in fact; it is not till the plural, or, as it were, after successions of layers or things laid down, that the word assumed in their philology the notion of *law*.—*Times, Review of Cleasby's Icelandic English Dictionary*, March 2, 1874.

Norse, *lag*, order, method, custom, law; from *leggia* (*hefi lagt*), to lay. So Latin, *statutum*, statute, from *statuere*, to lay down; German, *gesetz*, from *setzen*, to set; Greek, *θεσμος*, *law*, from *τιθημι*, to lay.—WEDGWOOD.

The connexion between *law* and *ligan*, to lay, was pointed out by Horne Tooke a hundred years ago, yet his explanation is not generally accepted, and the Latin *licere*, to permit, to allow, has been thought by some a more probable source of the word. *Licere* itself and all such words originate in the idea of *laying, leaving;* and therefore the ultimate base of *law* through either channel would be the same. Still there can be no doubt that *ligare*, to bind, is a nearer relative to *lex, legis*, than *licere*, to allow; and we therefore agree with Mr. Wedgwood in thinking that by *law* is meant "what is *laid* down."—*Primitive and Universal Laws of the Formation and Development of Language, &c., by* COMTE DE GODDES LIANCOURT *and* FREDERIC PINCOTT, 1874.

The word "law" in what Horne Tooke admits to be its original form of *lagh*, existed in the British isles for many centuries before the Danish invasion in the

Gaelic.—*Lagh*, order, method, se-

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quence, regularity, law; *laghail*, orderly, methodical, legal, lawful; *laghaileachd*, legality; *laghack*, orderly, comely, according to rule. Wachter alone was on the right track for the root of the word, when he found it in the Scythian, meaning the Gaelic, for he admits, as all the advanced philologists of the Continent do, that the Scythian, Gaelic, Gallic, and Keltic—all different names for the same speech—was long anterior to the Latin. There is a popular Highland song called *Mari Laghach*, in which the word would seem to imply order, beauty, and regularity of body and mind, the very highest ideal of beauty.

LAWIN (Lowland Scotch). — The reckoning at an inn or tavern.

Gude wife, count the *lawin*.
BURNS.

Gaelic.—*Lach, lachan*, a reckoning, expense of an entertainment, the price of the drink; *lachag*, a small or insignificant reckoning.

LAWN.—An ornamental grass plot, an enclosure.

Lawn, see *lane*. *Lane*, an alley, an opening between houses and fields. The fundamental idea is probably the opportunity to see through, given by an opening amid trees or the like.—WEDGWOOD.

Welsh, *llan*; Breton, *llan*, *lan*, territory, akin to *land*.—CHAMBERS.

Italian and Spanish, *lande*, from Anglo-Saxon and Dutch *land*; French, *lande*; Welsh, *llan*, an extent of untilled land between woods.—WORCESTER.

Gaelic.—*Làn*, full; *lann*, an enclosure.

LAWN-SLEEVES.—Large and full sleeves, worn by Anglican bishops when in full episcopal costume.

It is doubtful whether "lawn" is a corruption of linen, as has been supposed, or whether it is derived from the

Gaelic.—*Làn*, full.

LAY.—A song, a poem. German, *lied*; French, *lai*, as in *virelai* and *rondelai*.

As the old French poets, as Diez observes, regard the *lay* as especially belonging to the Bretons, it is natural to look to the Keltic for the origin of the word.—WEDGWOOD.

Gaelic.—*Laoidh*, a verse, a hymn, a sacred song; *luaidh*, praise, a song in praise of a beloved person; love; a beloved one; *mo luaidh*, my dearest; "*gun fhilidh, gun luaidhe*," Without a bard, without a song; *leadan*, the notes of music; *leadanach*, musical, melodious; *leadarra*, harmonious, musical, melodious; *leadarrachd*, harmony, melody.

Kymric.—*Llais*, a voice, a sound.

LAY.—Not learned or clerical; applied to the unlearned people.

LAITY.—The people as distinguished from the clergy.

Gaelic.—*Luchd*, the people.

LAYES. — An obscure word which Nares supposes to mean *Laises*, or loose women; from *Lais*, the Grecian courtesan. "At least," he adds, "I can make nothing else of it."

But how may men the sight of beautie shun
In England, at this present dismall day?
All void of veiles, like *Layes* where ladies run
And roam about at every feast and play,
They wandering walk in every street and way.—*Mirror for Magistrates*.

If in this passage, which seems alone in English literature to have preserved the word, we suppose that *layes* means the place where the ladies run, and not the ladies themselves, a clue to the etymology offers in the

Gaelic.—*Leas*, more properly *lios*,

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a court, a palace, a garden, a field, a public place.

LAYSTALL.—A midden, a place for the refuse of the garden or farm, to be afterwards used as manure.

According to Skinner from *lay* and *stall*, because they *lay* there what they take from the stalls or stables. Perhaps it is rather a stall or fixed place on which various things are laid.—NARES.

Gaelic.—*Lios*, a garden; *stail*, to throw (marked as obsolete in Armstrong's *Gaelic Dictionary*); whence *lios-stail* (or *laystall*), a place in the garden in which to throw the refuse.

LAZY.—Indolent, disinclined to work, slothful.

From the Latin *laxus*, loose.—*Gazophylacium Anglicanum.*

This word is derived by a correspondent with great probability from the French *à l'aise*, but it is, however, Teutonic. *Lijser* in Danish, and *losigh* in Dutch, have the same meaning.—JOHNSON.

Bavarian, *laz*, slow, late; Dutch, *losig*, *leusig*, flaccid, languid, slack; German, *lass*, slow, dull, slack.—WEDGWOOD.

Literally, tired, wearied. Latin, *lassus*.—CHAMBERS.

Gaelic.—*Leasg*, *leisg*, indolent, slothful, loath, reluctant, unwilling (to work); *leisgear*, a sluggard; *duine leisg*, a lazy man.

LEA.—A field, a garden; a frequent terminal of English surnames, as Stanley, Winstanley, Ottley, Oakleigh, Oakley, Oakly, &c.

Ley, Saxon, a fallow, ground enclosed, not open.—WEDGWOOD.

Grass land, pasturage. Anglo-Saxon, *leug*; German, *lehde*; Dutch, *ledig*, *leeg*, empty, fallow.—CHAMBERS.

Gaelic.—*Lis*, or *lios*, a garden or field; *liosadair*, a gardener; *fion-lios*, a wine garden, a vineyard.

LEAGUE.—A measure of distance, three miles.

Mid-Latin, *leuca*; French, *lieue*, properly a stone which marked the distance on the public roads; Gaelic and Welsh.—WEDGWOOD.

Gaelic.—*Leac*, a flat stone, a flagstone, a way-stone, a tomb-stone; *leacaich*, to pave with stones; *leacach*, a little stone; *cromlech*, a crooked stone (over a grave).

Kymric.—*Llech*, a flat stone.

LEASOWES.—The name of the poet Shenstone's farm.

A pasture. Mr. Todd (*Todd's Johnson*) has very properly shown that this word, which is now only known as the appellative of Shenstone's *ferme ornée*, was once a general word derived from the Saxon *lesue*. Shenstone probably found the name established at that place by ancient use.—NARES.

Gaelic.—*Lios*, a garden; *ach*, *achaidh*, a field, a meadow; whence *liosach*, or *leasow*, the meadow gardens, or garden meadows.

LEATHER (Slang).—To beat or thrash.

From the leather belt worn by soldiers and policemen, often used as a weapon in street rows.—*Slang Dictionary.*

Gaelic.—*Leadair*, mangle, thrust, thrash, beat round; *laidir*, strong, robust, powerful; *leidir*, to thrash or drub lustily.

LEAVEN.—Yeast, barm; a substance used for creating fermentation in bread.

From the Latin *levare*, because it lifteth up the dough, as it were, and maketh it *leviorem*, more light.—*Gazophylacium Anglicanum.*

Low Latin, *levanum*; from the Latin *levo*, to raise.—WORCESTER.

Gaelic.—*Laibhin*, yeast, barm, leaven; *gun laibhin*, without leaven; *laibhineach*, yeasty.

LECH.—A vehement desire, the prompting of lust.

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LECHERY.—Sensuality, lust.

From the German *lecken*, to lick; *lecker*, dainty, lickerish, nice in food; in familiar language a lively degree of sensual desire.—WEDGWOOD.

Latin, *ligurio*, to lick up what is dainty.—CHAMBERS.

Gaelic.—*Leid* (the final *d* pronounced like *j*), a longing desire (obsolete).

LEECH.—A surgeon, a physician; almost obsolete in this sense, but still retained for the blood-sucking worm, occasionally applied by doctors for the reduction of inflammation.

From the Saxon *laec*, a physician.—JOHNSON.

From the Saxon *loec*. This word has been occasionally used by late writers, particularly in the burlesque style, where obsolete words are allowed to remain for a time before they finally perish.—NARES.

We are inclined in the first instance to suppose that the notion of curative efforts may be taken from the type of an animal licking its wounds; Greek, λειχειν; Gothic, *ligon*; Gaelic, *ligh*, to lick. But it is more probable that the radical idea is the application of medicinal herbs.—WEDGWOOD.

Gaelic.—*Lighich*, to let blood, to lance; *lighiche*, *leigh*, a surgeon, a bloodletter, a doctor, a phlebotomist; *leigheas*, a cure; *leigheis*, to heal, to cure.

LEG.—The lower limb of the human body.

Old Norse, *leggr*, a stalk or stem; arm-*leggr*, the upper joint of the arm; hand-*leggr*, the fore-arm; gras-*leggr*, a stalk of grass.—WEDGWOOD.

The English word is more likely to be a softening, with the omission of the guttural, of the

Gaelic.—*Lorg*, a staff, a support; *lurg*, a shank, a stem, a stalk. The word is not traceable to the Teutonic *bein*, the French *jambe*, or the Latin *crus* or *tibia*.

LEIGER, LEIDGER, or LEDGER (Obsolete).—A resident ambassador at a foreign court, a plenipotentiary.

This word has been variously derived from *liegan*, Saxon, to lie; from *legger*, Dutch, and from *legatus*, Latin.—NARES.

Lord Angelo, having affairs to heaven,
Intends you for his swift ambassador,
Where you shall be an everlasting *leiger*.
Measure for Measure.

You have dealt discreetly to obtain the presence
Of all the grave *leiger* ambassadors
To hear Vittoria's trial.
White Devil, Old Play.—NARES.

Gaelic.—*Laidir* (*laidjir*), having great power, force, or authority; potent, plenipotentiary.

LEISTER.—A mode of taking salmon at night by attracting them towards the surface by torches held near the water and then driving a spear or other sharp instrument through them.

Gaelic.—*Leasdair*, light, effulgence, lustre.

LEMAN.—A lover; obsolete except in poetry; a word applied to both sexes, though most commonly to the female, when it signified a concubine.

Old English, *loveman*; generally supposed to be from the French *l'aimant* or *le mignon*, the favourite.—WORCESTER.

Let them say of me, as jealous as Ford that searched a hollow walnut for his wife's *leman*.
—*Merry Wives of Windsor.*

And angry Jove an hideous storme of raine
Did pour into his *leman's* lap.
Faërie Queene.

A corruption of the

Gaelic.—*Lean*, to follow; *leanachd*, pursuit; *leannanach*, amorous; *leannan-achd*, courtship; *leanamhain*, a sweetheart, a follower.

LESS.—Comparative of little.

Gaelic.—*Lugha*, comparative of *beag*, little, less, least.

LEVEL-COIL.—An old English phrase of which the meaning has been long obscured. Nares seems to

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think it was the name of a sport or diversion as actually played as a game at whist might be. If he had reflected upon the meaning of the old song, "The Shaking of the Sheets," he might have discovered a clue to the real interpretation.

Level-coil, a game of which we seem to know no more than that the loser in it was to give up his place, to be occupied by another. Minsheu gives it thus, "to play at level-coil, *jouer à cul levé*, i. e. to play and lift up your taile when you have lost the game and let another sit down in your place. Coles in his *English Dictionary* seems to derive it from the Italian *leva il culo*, and calls it also *hitch buttock*,—NARES.

Gaelic.—*Leaba*, bed; *coilce*, bedclothes. This phrase in its English dress signifies amorous sport or dalliance. Nares cites several instances of its uses from the poetry of the seventeenth century which are all susceptible of this interpretation:—

Young Justice Bramble has kept *level-coil*
Here in our quarters; stole away our daughter.—*Tale of a Tub.*

Yes! yes! said she, and told him then,
What *level coyle* had been.—QUAIN'S *Italian Taylor and his Boy*, 1609.

Buggins is drunk all night, all day he sleepes,
That is the *level coyle* that Buggins keepes.
HERRICK.

He carelessly consumes the golden pelf,
In getting which his father damned himself,
Whose soule (perhaps) in quenchless fire doth broyle,
Whilst on the earth his son plays *level coyle*.
TAYLOR, 1630.

By the help of this globe I made her confess that the Alderman and one Bilboe play *level de coyle* with her.—*The Cheats*, 1662.

These quotations all show that the phrase was not applied to any ordinary game or diversion such as Nares imagines, but that it had a particular meaning well understood at the time. Even if the derivation of Minsheu and Coles were correct, it would only convey in a grosser form the meaning expressed more delicately in the Gaelic.

LEVIN.—Ancient English for lightning.

LEVIN BOLT.—The thunder-bolt.

Lightning; from Anglo-Saxon *klifian*, to shine.—NARES.

Chaucer rhymes the word with "heaven" and imprecates vengeance on the scorners of women in a magnificent line:—

Thus sayest thou, lovel, when thou goes to bed,
And that no wise man needeth for to wed,
Ne no man that intendeth unto heaven,
With wild thunder dint and fiery levin!
Mote thy welked neck be to be broke.
Lost Beauties of the English Language.

Gaelic.—*Liobh, liomh* (*leev*), polish, burnish, sharpen; *liomhanach* (*leevanach*), glittering, bright, sharp, sudden.

LEWD.—Indecent, obscene.

The modern use of this word differs entirely from its original meaning, and is not suggested as many have supposed by the Latin *ludus*. It is the same as the German *leute*, people, a multitude, and was primarily used in the sense of the ignorant or uninformed many, or laity (see LAY), as opposed to the instructed few, and especially to the clergy. *Lewd, leute, lay, laity, leod, loewd*, are all abbreviations or corruptions of the

Gaelic.—*Sluagh*, a people, a host, an army, a multitude; *sluaghach, sluaghail*, populous, multitudinous, thickly inhabited. From the root of *sluagh*, and by the elision of the initial consonant, comes the Gaelic *luchd*, people, folk; a noun that does not signify so large a multitude as *sluagh*, but a smaller gathering, such as is conveyed in the phrases *luchd amharc*, spectators, literally people who look on; *luchd anachaint*, revilers, slanderers, people who speak evil; *luchd colais*, acquaintances, or

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people known to us, &c. From *luchd* rather than from *sluagh* comes the English and German form of a word which has been very widely spread over the world. In the *Grammar of the Pure and Mixed East Indian Dialects* by Herasim Lebedeff, 1801, the word appears as *log*, the people. *Log* also does duty as the mark of the plural; *bap*, a father; *bap-log*, fathers. The German word *schlecht*, bad, appears to have undergone a similar metempsychosis to that of the English *lewd*, and to have been derived from the primitive Gaelic *sluagh*. The modern German *volk*; English, *folk*; is from the Gaelic *luchd*; with the prefix *fo*, under; whence *fo-luchd*, the under people. See FOLK, *ante*.

Minshen derives this word from the Belgian *luy, ley*, idle; or the Teutonic *leidig*, wicked, or sad; from *leid*, sadness; as we say, *a sad fellow*. It may also be drawn from the Anglo-Saxon *leode*, the common people, who are most prone to lewdness. It alludes to the Greek λυτος, a dissolute man.—*Gazophylacium Anglicanum*.

LICK (Vulgar and Colloquial).—To beat, to thrash; "a *lick* on the head," *i. e.* a blow on the head.

Ancient Cant, *lycke*; Welsh, *llachio*, to strike.—*Slang Dictionary*.

I have *licked* Butt. . . . Now I have *licked* him, I have made it up with him.—LORD LYTTON, *Kenelm Chillingley*.

In Kymric or Welsh *llach* signifies a ray of light, a blow, or a slap; *llachffon* and *llachbren*, a cudgel. It is possible that this may be the etymon, but equally possible that the root is the

Gaelic.—*Leac*, a stone, a flat stone, a slate. To throw a stone at a person, to strike with a stone, this came to signify to beat generally; whence the word *lick* in the sense of a blow or a beating. *Leachad*, a slap on the face; *leag*, to throw down (the stones), to destroy, to demolish, are all words that are connected with the original idea of a stone, a stoning, a beating. It is a curious coincidence in English slang language that a beating is called a *slating*, though this latter word (which see) is derived from the Gaelic *slat*, a wand.

LICKS (Slang).—"To put in big *licks*," to make great exertions.

"To put in big licks," a curious and common phrase, meaning that great exertions are being made.—DRYDEN, NORTH. *Slang Dictionary*.

This phrase probably originated in the building of a *cairn*, a monumental pile to a departed hero or great man among the ancient Kelts, and signified the putting of a large or several large stones to the edifice, from the

Gaelic.—*Leac, leachd*, a stone, a flat stone.

LILLILO (Northern and Provincial).—A bright flame.—HALLIWELL.

Gaelic.—*Li*, light, colour, tinge; *là, latha, lo*, day; i. e. *lililo*, or *li-la-lo*, colour bright as day.

LILT (Lowland Scotch).—A merry song sung rapidly; "the lark is lilting in the lift."

In Jamieson's *Scottish Dictionary* a "lilt" is also interpreted "a large pull in drinking, frequently repeated." The leading idea in both cases is rapidity.

LODOLA (Italian).—The lark.

ALOUETTE (French).—The lark.

Gaelic.—*Lu, luath*, swift; *luailte*, speed, despatch, haste; *luailtich*, to accelerate, to move merrily and rapidly forward.

LILY.—The well-known flower that

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next to the rose is the popular favourite.

Gaelic.—*Liath* (*li-a*), pale; *li*, colour; whence *lily*, the flower of the pale colour.

LIMB.—The arm or leg of the human body. Sometimes used metaphorically for the branch of a tree.

From the Saxon *lim.*—JOHNSON.

Anglo-Saxon, *lim*; Danish, *lem*, a joint of the body. Norse, *limr*, a branch.—WEDGWOOD.

Lime, glue, the part of an animal joined as it were to the body, as an arm or a leg.—STORMONTH.

Gaelic.—*Lamh*, an arm or hand; *laimh*, genitive of *lamh*. The word that originally signified the arm was extended in its meaning to include the lower members of the body. The derivation from *lime* to *glue* first suggested, but not supported by Mr. Wedgwood, scarcely merits consideration.

LIMEHOUND.—A greyhound.

LIMIER (French).—A bloodhound.

LIMMER.—A mongrel dog, engendered between a hound and a mastiff.—ASH.

Mastiff, greyhound, mongrel grim,
Hound or spaniel, brach or *lim*.
SHAKSPEARE, *King Lear*.

Limehound, a dog held in a leash; from Latin, *ligamen*, a tie; Old French, *liamen*, a tie.—WEDGWOOD.

Limehound, a *limmer* or large dog led by a *leam* or string, used in hunting the wild boar.—WORCESTER.

Limier, sorte de gros chien de chasse, *bracco da seguito*.—ALBERTI'S *French and Italian Dictionary*.

Leam, a collar for hounds. A *leam*hound was an old term applied to some sort of dog. WRIGHT'S *Provincial Dictionary*.

Lyam, a thong or leash. Blome makes a distinction between *leash* and *lyam*. "The string used to lead a greyhound is called a *leese*, and for a hound a *lyam*."—HALLIWELL.

If *lime* or *leam* in the sense of a string or leash were the true source of this word, some trace of a similar etymology would be found for the French *limier*, the same as the English *limehound*. But *lime* in French means an iron file, and no word in that language signifying a cord, string, or leash has the slightest affinity with that word. Possibly the root is not *leam* or *lime*, but the

Gaelic.—*Leum*, to leap, to jump, to spring; *leumadair*, a jumper, a springer; *leumnach*, starting, skipping, leaping. Thus *limier* and *limehound* would signify a jumping or leaping hound, necessary to be held in leash to prevent him from springing or leaping till let loose for the hunter's purpose.

LIMMER (Lowland Scotch).—A word of opprobrium.

Applied to a man it often expresses a charge of dishonesty or scoundrelism, and to a woman of unchastity. It is often used as a mere expression of wrath or displeasure against a child. The word *lymmer* is used in Hollinshed's *History of Ireland*, quoted by Nares:—"Wrong which had been offered him by these *lymmers* and robbers." The original idea seems to have been that of a quarrelsome, unpleasant, unruly person, from the

Gaelic.—*Leum*, to fight, to quarrel, to wrangle; and also to leap, to spring; *leumadair*, a leaper, one who leaps, or breaks out of the bounds of law, order, and propriety. Possibly the common English expression applied contemptuously to a lawyer, "a *limb* of the law," is from the same root. In Roxburghshire, according to Jamieson, the phrase, "a perfect *limb*," or *limb* of the devil," means a wicked and quarrelsome person.

LINCEUL (French).—A winding sheet, a shroud.

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Gaelic.—*Linnseach*, a shroud, a grave-cloth; also a covering of coarse linen, anciently worn by delinquents when doing penance before a congregation.

LINE.—To impregnate, applied to dogs and other quadrupeds.

Line, lineage. Latin, *linea*, originally a thread, a string, a fishing-line; thence a *line*, track or trace; the line of descent from father to son, whence *lineage*, a line of ancestors.—WEDGWOOD.

Gaelic.—*Lion*, to fill, replenish; *lionadh*, filling, replenishing, populating; *lionmhor*, numerous, plentiful; *lionmhoraich*, to increase, to multiply, to procreate.

LINEAGE.—A "line" of ancestry, a man's "lineage."

These words are commonly derived from the same root as "line" in mathemathics. Mr. Wedgwood adheres to this idea and says the source is the Latin *linea*, originally a linen thread or string, a fishing-line; thence a line, track, or trace, the "line" of descent from father to son; whence *lineage*, a line of ancestry, &c. The true derivation is the

Gaelic.—*Lion*, to replenish, to multiply, and metaphorically to replenish or people the earth, to increase; *lionmhoraich*, to increase greatly in numbers; *lionadh*, replenishment; *lionta*, filled, multiplied, replenished; *linn, line*, a generation. "Cinnidh Clann Fhearchair gus an deiche *line*."—Mackintosh's *Collection of Gaelic Proverbs*. "The Clan Farquhar will flourish till the tenth generation."

LINEN.—A cloth woven of flaxen thread.

The root *lin*, flax, appears in the Greek, the Latin, the German, the French, the Italian, the Spanish, and nearly all the ancient and modern languages of Europe.

Gaelic.—*Lin*, a thread of *lion*, or flax; *lion*, a web or net of threads, a fishing-net; *lion*, flax, lint; *lion-aodach*, a linen sheet, a linen cloth.

LINNET.—A well-known singing bird.

So called for its feeding on the seed of flax (*lint*); Anglo-Saxon, *linetwige*; French, *linot*. —WORCESTER.

Gaelic.—*Luinne*, melody, soft music; *luinneach*, melodious; *luinneag*, the chorus of a song.

LIQUOR.—A flowing, loose substance, such as water.

LIQUID.—That which flows as water, wine, oil, &c. Latin, *liquidus*, *liqueo*.

Gaelic.—*Leagh*, to melt, cause to melt, or make liquid.

LIRRIPOOP or LERRIPOOP. — "A word," says Nares, "sometimes used without any definite meaning, chiefly, I presume, from its droll and burlesque sound, as where in Beaumont and Fletcher a girl is called a young *lirry-poop*. Lyly twice used it to express a degree of knowledge or acuteness.

There's a girl that knows her *leripoop*.—*Mother Bombie*.

Thou may'st be skilled in thy logic, but not in thy *lerrypoop*.—*Sappho and Phaon*.

In this mode it was very current."

Gaelic.—*Leir*, whole; *purp*, faculties of the mind; *purpail*, courageous; whence *lerry-poop* or *lirripoop* as an epithet would signify one in full possession of all the mental faculties. See NINCOMPOOP.

LITH (Lowland Scotch).—A joint, a vertebra.

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There is much force in that reply of old Lord Auchinleck, Boswell's father, to Doctor Johnson, when they were quarrelling over the character of the Great Protector, and the sturdy old English Tory pressed the no less sturdy old Scottish Whig hard to say what good Cromwell had ever done to his country: "He gart kings ken that they had a *lith*—a joint—in their neck."—*Daily Telegraph*, Dec. 3, 1875.

Gaelic.—*Luth*, a joint; *luthdag*, a hinge, a joint.

LO!—An interjection, commonly supposed to be abbreviated from "look!" But in such phrases as "Lo! I beheld;" "Lo! I was awakened and saw," &c., the derivation is certainly pleonastic, even if it be assumed that it is correct. In

Gaelic.—*Lo!* is a poetical synonym for *la!* or *latha!* the day; and the word means day! or daylight! and the phrases above quoted may be interpreted "Daylight! and I beheld;" and "Daylight! I was awakened, and saw," &c.

LOAD.—A weight, a burden.

LOT.—Fate, fortune.

There is no real difference of meaning between these words. "I bear a heavy *load* (say of sorrow), heavy is my *lot*." The two forms probably spring from the same root, the

Gaelic.—*Lòd*, a load, a freight, a burthen; bulk; as in the phrase, "a ship-*load*." The vulgar word *lot*, "what a *lot* of money," "what a *lot* of people," used in the sense of quantity or bulk is of the same derivation.

LOAFER.—A word more common in America than in England, signifying an idle vagabond who "loafs" or lounges at the corners of streets and in public-houses instead of doing honest work.

This peculiarly American word has been gradually growing into extensive use during the last thirty years. It was applied in the first place to the vagrants of our large towns, in which sense it is equivalent to the *lazzarone* of Naples, and the *lepere* of Mexico.—BARTLETT'S *Dictionary of Americanisms*.

Lobhar, a term of much personal contempt. —ARMSTRONG.

Gaelic.—*Lobh* (pronounced *lov*), to rot; *lobhar* (*lovar*), a leper, a rotten scoundrel, an idle, worthless vagabond.

LOAN (Lowland Scotch).—A meadow. "The kye are routing in the *loan*," the cattle are lowing in the meadow. Jamieson says, "*Loan* is an opening between fields of corn for driving cattle homewards or milking cows."

LOAN SOUP or SUP.—A draught of milk given to a stranger who comes to the place where the cows are milked; milk fresh from the cow.

Gaelic.—*Lon*, a meadow, a marsh, a pasture, a lawn.

LOAM.—A kind of clay, a particular description of argillaceous earth.

A muddy soil of clay, sand, and animal and vegetable matter. Anglo-Saxon, *lam;* Latin, *limus*, mud; root, *li*, soft, loose.—CHAMBERS.

Gaelic.—*Lom*, bare.

LOCK.—An instrument containing a bolt or wedge, which by means of the insertion of a key can fasten or unfasten a door, and close or unclose a chest, box, &c.

From the Saxon *loc*.—JOHNSON.

Dutch, *link*, a shutter; Anglo-Saxon, *loc*, a place shut in; cloister, prison, fold; also what fastens, a *lock*.—WEDGWOOD.

Gaelic.—*Lag*, *luig*, *lagan*, a hollow place, a cavity, a cave, a den; *sloc*, *slochd*, a hollow place, a pit, a cavity; whence a *lock*, a cavity to receive the key; see the word KEY.

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LOCK (of hair).—A ringlet or portion of the hair of the head.

FORE-LOCK.—The lock of hair on the forehead.

Anglo-Saxon, *loc;* German, *locke,* a curl or ringlet of hair.—WEDGWOOD.

Literally, that which may be plucked; a tuft or ringlet of hair; a flock of wool. Anglo-Saxon, *lyccan;* Old German, *liechen,* to pluck.—CHAMBERS.

Gaelic.—*Urla,* a lock of hair; *urlach,* having long hair, having ringlets or curls; *cas-urlach,* curled.

LOCKER.—"Davy's Locker," sometimes called "Davy Jones's Locker," a phrase used by seamen signifying the sea or the grave.

To say that a man has gone to "Davy Jones's locker," is to assert that he is drowned, or dead.

Deva Loki signifies the goddess of death in Hindostani.—*Land and Water,* September 18th, 1875.

Davy's Locker, or *Davy Jones's Locker,* the sea, the common receptacle for all things thrown overboard; a nautical phrase for death; the other world. See *Duffy* . . . . . *Duffy,* a term for a ghost or spirit among the West Indian negroes; in all probability the *Davy Jones* of sailors.—*Slang Dictionary.*

A sailor's name for a principal sea-devil, a nikker.—HALLIWELL.

The name given by sailors to a sea-devil. —WRIGHT.

It is difficult to trace a phrase so corrupt as this evidently is, to its true origin, but there are two probable derivations. The first is

Gaelic.—*Taif,* or *taimh,* the sea; *iounsa,* dearly beloved; *luch'or* (a contraction of *luchdmhor*), capacious; whence the meaning would be "the dearly beloved and capacious sea." The second is *taibhse,* a ghost or departed spirit, *ionad,* a place; and *luchdmhor* (*luch-or*), capacious, *i. e.* "a capacious place for departed spirits," the sea wherein so many men have been drowned. The second of these derivations is most probably correct.

LODGE.—A place of meeting among secret societies, such as Freemasons, Templars, Good Fellows, Foresters, &c.; also the meeting itself, *i. e.* holding a "lodge," holding a people, or meeting of the people.

Gaelic.—*Luchd,* people, an assemblage of people.

LOEGRIA.—An ancient name for England.

LLOEGRIANS.—A tribe of early Britons.

LLOEGR.—The modern Welsh name for England.

Loegria was an old name for England according to the fabulous division of it given by Geoffry of Monmouth, as portioned out to the three sons of Brutus, Locrinus, Camber, and Albanact, from whom *Loegria,* Cambria and Albania respectively took their names.—NARES.

The *Lloegrians,* a branch of the Cymry, came from South-western France, the valley of the river Liger, the modern Loire, and settled in the south and east of Britain.—NICHOLAS, *Pedigree of the English.*

Gaelic.—*Luchd,* people; *grian,* the sun; *greine,* genitive "of the sun;" whence *lloegrian,* or *llogrian,* people of the sun, or sun-worshippers, as all the Druids were.

LOGGERHEAD (Slang and Colloquial).—A stupid person; "to come to loggerheads," to come to quarrels, or blows.

The received etymology is "log," a piece of wood; and "logger head," a wooden head. But if this accounts for the word "log-head," it scarcely accounts for "loggerhead."

Gaelic.—*Loigear,* a rough, untidy, doltish person; *loigeareachd,* untidiness, roughness, raggedness, unpresentableness.

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LOINS.—The lumbar regions of the human body, the lower part of the back.

French *lombe*, the loin. Usually derived from the Latin *lumbus*.—WEDGWOOD.

Perhaps from the Anglo-Saxon verb *hlionian*, to lean, to recline.—RICHARDSON.

Gaelic.—*Luain*, the loins; *lion*, to propagate.

LOKI.—In Norse mythology, a genius or god of evil and mischief.

Gaelic.—*Lochd*, evil, mischief; *lochdach*, criminal, evil, hurtful; *lochdaich*, to harm, to injure.

LOMBARDY.—The great level plains to the south of the Alps that form the northern province of the Italian kingdom.

Gaelic.—*Lom*, bare; *comhnard* (*conard*, level, plain, flat. The "Lombards," or people of *Lom-co-nard*, were called by the Gothic invaders of Italy, who spoke no Keltic, the "Longobardi," which corruption was corrupted in its turn into "Lombards" and "Lombardy."

LONDON.—The chief city of Great Britain, and called Londinium as early as the time of the Romans.

Some have derived the name from *Luing-dun*, the hill of ships (Greenwich), others from *Lud's Town*, the town of King Lud. As on the east side, approached from the sea, the city seemed in early days, when St. Paul's church was its nucleus, and it extended but little on either side, to stand upon a hill beyond the Essex marshes or meadows, it is possible that the true derivation, as has often been suggested, is the

Gaelic.—*Lon*, a meadow; *dun*, a hill: the hill in the meadow.

LOOF (Lowland Scotch).—The hand.

LOOFIES.—Mittens, or gloves without fingers.

Gaelic.—*Lamh* (*lav*), the hand.

LOOK.—To direct the eyes to an object so as to examine, or be sure of it.

The etymology of this common word has never been satisfactorily explained. The word itself does not appear in Mr. Herbert Coleridge's *Dictionary of the Oldest Words in the English Language*, though "loke" and "loking" are of the number, and are explained as meaning "to decide," and "decision." The author of the *Gazophylacium Anglicanum* derives it from the Anglo-Saxon *locian*, and the German *lugen*, but there is no such word as the latter in German, though there is *lügen*, which means not to "look," but to tell a falsehood. Johnson derives it from the Saxon *locan*, but no such word exists. Mr. Wedgwood, quoting all the previous conjectures on the subject, suggests the old French *louquer*, and the modern French *loucher*, which mean to squint. Mr. Donald in Chambers' quotes the German *lügen*, to lie, and adds that the word is akin to the Latin *luceo*, to shine. He also suggests an etymon in the Sanscrit *lokh*, to see.

Gaelic.—*Liuc*, *liugh*, a cry, a shout, a noise. This word repeated in a camp of warriors, "*Liuc! liuc!* a noise! a noise!" as if the enemy were suddenly down upon them, might possibly have suggested the word "look!" as synonymous with an adjuration to see what caused the noise or what was the matter. The Kymric has *lluch*, a glance. The modern French *lucarne* is a window, a place to look out from, and the Slang French *reluquer* is to consider, reflect,

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i. e. look again; neither of which supports the Gaelic derivation.

LOOK ALIVE! BE ALIVE!—Colloquial expressions applied to a slow person to spur him to be quick.

Gaelic.—*Bi*, imperative of to be; *ealamh* (*ealav*), quick, expert, alert.

LOON.—An idle fellow.

Scottish *loun*, *lown*, *loon*: with *loun*, *lowt* and *lout*, the past participle of the verb to *low*, to make low.—*Horne Tooke*. From Anglo-Saxon *lun*, needy.—*Sibbald*. From Irish *lium*, slothful.—*Lye*.—WORCESTER.

Gaelic.—*Lunndach*, sluggish, lazy, loitering, idle; *liun*, *liunaidheas*, sloth, laziness. See LOUNGE.

LOOP.—A bend or tie in a rope, string, or thread.

Gaelic.—*Lub*, a bend.

LORD.—Master, owner, proprietor; also a title of courtesy applied to a nobleman of the rank of a Baron, a Viscount, an Earl, a Marquis, or a Duke.

This word has long been a stumbling-block to English philologists. The author of *Gazophylacium Anglicanum* is among the earliest originators of the commonly accepted etymology, which all succeeding philologists have adopted *faute de mieux*. He says,—

"*Lord*; from the Anglo-Saxon *hlaford*, or *loverd*; this from *hlaf*, a loaf; and the Teutonic *ford*, for *afford*, because lords and noblemen in old times gave or afforded *loaves* to a certain number of the poor, or because they maintained many servants at their tables."

Bailey, whose Dictionary was published more than forty years later, adopted this definition. Johnson looked no further, quoted *hlaford* as the origin, but forbore to lend his authority to the interpretation of that word as "loaf-giver," or "loaf-afforder." The latest authorities and speculators on the subject are thus summarized.

Junius objects to *ford* (in *hlaford*) knowing no such Anglo-Saxon word; and pronounces *hlaford* to be composed of *hlaf*, a loaf, and *ord* (Latin, *ortus*), source, origin. Tooke, whose opinion Richardson adopts, asserts it to be composed of *hlaf*, past participle of *hlifian*, to lift, and *ord* (Latin, *ortus*), source, origin, and therefore to mean high-born, of exalted origin. Stiernhielm derives it from *hlaf*, bread, and *weard*, a host. Vitellius derives it from the Icelandic *lavador*, from *lud*, lad, and *ward*, a guardian.—WORCESTER.

Lord; of the current etymologies the one which deduces the word from *hlaf*, loaf, and *ord*, beginning, is the most—and that which refers it to *lag*, law and ward, warder and keeper, is the least exceptionable. But even this is not trustworthy. In fact there is no certainty that the word is of German extraction. . . . The Anglo-Saxon form of lady is *hlafdig*, which neither explains the use nor is explained by either *Lord* or *hlaford*. As to the title it was at least as much Norse as Teutonic.—LATHAM.

The true origin of this disputed and peculiarly English word is to be sought in the original language of the British people.

Gaelic.—*Lorg*, to trace, to track, to follow; *lorgadh*, tracing, pursuing, investigating; *lorg-slighe*, the practice, common among the early Highlanders, of tracing back and reciting the genealogy or lineage of a great chieftain over his dead body, preparatory to his interment. At an early period the final and guttural *g* was softened by the Anglo-Saxons and English into *d*, and the word became "lord," meaning one whose ancestry could be traced back to noble progenitors. In like manner "landlord" would mean one who could trace back his possession of the land to legitimate and legal possessors, from whom he purchased or inherited it.

LOREL.—A worthless or base person, a scoundrel, a rogue.

From the Anglo-Saxon *lorean*.—NARES.

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Gaelic.—*Lobhar* (pronounced *lo-var*, or *lo-ar*), a leper, a disgusting wretch; a term of much personal contempt.—MacLeod and Dewar's *Gaelic Dictionary*. *Lobharail* (*lo-arail*), like a leper. See Loafer.

LORN.—Led.

Forlorn.—Led to the fore.

Lovelorn.—Led by love, following in the track of love.

Rear-lorn.—Led in the rear of an army.

English philologists have been all misled by "forlorn" and its resemblance to the German *verloren*, lost. A "forlorn" hope is not of necessity a "lost" hope, but the hope of the army, led to the "fore," to execute a deed of daring that may rescue the whole host from a situation of peril.

Gaelic.—*Lorg* (the guttural *g* euphemised by *n*), a track; to trace, to track, to pursue, to follow, to be led. See Lord.

LOT (Colloquial).—A multitude, a quantity; "a great *lot*," i. e. "a great many."

This word is evidently derived from some other root than "lot," fortune, to cast "lots," "lottery," and the kindred words "allot," "allotment," &c., and appears to be the same as the

Gaelic.—*Lòd*, a quantity, a number, a cavalcade, a crowd; *lòd-sluaigh*, a multitude, or literally, a "lot of people."

LOUNDER (Lowland Scotch).—A heavy stroke, a powerful blow.

Gaelic.—*Lonn* (*lown*), strong, powerful.

LOUNGE.—To loiter about, to waste one's time, to lie or recline idly, to wander without purpose.

Lounger.—One who lounges, or loiters.

From the Dutch *lunderen*, to idle, to loiter.—Johnson.

From the Swiss *lugg*, loose; Dutch, *luggern*, to lie abed; Bavarian, *lunzen*, to slumber.—Chambers.

Old French, *longis*, a slow fellow; Latin, *longus*, long; Old English, *lungis*.—Worcester.

Gaelic.—*Lunndach*, indolent; *lunndachd*, laziness; *lundach*, lazy, sluggish; *lunndaire*, an indolent man, a lounger; *luinnse*, an indolent person; *luinnsear*, a lounger.

LOUP GAROU (French).—A wild wolf, a wolf in a cave. Supposed in mediæval superstition to be a wizard or necromancer, prowling about the fields at night in the shape of a wolf.

Gaelic.—*Garuidh*, a den, a cave.

LOURD (French).—Heavy, clumsy.

Gaelic.—*Lughdarna* (*ludarna*), *lughdana*, heavy, clumsy, stupid.

LOUT.—A word of contempt applied to a coarse, rough, ungainly, uneducated person; one of the commonest of the common people.

Gaelic.—*Luchd*, the people (German, *leute*); whence also the word *laity*, the ignorant people as distinguished from the educated clergy.

LOVE.—Affection, charity, kindliness of heart and disposition; the mutual attraction of the sexes.

Anglo-Saxon, *lufu*, *lufe*; Dutch, *liefde*; German, *liebe*; Sanscrit, *loab*, *lubh*, to desire.—Worcester.

Latin, *libet*, *lubet*, it pleases. . . . . The sound of smacking the tongue and lips gives rise to the Latin, *lambere*, *labrium*; English, *lap*, *lip*; Wallachian, *limba*, the

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tongue; . . . . French, *lippée*, a good morsel, a snack; Breton, *lipa*, to lick; *lipoux*, delicate, tasty. . . . . The Bohemian *libati*, is both to kiss and to taste, &c.—WEDGWOOD.

Gaelic.—*Lub*, to yield, to consent, to incline (to amorous passion).

LOWRE (Cant and Slang).—Money.

GAMMY-LOWRE.—Bad money.

From the Wallachian gipsy word *lowe*, coined money. Possibly connected with the French *louer*, to hire.—*Slang Dictionary.*

Gaelic.—*Lur*, treasure, brightness; *cam*, crooked, off the straight line; whence "gammy-lowre," bad money that will not pass current.

LUBBER.—An awkward, ignorant, clumsy man, who does not understand or do his work properly; a sea term applied to a raw sailor, "a land *lubber.*"

Lob, *looby*, and *lubber*, appear to be merely words of consequential usage from the verb to *lob*.—RICHARDSON.

They clap the *lubber* Ajax on the shoulder
As if his feet were on great Hector's breast,
And great Troy shrinking.
SHAKSPEARE, *Troilus and Cressida.*

A *lop*-sided, shambling vagabond.
THEODORE HOOK, *Gilbert Gurney.*

Gaelic.—*Lub*, to bend, to incline on one side; also cunning, crafty, *i. e.* that goes on one side, not straight to the purpose of truth; a curvature, a noose, a loop; *lubaire*, a cunning or deceitful person, a man who is not straightforward. *Lob* also signifies to go or crawl sideways (whence *lobster*); *lop*-sided, hanging over the side; to *lop* a tree, to cut off the side branches.

LUBRICAN.—A water-sprite.

Lubrican it seems was a spirit, but of his properties we are not fully informed. His groans are spoken of as deadly or at least ominous.

By the mandrake's dreadful groans,
By the *Lubrican's* sad moans,
By the noise of dead men's bones
In charnel houses rattling.
DRAYTON'S *Nymphidia.*

He is more particularly (mentioned here, and is) called Irish.—NARES.

Gaelic.—*Lobragan*, a dwarfish person, one drenched with wet and daubed with mire; *lobranach*, wallowing, drenched, draggled; *luspardan*, a pigmy, a dwarf, a sprite; a contemptuous word for a puny child or boy.

LUCKY.—"Down on one's lucky" (Slang), in a difficulty, in want of money.

Gaelic.—*Lugh*, strength; whence "down on one's lucky," down on one's strength, weak. See LUG.

LUCRE.—Money, gain.

LUCRATIVE.—Profitable, gainful.

Latin, *lucrum*, gain; akin to Greek λεια, booty; German, *lohn*, pay; Sanscrit, *lotra*, booty.—CHAMBERS.

A word used in an ill sense when speaking of money or gain, as "filthy lucre." This word is directly derived from the Latin *lucrum*, and does not appear in the *Dictionary of the First or Oldest Words in the English Language from the Semi-Saxon period of* A.D. 1250 *to* 1300 by Herbert Coleridge. The etymon of the Latin seems to be the

Gaelic.—*Luach*, value, price, worth; *luachmhor*, very valuable; of great value; *luachmhoireachd*, preciousness.

LUEUR (French).—Light, splendour, a gleam.

Gaelic.—*Lur*, lovely, beloved.

Kymric.—*Lleuer*, light, splendour.

LUG.—To pull or draw along with unusual exertion of strength; whence "luggage."

LUG-SAIL.—A square sail bent on a yard that hangs obliquely to the mast.

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Lug-sails are very powerful.—*Nautical Dictionary.*

From the Saxon *aluccan*, to pull; *laga*, Swedish, the hollow of the hand.—*Johnson.* Dr. Latham in his edition of Todd's *Johnson*, 1871, queries this derivation, but suggests no other. From the Anglo-Saxon *geluggian*, to drag by the hair; Danish, *luge*, to root up. —WORCESTER.

Gaelic.—*Lugh, lugadh,* strength, pith, power; to exert strength and power; *luchd,* a burden, a load, a cargo; *luchdaich,* to load, to burden.

LUG CHOVEY (Slang).—A pawnbroker's shop.

This expression, which is found in Hotten's *Slang Dictionary*, but not in Grose, and of which no etymology is suggested, is from the

Gaelic.—*Lugh, lughan,* swift; *diobhail* (*jovail*), loss, want, destruction; *diobhalach,* destructive, robbing, spoiling.

LUKEWARM, or LOO-WARM.—Partially warm, applied to warmth that has cooled.

Welsh, *llug;* Gaelic, *leth,* partial; Anglo-Saxon, *voloec,* warm.—CHAMBERS.

Leth in Gaelic does not signify partial, but *with,* or *half.* Possibly the popular *loo-warm* may be a compound of the Gaelic *leth* (*le*), half, and the Saxon *warm,* but it is equally possible that *lukewarm* is from the

Gaelic.—*Leug,* dull, slow, sluggish; whence *lukewarm,* a hybrid word, half Keltic, half Saxon.

LULLABY.—A cradle song, sung by a nurse or mother.

My little sweete derlinge, my comforte and joye.
Singe *lullaby,* lully,
In beautie excellinge the princes of Troye,
Singe *lullaby,* lully.
RITSON, *Ancient Songs and Ballads.*
[From a MS. of the time of James I.]

From our word *lull,* and the Anglo-Saxon *alidan,* to abide. Meric Casaubon writes it *laleby,* which may be drawn from the Greek λαλειν, to speak, and our word *by,* that is talked asleep.—*Gazophylacium Anglicanum.*

Lulu, Danish; *lallo,* Latin, to compose to sleep by a pleasing sound.—JOHNSON.

The origin is the repetition of the syllables *la, la, la,* in monotonous song. German, *lallen,* to sing without words, only repeating the syllable *la.*—WEDGWOOD.

Gaelic.—*Luadh, luaidh,* beloved one; *ba,* sleep; the *dh* being silent, these words are pronounced *lua! luai! ba!* beloved one, sleep! See BYE-BYE.

Kymric.—*Lloliaw,* to babble, to prattle to a child.

LUM (Lowland Scotch).—The fireplace, the chimney.

He bleezed owre her, and she owre him,
As they wad never mair part,
Till fuff! he started up the *lum,*
And Jean had e'en a sair heart
To see't that night.
BURNS, *Halloween.*

Gaelic.—*Laom,* a blaze, a fire; *laomach, laomadh,* blazing, glittering; whence the place where there was a fire or blaze.

LUNAN (Slang).—A term of disrespect to a girl or woman. The *Slang Dictionary* says it is "gipsy."

Gaelic.—*Luaineach,* giddy, restless, inconstant; *luanais,* fickle conduct; *luaineachd,* inconstancy.

LUNAR.—Pertaining to Luna, or the Moon.

This word is derived immediately from the Latin, but can be traced back to an earlier etymon in the

Gaelic.—*Luath* (*th* silent), swift; *an,* a planet, a circle; whence *Lu-an,* or *Luana,* the swift planet, *i. e.* the Moon.

LUNCH.—A noontide meal; Scottice, a piece.

A lump of something eatable; closely related to lump.—WEDGWOOD *and* CHAMBERS.

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Gaelic. — *Lon*, hunger; *lonach*, hungry.

LUQUE (French Argot or Slang).—Value; a false passport or certificate.

Porte luque, is one of the words used to signify a purse or portfolio.—FRANCISQUE MICHEL, *Études de Philologie comparée sur l'Argot.*

Gaelic.—*Luach*, value, money, lucre. See LUCRE, *ante*.

LURCH.—This word is only used in the phrase "to be left in the *lurch*," to be left behind.

LURK.—To lie in wait.

LURCHER.—One that lies in wait to steal. Also a dog used by sportsmen, but oftener by poachers, to track or lie in wait for the game.

There can be no doubt that *lurk* and *lurch* are the same word, varying a litttle in the application. It has not been satisfactorily traced to its origin.—RICHARDSON.

Lurk; Dutch, *loeren*; German, *lauern*; Swedish, *lura*; Welsh, *llercio*.—WORCESTER.

From the Italian *lurcio*, and the French *lourche*, a game at tables; also a term used when one party gains every point before the adversary makes one.—WEDGWOOD.

Gaelic.—*Lorg*, a track, a trail, a trace; also to follow or pursue by footsteps. In this sense of the word the English phrase "to be left in the *lurch*," means to be left on the *lorg* or the trail, abandoned to the pursuit or the track that is certain to be discovered.

LURE, ALLURE. — To entice, to tempt, to fascinate.

French, *leurre*, a bait; German, *ludern*, to entice; to tempt by the offer of something good; to entice in a good or bad sense.—STORMONTH.

German, *luder*, a carcass, carrion; bait for wild animals; Italian, *ludro*; French, *leurre*, a falconer's *lure*, or bait. Hence German *ludern*, *lüdern*; English, *allure*, to entice. As the stink of carrion is its chief characteristic, the origin may be the Breton *louz*, *loulloir*, dirty, disgusting, properly stinking; whence *louz*, a badger.—WEDGWOOD.

A series of much pleasanter and probably more correct etymons for "lure" are to be found in the

Gaelic.—*Lur*, delight, pleasure, a gem; *lurach*, comely, lovely; *lurag*, a pretty girl, a lively girl; *luragach*, attractive, engaging, enticing, alluring; *luran*, a beloved or alluring young person; *luranach*, comely and gallant as a young man; *lurachas*, *luraichead*, loveliness. "Allure" is from "lure," with the prefix "*ath*," or "*re*," *i. e.* "allure," or otherwise "relure."

LURK (Slang).—A sham, a swindle, an imposition.

TIKE-LURKING.—Dog stealing.

Gaelic.—*Lorgaich*, track, search; follow by scent; *lorgair*, one that traces or tracks.

Kymric.—*Llerc*, loitering; *llercian*, to loiter.

LUSH, LUSCIOUS.—Succulent, ripe, juicy, full of sap.

Luscious is a contraction of *delicious*, or from the Latin *luxus*, luxury.—*Gazophylacium Anglicanum.*

Lush (in Slang) means intoxicating drinks of all kinds, but is generally used for beer. —HOTTEN.

It is generally allowed that *lush* and its derivatives claim *Lushington* the brewer as sponsor.—*Slang Dictionary*,

Lush, full of juice and succulence. "How *lush* and lusty the grass looks" (Shakspeare). *Lush* and *luscious* are of uncertain etymology. —WORCESTER.

Possibly derived from the provincial German *fluss*, abundance.—LATHAM.

Gaelic.—*Lus*, a juicy plant or herb; *luis* (pronounced *luish*), plants, herbs; *lusach*, herbaceous, full of plants; *lusan*, a little plant or flower; *luthas*, juice,

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sap, essence; *lus nam ban sith*, the "flower of the fairies," *i.e.* the foxglove or folk's glove.

LUSK (Obsolete).—According to Nares a lazy, lubberly fellow; to loll about idly.

The *lusk*, in health, is worser far
Than he that keeps his bed.
KENDAL'S *Poems*, 1577.

What thou great *lusk*, art thou so far spent that thou hast no hope to recover?—*Terence in English*, 1614. NARES.

Gaelic.—*Leasg*, lazy, idle.

LUSTRE.—Brightness.

LUSTROUS.—Shining.

This word was doubtless introduced into modern English from the Latin *luceo*, to shine. It does not appear in Herbert Coleridge's *Dictionary of the Oldest Words in the English Language*. The primary root is the

Gaelic.—*Leus*, a light, a torch, a blaze, a blink, a glimmer, a ray, a glow; *leusach*, lustrous, blazing, flaming, flashing; *leus mara*, a sea light, a beacon, a lighthouse.

LUSTY.—Vigorous, full of strength and pith.

From the Teutonic *lust*, whence the Belgian *lustan*, to lust after.—*Gazophylacium Anglicanum*.

[*Lust* in the Teutonic languages signifies pleasure or delight; *lusting*, joyous.]

Gaelic.—*Luthas* (the *t* silent), vigour, muscularity, pith; *luth*, longing, earnest desire; *luth*, vigour, pith, sap, agility; *luthas*, vigour, muscularity; *luthar*, sinewy, muscular.

LUXURY.—Wealth and its surroundings that administer to the pleasures of the mind or the senses.

LUXURIOUS.—Fond of objects of luxury or sensual enjoyment. French, *luxe*; Latin, *luxuria*.

LUXURIANT.—Growing abundantly.

From the Latin *luxus*, loose, slack; whence *luxuria*, a giving loose to enjoyment, dissoluteness, excess, profuseness.—WEDGWOOD.

The derivation of "luxury" from *luxus*, loose, is not wholly satisfactory. Possibly a better clue may be found in the

Gaelic.—*Luach*, worth, value; see LUCRE; *luachmhor* (*luach-or*), precious, of great value; *luachmhoireachd*, preciousness, value. In this sense to live in "luxury" would signify to live in possession of articles of great value to the mind, the eye, the senses. A "luxuriant" tree would be not a loose tree, or a tree running loose, but a tree producing a wealth or abundance of leaves, branches, or fruit.

LYART (Lowland Scotch, and Obsolete English).—Grey.

His bonnet reverently is laid aside,
His *lyart* haffets (grey locks) wearing thin and bare.—BURNS.

I may no longer lette, quod he,
And *lyard*, he pricked,
And went away as wind.
Piers Ploughman.

Lyard, a common name for a horse, but signifying originally a horse of a grey colour.—THOMAS WRIGHT, *Glossary to Piers Ploughman*.

[Bayard, formed on the same principle, signified a horse of a bay colour.]

Gaelic.—*Liath*, grey, grey-headed; *liathach*, greyish, turning grey; *liathanach*, a grey-headed man.

LYE.—A mixture of ashes and water used for various purposes of purification.

Latin, *lix*, *lixivium*; German, *lange*, an infusion of the salts of ashes to soak linen; Esthonian, *liggo*, a soaking; Lapland, *ligge*, mud, &c., &c.—WEDGWOOD.

Gaelic.—*Luath* (*lua*), ashes.

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M.

MACCARONI, MACAROON.—Old English words for a fop, dandy, or finely dressed and elegant young man, a coxcomb.

Yankee doodle came to town
On a wooden pony,
Stick a feather in his cap
And call him *Maccaroni*.

"Maccaroni" is an Italian word, from which the English "macaroon" is supposed to be derived, and now usually signifies the well-known preparation of flour for which Naples is famous. Nares cites two instances of "macaroon."

So I sigh and sweat
To hear this *macaroon* talk in vain.
DONNE.

A *macaroon*
And no way fit to talk to clouted shoon.
Elegy on Donne.

Gaelic.—*Mac*, a son; *a*, his; *rùn*, love; *runach*, beloved; whence *Mac a ruin*, son of his love, his beloved son. Thus the word would appear to have signified originally a beloved son, over indulged by his father or mother, and to have degenerated into a term of contempt instead of honour.

MAD.—Devoid of sense and reason.

MADNESS.—Reason gone wrong; as distinguished from silliness and idiocy, where reason never existed.

Latin, *mattus*, drunk.—CHAMBERS.

Gothic, *mod*, anger; Anglo-Saxon, *gemaed*, *gemaad*, mad; Italian, *matto*; Sanscrit, *mad*, to be drunk.—WORCESTER.

The origin is the incoherent confused talk of mad people. Swiss, *madeln*, to mutter; Bavarian, *madern*, *schmäden*, to tattle, chatter; English, to *maddle*, to rave, to be delirious, confused in intellect. *Maddlin*, a blockhead; confused, foolish person, in Craven Glossary; Dutch, *matten*, to toy, to rave, *mat*, foolish, silly; Italian, *matto*, foolish, stands alone in the Romance languages.—WEDGWOOD.

Gaelic.—*Amad*, *amadan*, a fool; *amadanach*, foolish; *amadanachd*, folly.

MAD-DOG (Slang).—A cant term for strong ale, mentioned in Harrison's *England*.—HALLIWELL.

Gaelic.—*Math*, good; *deoch*, drink.

MADGE.—Formerly a popular name for an owl.

The unlucky night raven, and thou lazie *madge*
That fearing light still seekest where to hide.
DU BARTAS, *quoted in* NARES.

Gaelic.—*Maidse* (*madshe*), an uncouth or shapeless lump, applied in ridicule to persons.

MAG (Slang).—To talk derisively; "Hold your mag!" a common vulgarism for hold your tongue, be silent.

Gaelic.—*Mag*, to mock, ridicule, scoff, jeer; *magach*, apt to scoff, addicted to mockery and derision; *magail*, derisive.

MAGGOT.—A worm, a grub, a crawling insect engendered in corrupt matter.

Magrod, Welsh; *millipeda*, Latin, a small grub which turns into a fly.—JOHNSON.

Welsh, *magu*, to breed; *magad*, a brood, a multitude.—WEDGWOOD.

Welsh *magu*, to breed; Lowland Scottish, *mauk* and *mauch*.—CHAMBERS.

Gaelic.—*Magair*, to crawl, to creep; *magairt*, a crawling thing; *mag*, to creep on all fours.

Kymric.—*Magiaid*, or *magiod*, worms, grubs.

MAGPIE.—A well-known bird.

From *pica*, Latin, and *Mag*, contracted from *Margaret*, as *Phil* is used to a sparrow, and *Poll*, to a parrot. A bird sometimes taught to talk.—JOHNSON.

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A chattering bird of a genus allied to the crow, with *pied* or coloured feathers. *Mag*, is a contraction of *Margaret* or *Maggie*, a familiar name, and the Latin *pica*, a painted one.—CHAMBERS.

Gaelic.—*Mag*, to mock; *pighe*, a bird or pie (French, *pie*, as "la *pie* voleuse"); whence *magpie*, the mocking bird or mocking pie. See PIE.

MAIDEN.—A virgin, a maid, a young woman.

The word "maid" is generally traced to the Teutonic *magd*, and "maiden" to *mädchen*, a little maid. But "maiden" does not any more than "maid" convey the idea of littleness, as the German *mädchen* does. The root of "maiden" as distinguished from "maid" is the

Gaelic.—*Maighdean*, a virgin, a young girl.

MAIDENHEAD. — A vulgar word corrupted from maidenhood, virginity, which the Germans call *jungferschaft*.

Gaelic.—*Maighdeanas*, virginity.

MAIL.—Originally a bag or coffer in which letters were carried.

MALLE (French).—A portmanteau or trunk.

Gaelic.—*Mala*, *maleid*, a bag, a budget, a sack.

MAIL, BLACKMAIL.—A tribute levied in ancient times by the Keltic chieftains, for permission to pass through their territories.

Gaelic.—*Mal*, tribute, rent; *mala*, a budget, a sack; *maladair*, one who pays rent or tribute; a tenant.

MALINGER.—To feign sickness in order to avoid duty, a phrase used in the army and navy.

MALINGRE (French).—Sickly, weak.

MALLANDERS.—Sore places on the inside of the fore-legs of horses.—COTGRAVE.

In all European countries where a conscription is necessary to fill up the ranks of the large armies, which the mutual jealousies of nations compel them to maintain, self-mutilation to avoid service is not uncommon. But other means, such as the production of artificial sores, were often resorted to before and after conscription to avoid service. The root of the word seems to be the

Gaelic.—*Mall*, slow; *iongar*, a sore, an ulcer, a suppuration; whence *mall-iongar*, a slow ulcer, and the English *malinger*, to produce a slow ulcer.

MAM.—The name of many hills in England and Scotland; "Mam Tor," in Derbyshire, is well known. "Mam Sul" is in Inverness-shire.

Mam Tor is generally supposed to mean the *mother* hill, as being superior to the rest. —NARES.

Gaelic.—*Mam*, a hill of a particular form; a large round hill, not peaked or pointed.

MAN.—The adult male of the human species.

WOMAN.—The adult female of the human species.

No attempt has been made by philologists to trace the word "man" beyond the Teutonic *mann*; while many attempts have been made to explain the word "woman" (that does not exist in the Teutonic languages) as a corruption of "womb-man." Under the word "woman" Mr. Wedgwood refers to "wife," and explains "woman" to be a corruption of "wife-man," or "wif-man," through the gradations of "wim-man," "wimmen," and "woman."

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The word "man" he simply refers without other explanation to the Gothic *man*. A more ancient etymology offers in the

Gaelic.—*Math, maith,* good, brave, heroic; *mathean, maithean* (*t* silent, *ma-ean*), heroes, men, braves. The North American Indians speak of men as "braves," and if *ma-ean,* heroes, be the etymon of "man" and "men," may not *fo,* under, or *fo-mathean* (*fo-ma-hean*), under, or subject to the heroes, braves, or men, be the Keltic root of the word "woman"?

MANABLINS (Slang). — Broken victuals.

Gaelic.—*Mean, mion,* small; *blian,* meagre, lean, insipid; whence *mean-blian,* small and meagre.

MANE.—The hair of the head of a lion, or the neck of a horse.

Icelandic, *mon;* Welsh, *mwng;* German, *mahne.*—CHAMBERS.

Gaelic.—*Muing,* a mane.

MANGLE.—To destroy the symmetry or proportion of anything; to deface in killing.

Minsheu derives it from the Latin *mancus,* maimed; or from the Teutonic *mangel,* a defect.—BAILEY.

German *mangeln,* to be wanting; Low German, *mank,* to be deficient; Icelandic, *minka,* to lessen.—CHAMBERS.

Gaelic.—*Meang,* a deformity, a blemish; *meangail,* blemished, deformed; *meanganaich,* to lop, to prune, to cut off deformities.

MANOR.—An estate; French, *manoir.*

Literally a place for remaining or dwelling in; the land belonging to a nobleman, or so much as he formally kept for his own use. Low Latin, *manerium, maneo, mansum,* to stay.—CHAMBERS.

The word is derived from the early pastoral state of society, when the owner of many cattle was the greatest of personages, and is the

Gaelic.—*Mainnir,* a fold for cattle, a pen, a sheepfold.

MANT (Lowland Scotch).—To stammer, to stutter, to attempt to speak.

MINT (Lowland Scotch).—To attempt, to essay, to try.

MINT.—The place where gold and silver are assayed, or tried as to their purity.

Gaelic.—*Mant,* to stutter, to try to speak, to attempt. *"Minting's nae doing,"* a Scottish proverb, *i. e.* "Attempting is not performing;" *mannda, manntach,* lisping, stammering, stuttering; *manntann,* an impediment in the speech; *manntair,* a stammerer.

MANY.—The plural of "much," more than one, more than a few; several, numerous; with the word times, "many times," it signifies, often or frequent.

This Saxon word *maenig,* is remarkable for its frequent use, being written into twenty variations (of spelling).—JOHNSON.

Anglo-Saxon, *manig;* Gothic, *manags;* French *maint.*—CHAMBERS.

Gaelic.—*Minig,* often, frequent.

MAR.—To injure, to spoil, to damage.

MARPLOT.—An obstructor; a hindrance.

Minsheu derives it from the Greek Ἁμαρτανω, to do amiss. It may be better drawn from the Spanish *marra,* a fault or want; whence *marrar,* to mistake. Or from the Anglo-Saxon *myrran,* to spend lavishly, to destroy.—*Gazophylacium Anglicanum.*

Saxon, *amyrran,* to destroy; obsolete.—JOHNSON.

Anglo-Saxon, *mirran, myrran,* perhaps akin to Latin, *marceo;* Greek, μαραινω, to wither.—CHAMBERS.

Gaelic.—*Marr,* to obstruct, to hinder;

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marrach, a labyrinth; a place where there are hindrances and obstructions to getting out. *Marbh*, to kill, mortify, subdue.

MARGUILLIER (French).—A beadle, a servitor in attendance in a church.

Gaelic.—*Maor*, an upper servant; *gille*, a youth.

MARIE ANNE.—French (Slang) for certain secret republican and revolutionary societies, and for the guillotine.

Gaelic.—*Maireann*, perpetual.

MARKET.—A place for the public sale of commodities; originally a place for the sale of horses, afterwards a place for the sale of other cattle, and commodities generally.

Mercatus, a fair, a market. It is to be observed that *march* (*marc*) among the Keltæ signified a horse, and because the people were continually in war, horses were those things mostly bought and sold in fairs and markets.—PEZRON, *Antiquities of Nations.*

Gaelic.—*Marc*, a horse; *margadh*, a market; *margail*, saleable; *marcaite*, the place for horses. See MART.

MARL.—A natural or artificial soil, containing a mixture of lime and clay in variable proportions; a soil that falls readily into fragments and small pieces on exposure to the air.

Gaelic.—*Mairl*, to crumble, to bruise, to pound.

MARQUE (French Argot or Slang).—A contemptuous name for a woman.

Marque, fille; *marcona*, femme. On trouve dans l'ancienne Germania Espagnole, *marca*, *marquida*, et *marquisa*, avec le sens de femme publique.—MICHEL, *Dictionnaire d'Argot.*

Gaelic.—*Marc*, a horse, a female horse.

MARQUESS or MARQUIS.—A title of nobility.

Originally applied to a nobleman who guarded the *marches* or frontiers of a kingdom.—WEDGWOOD, CHAMBERS.

The *marches* of a kingdom received their name from the political or non-geographical boundary-line, surveyed on both sides by mounted horsemen, from the ancient Keltic *marc*, a horse. Like the French word *chevalier*, a horseman, an inferior title of nobility, and the German *ritter*, a horseman, also a title of nobility, equivalent to the English knight, the rank of "Marquess" or "Marquis" is traceable to the

Gaelic.—*Marc*, a horse; *marcach*, a rider.

MARROW (Lowland Scotch).—One of a pair, figuratively a sweetheart; to pair, to match.

Ancient Swedish, *mager*, *maghær*, affinis.—JAMIESON.

Either from the French *camarade*, English *comrade*, or from the French *mari*, Latin *maritus*, in which sense the word is also taken. Minsheu gives a derivation from the Hebrew, *mero* or *maro*, a companion; nor do I see why it should be quite rejected.—NARES.

Gaelic.—*Mar*, like; *maraon*, together, in concert, literally "as one."

MARSHAL, FIELD MARSHAL.—The highest rank in the British and other European armies.

This word is written in French *maréchal*, and is applied to many great officers, civil as well as military, such as a *maréchal de logis*, who superintends the lodging of guests, retainers, and others in a royal palace; a *maréchal de camp*, a *maréchal de bataille*, a *maréchal de* FRANCE. In the days before the invention of gunpowder when men fought hand to hand, with spear and

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sword, or at remoter distances with bows and arrows, and wore armour, the chief armourer, a highly important functionary with many workmen in his employ, was called the *maréchal ferrant.*

It is of the marshal's men that Shakspeare speaks in the beautiful passage describing night in the camp before the battle :—

> From the tents
> The armourers accomplishing the knights,
> With busy hammers closing rivets up,
> Give dreadful note of preparation.

The invention of gunpowder having rendered the armourer's business unnecessary, the name of *maréchal ferrant* was applied only to the blacksmith who shod the horses of the cavalry.

> Mid-Latin, *marescalcus*, the master of the horse, from Old German, *mähre*, a horse, and *schalk*, a servant; a word which in later times, has, like its synonym *knave*, come to be used in an opprobrious sense. Remains of the ancient signification are preserved in the French *maréchal*, a blacksmith, a shoer of horses. The *marshal* was the officer under whose cognizance fell everything pertaining to the use of arms, the regulation of tournaments, &c. Hence to *marshal*, to place in order.—WEDGWOOD.

> Ancien Haut Allemand *march*, cheval, et *scala*, celui qui soigne. Remarquez que le Celtique a aussi *march*, cheval. Le *marescalcus* ou serviteur des chevaux fut le *maréchal ferrant*, et aussi à l'origine un domestique chargé du soin des chevaux.—LITTRÉ.

> It is from *march* and *schal*, that the French word *maréchal* comes, which signifies a person who has charge of the horses. This word is more German than Gaulish.—PEZRON.

The true French for a blacksmith or shoer of horses is not *maréchal*, but as stated above *maréchal ferrant.* It is this accidental connexion with the horse which has led Mr. Wedgwood, Dr. Johnson, and all previous and succeeding etymologists astray. Even M. Littré has failed to travel out of the beaten track. The word as applied to great civil and military officers in courts, armies, and ceremonial observances, has no particular relation to the horse, or to any services rendered to that animal.

Gaelic.—*Maor* (see MAYOR), a functionary, a bailiff, an overseer; *sgalag*, a servant; whence *maorasglach*, a marshal, one bearing rule over servants; *maorasglachd*, the office of a ruler or superintendent of servants; *maorasglaich*, to superintend, to regulate, to rule, to keep in order.

MART.—A peculiarly English word, is generally supposed to be an abbreviation of market, with which it is almost synonymous. Yet he who says "Smithfield Market" would never think of saying "Smithfield mart." As market (q. v.) is derived from *marc*, a horse, a steed, and signified originally a place for the sale of horses, so "mart" in like manner is derived from the

Gaelic.—*Mart*, a cow, and thence a place for the sale of cows and other cattle, as distinguished from a place for the exclusive sale of horses. "Letters of Marque" were originally the authority given by a prince or chief to one of his subjects or vassals to do himself right in a border quarrel by seizing the property of his enemy, his horses, cattle, sheep, &c. The phrase in modern times applies exclusively to naval operations. The phrase was sometimes written "letters of mart," as applying to horned cattle, &c., as well as to horses.

> *Mart*, to sell, to traffic. An ox or cow killed at Martinmas, and dried for winter use.—HALLIWELL.

MARTYR.—One who is sacrificed or put to death by superior power for his adherence to his own opinion of right—especially of theology—when

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opposed to that of the people and his judges, and all his contemporaries.

The word is usually derived from the Greek μαρτυρ, a witness; but though the "martyr" was a witness of his own belief, he was more than all a victim; one offered up on the altar to the false gods whom he refused to acknowledge. As the ancients sacrificed animals to their gods, it is possible that the Greek word, from which the modern is directly derived, may have had its root, not from being a witness, but from being a sacrifice. Some light is thrown upon this conjecture by the

Gaelic.—*Mart*, a cow (offered in sacrifice to gods); *tighearna* (*ti-earna*), a lord; whence *mart-tighearnu*, the cow offered in sacrifice to the lord. See on this subject Dr. Smith's *Classical Dictionary* or any other account of the mythology of the Greeks and Romans.

MARVEL.—A wonder.

MARVELLOUS.—Wonderful, astonishing.

From the French *merveille*.—JOHNSON.

From the French *merveille*, the Latin *mirabilia*, wonderful things.—WEDGWOOD.

Gaelic.—*Miorbhuil*, a wonder, a prodigy, a portent.

From this word are evidently derived the French *merveille*, the Italian *maraviglia*, the English *marvel*, all signifying anything wonderful. The Irish say *miorbhaille*, and the Kelts of Brittany *marvaille*. Dr. Smith ingeniously observes that the right orthography is *miorbhe 'il* or *meurbhe 'il* the "finger of Bel," signifying a wonder which could not have been wrought without the agency of Bel, the name under which the Druids worshipped the Deity.—ARMSTRONG'S *Gaelic Dictionary*.

MASER, MAZER (Obsolete). — A richly ornamented bowl or goblet.

Masers, made of hard wood and richly carved and ornamented, were formerly much esteemed. Davies, *Ancient Rites of Durham*, mentioned several *mazers*, one largely and finely edged about with silver and double gilt with gold. The *Mazer* was generally of a large size. *Trulla*, a great cuppe, brode and deepe, such as *mazers* were wont to be.—COOPER, 1559. *Mazer* wood is said to be maple.—HALLIWELL.

Mazer, a bowl or goblet, has generally been derived from *maeser*, which in Dutch means maple, or a knot of the maple wood, whence it has been concluded to have meant originally a wooden goblet. But Ducange gives a more curious account of it. According to him it was in its origin the appellation for cups of value. The amount of what he says is that *murrhinum*, or *murreum*, the ancient name for the most valuable kind of cups, made of a substance now unknown, continued in the darker ages to be applied to those of fine glass, which had been at first formed in imitation of the *murrhine*, this word by various corruptions became *mardrinum*, *masdrinam*, *mazerinum*, from which latter *mazer* was formed.—NARES.

But as the Dutch for maple is not *maeser*, but *mastboom*, and as the "mazer" was not necessarily made of maple or any other wood, but may have been of gold, as in Hall's *Defiance to Envy*, quoted by Nares, "so golden mazer wont suspicion breed, of deadly hemlock's poisoned potion." As the derivation of Ducange for *murrhinum* is untenable, and as all the descriptions of and allusions to the article imply beauty of ornamentation and design, it is likely that the true derivation is the

Gaelic.—*Maise*, ornament, beauty; *maiseach*, handsome, elegant, ornamental; *maiseachd*, superiority, in beauty and elegance.

MASK (Lowland Scottish).—To infuse, "mask the tea," *i. e.* infuse or make the tea.

Gaelic.—*Masg*, infuse, steep, mix; *masgadh*, an infusion; *masgaire*, a mashman (in a brewery); *masganach*, mingled; *measg*, to mingle or mix, to mash.

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MASSACRE.—Promiscuous or indiscriminate slaughter.

From the French *massacre*, and this from the Latin *mactare*, to slay; or the Italian *mazzare*, to put to death with clubs and staffs. —*Gazophylacium Anglicanum*

Italian, *mazzicare*, to beat, *macellare*, to kill; French, *massacre*.—WORCESTER.

Commonly derived from Old French *macelier*, *maceclier*, *macecrier*, a butcher; Latin, *macellus*, meat market; *macellarius*, meat seller; to slaughter with as little compunction as a butcher his sheep.—WEDGWOOD.

Low Latin, *massacrium*, *mazacrium*, from German, *metzger*, a butcher; *metzen*, to hew; *meizan*, to cut.—CHAMBERS.

It will be seen from the foregoing that philologists are by no means agreed upon the root of this word, adopted in its simplest form from the French, and by the French from the Keltic and

Gaelic.—*Measg*, to mix; *measgte*, mixed, mingled, promiscuous; *casgair*, to slay, to slaughter, *casgradh*, murder, slaughter; *casgairt*, massacre, *i. e.* promiscuous slaughter.

"*Mheasadh sinn mar choaraich chum a casgraidh*," "We were esteemed as sheep for the slaughter." — MCALPINE'S *Gaelic Dictionary*.

MASTIFF.—A large dog.

From the French *mâtin* (*mastin*); Italian, *mastino*.—JOHNSON.

Literally, a house-dog, or watch-dog; French, *mâtin*; Latin, *mansio*, a house.—CHAMBERS.

The French must once have had the form *mastif* from whence the English name is taken. . . . . The meaning seems to be a large dog. Venetian, *mastino*, large-limbed, solid, strong. English dialect, *masty*, very large and strong.—WEDGWOOD.

Gaelic.—*Madadh*, a mastiff, a large dog; *mas*, a buttock; *masach*, having a large breech or buttock; *masduidh*, a mastiff, a dog with large haunches.

MAT (French).—Weak, feeble, of a dull colour.

Gaelic.—*Meat*, feeble, cowardly, faint-hearted.

MATCH.—A piece of wood tipped with brimstone, or a chemical compound, to produce a light by friction. A lucifer match.

The snuff or wick of a lamp; a prepared rope for firing artillery. French, *neiche*; Italian, *micere*; Latin, *myxa*.—CHAMBERS.

This word is evidently from another root than *match*, to pair, to equal, as to make a match (in marriage), or engage in a trial of skill or strength, as in a rowing match, a boxing match, &c. The English *match*, fire-wood; the French *allumette* is from the

Gaelic.—*Maide* (pronounced *maidje*), a stick, a little stick, a piece of wood.

MATE.—A companion, a friend, a wife, a helper.

Sometimes written "meet" as in Gen. ii. 18, where the word may mean either "mate," companion; or "meet," fitting, right, proper, good. The Lowland Scottish *maik* and *make* seem to be corruptions of *match*, to pair.

We have at first little hesitation in identifying the word with the Old High German *gamazi*, *gimazzi*, conviva, one who takes food with one, from *mas*, Old Norse; *mate*, food, as companion from *panis*, food . . . . But the short *a* in *mate*, meat, compared with the accented *â* in *mâti*, mate, leads us to connect the latter with Dutch *maéte*; Old High German, *maza*; German, *gemäss*, conformable, suitable, meet.—WEDGWOOD.

Icelandic, *mati*, an equal; Old German, *maza*, a measure.—CHAMBERS.

The true derivation of "mate" and "meet," words of the same meaning when used in the sense of fellow or companion, is the

Gaelic.—*Maith*, a word of many meanings; such as good, fitting, convenient, having the desired qualities, useful, profitable, complete, full, expedient, seemly, strong, influential, and many others. The English word "mate" never implies the sense of conviviality as Mr. Wedgwood's first derivation would imply, but always of help,

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as in "playmate," "shipmate," "shopmate," and in the relation of husband and wife, as helpers each of the other. In German "mate" is rendered *gehulfe*, a helper; *geselle*, a comrade; and *gatte*, husband; *gattin*, spouse or wife.

MÂTIN (French).—A mastiff; also a colloquialism, meaning a sly dog.

Gaelic. — *Madadh*, a great dog; *madadh-alluin*, a wild dog, i. e. a wolf; *madadh-ruadh*, a red dog, i. e. a fox; *madadh-donn*, a brown dog, i. e. an otter. See MASTIFF.

MATINS.—The morning service in the Roman Catholic Church. French, *matin*, the morning.

MATUTINAL.—Early, pertaining to the morning.

Gaelic.—*Madainn*, the morning; *maidneach*, matutinal; *maidneag*, the morning star; *maidnich*, the dawn.

MATTER.—Pus, suppuration.

Welsh, *madredd*, pus; *madra*, to fester. —CHAMBERS.

Gaelic.—*Mathair*, pus, suppuration.

MATTOCK.—A kind of pick-axe.

Collects his spade, his *mattocks*, and his hoes.
BURNS, *Cotter's Saturday Night.*

Gaelic.—*Matag*, a spade, a pick-axe.

MAUDLIN.—Supposed to be a corruption of Magdalen, a name given in the New Testament to the erring but faithful and penitent Mary. The name of a celebrated College at Oxford.

Thou dear old college by whatever name
Natives or strangers call our Oxford Queen,
To me, from days long past thou art the same,
Maudlin, or Magdalen, or Magdalene.

The terms "maudlin" and "magdalen" are synomous, derived from the Syriac, literally meaning magnificent.—SHRIMPTON'S *Guide to Oxford.*

Gaelic.—*Meud*, greatness, measure, extent, bulk; *lion*, to fill, replenish; *liontaichte*, filled, replenished; whence *meud-lion*, to fill with greatness, and *meud-liontaichte*, filled with greatness; almost synonymous with the Syriac magnificent. "Maudlin," in the contemptuous sense of foolish, protracted, or drunken weeping, is derived by most philologers from the pictures of Mary Magdalen, who is generally represented by artists with tearful eyes. But another possible derivation, even for this, offers in the Gaelic *maodalach*, a term of contempt applied to a coarse, vulgar woman. In some parts, says McAlpine, the word simply signifies a servant lass.

MAUL (Colloquial).—To belabour, to drub, to knock about, to bruise.

Maul, see *Mall*, a large wooden hammer; Latin, *malleus*.—CHAMBERS.

Gaelic.—*Meall*, a lump, a bunch, a knob; whence to hit, or bruise with a knob, or club, or a mall; to maul.

MAUMET (Obsolete).—An idol, a puppet.

MAUMETRIE.—Idolatry, worshipping of hideous idols.

Mumbo Jumbo, an idol. From *Mahomet*, —HALLIWELL.

Gaelic.—*Maoim*, terror, an object of terror; *maoimeach*, causing terror; *maoimeadh*, the state of being alarmed or terrified. See MUMMERY.

MAW.—The stomach.

Anglo-Saxon, *maga*; German, *magen*; Old German, *magan*, to feed, to nourish.—CHAMBERS.

Gaelic.—*Maodail*, the stomach, the paunch, the maw; *maodalach*, having a large stomach, paunch, or maw.

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MAWKISH.—Affectedly sentimental, over obsequious and deferential, softly slavish in speed or flattery.

Mawk, a maggot, a whim or fancy. *Mawkish*, insipid with the faint taste of things beginning to decay and breed worms.—WEDGWOOD.

Gaelic.—*Maoth*, soft; *maothach* (*t* silent), producing softness; *maothachadh*, softness, effeminacy; *maothaichte*, enervated.

MAWN.—Peat, bog; a word used in Herefordshire.—HALLIWELL.

Gaelic.—*Moine*, peat, turf, moss, moor; *mointeach*, peaty, mossy.

MAY.—The fifth month of the year.

MAIA.—A Roman divinity, regarded as the wife of Vulcan, "though it seems," says Dr. Smith, "for no other reason but because a priest of Vulcan offered a sacrifice to her on the 1st of May."

Gaelic.—*Meadhon* (*d* silent), the middle, the centre, the medium point; whence "May," the middle month between the winter cold and the summer heat.

MAYOR.—The chief magistrate in England of a burgh, town, or city. In Scotland, the corresponding officer is called a *Provost*.

The word has invariably been derived by English etymologists from the Latin *major*. They also derived the word "major," an officer in the army higher in rank than a captain and one degree lower than a colonel, from the same root. A "mayor" and a "major" exercise such different functions as to lead to the supposition that the two words spring from different sources, which is confirmed by the

Gaelic.—*Maor*, an officer of justice; a bailiff, an overseer, a superintendent; *maorsachd*, the functions of a *maor*, a justice, or a bailiff.

MARMOR.—A great officer of justice; a high title of nobility among the Gael.

Lords of the Isles and Thanes and Jarls,
Barons and *Marmors* grim.
St. Columba at Iona.

Gaelic.—*Maor*, an officer of justice, a mayor; *mor*, great. See MARSHAL.

MAZZARD.—A contemptuous term for the head or skull.

Gaelic.—*Mais*, a lump; *ard*, high, great.

MEACOCK (Obsolete).—A hen-pecked husband; one led and governed by his wife.

Skinner, and after him Johnson, derives it from French *mes coq*, but *mes* is a particle used only in compounds, and such a compound as *mes coq* does not appear in French in any age. The plain English *meek cock*, is a much more probable account of it, being frequently applied to a cock that yielded to the hen. Skinner's second conjecture of *mew cock* is not much better than the first.—NARES.

'Tis a world to see
How tame when men and women are alone
A *meacock* wretch can make the curstest shrew!
SHAKSPEARE, *Taming of the Shrew.*

Gaelic.—*Mi*, a negative particle, equivalent to "un," "dis," or "mis"; *coc* (obsolete, see ARMSTRONG and MACLEOD), intelligent; whence *mi-coc* unintelligent, stupid, said of a man oppressed or governed by a woman.

MEAGRE.—Thin, bare, unsubstantial; French, *maigre*.

French, *maigre*; Latin, *macer*.—WEDGWOOD *and* CHAMBERS.

Gaelic.—*Mi-shugair* (*mi-hugair*), sapless, juiceless, thin, unsavoury; from *mi*, a privative particle, and *sugh*, juice.

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MEAL.—That which is ground in the mill, pulverized grain or corn.

Dutch, *mael*, *meel*, flour, from *maelen*; Welsh, *malen*; Latin, *molere*, to grind; Welsh, *mal*, what is ground or bruised.—WEDGWOOD.

Gaelic.—*Meil*, to grind; *meileadair*, a grinder, a miller.

MEALY-MOUTHED.—Soft-spoken, fair-spoken; not inclined to the use of harsh or violent words.

Mild, or *mellow* mouthed, saith the learned Dr. T. H.—*Gazophylacium Anglicanum*.

Applied to one whose words are as soft and fine as *meal*.—MINSHEU, TODD, NARES, WORCESTER, ASH, &c.

Having a *mealy* or soft mouth, unwilling to state the truth in plain terms.—CHAMBERS.

Possibly the root of "mealy" in this compound word is to be sought neither in *meal*, *mild*, nor *mellow*, but in the

Gaelic.—*Milis*, sweet; *mil*, honey. The phrases "honey-tongued," "sweet-spoken," are founded on the same idea.

MEAN.—To intend (I intend or mean to do it); "What do you mean?" *i. e.* what do you intend to say, or do?

MEANING.—"What is the meaning of this?" *i. e.* the intention or signification of this?

Gaelic.—*Miann*, to desire, to wish for, to lust after.

MEAN.—Poor, physically or morally; small, of little account.

The origin seems Old High German, *main*, properly a spot or stain.—WEDGWOOD.

German, *gemein*, common; Latin, *communio*.—CHAMBERS.

French, *mens* (*mensonge*), a lie; Anglo-Saxon, *moene*; Old German, *mein*, vile.—WORCESTER.

Gaelic.—*Mion*, small, mean; also a small particle; too small to be considered; *buntata mion*, small potatoes; *mith* (*t* silent), an obscure person; *mithean*, the common people, the multitude.

MEAN.—The centre between extremes, the middle, the average; as "the mean temperature," in the "mean time," the time between the thought and the action.

French, *moyen*; Latin, *medius*; Greek μεσος; Sanscrit, *madhya*.—CHAMBERS.

Latin, *medius*; Italian, *mezzo*; Provençal, *mejan*.—WEDGWOOD.

Gaelic.—*Meadhon* (*d* silent), the middle, the centre, the waist (of the human body); *meadhon-là*, mid-day, noon; *meadhon-oidhche*, midnight; *meadhonach*, middling, between good and bad.

MEAN.—To signify.

MEANING.—The interpretation or sense.

From the Dutch *meenen*, to have in the mind.—JOHNSON.

Gothic, *munian*; German, *meinen*, to think; Latin, *memini*, to remember; from the root *men*, akin to Sanscrit *man*, to think.—CHAMBERS.

Gaelic.—*Minich*, to explain, to interpret, to render the meaning; also to smooth, to polish; *minichte*, explained, interpreted.

MEANS.—Money, wealth.

MOYENS (French).—Means.

Gaelic.—*Maoin*, hoarded wealth.

MEASLES.—An eruptive disease that most commonly occurs in childhood.

German, *mas*; Dutch, *maese*, spot.—CHAMBERS.

Gaelic.—*Miosa*, comparative and superlative of *olc*, bad.

MEASURE.—To estimate or ascertain the bulk or extent of anything; to separate into lengths or intervals.

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METE.—To measure or weigh out, to distribute according to plan.

METRE (from the Greek).—Measured and regulated words.

French, *mesure;* Latin, *mensura, metior,* to measure; akin to Greek μετρων, a measure; Sanscrit *mâ, mâd,* to measure.—CHAMBERS.

Gaelic.—*Meidh,* to measure; a scale, a balance; *meas,* estimate, value, product; *measadair,* an appraiser, a valuator; *measarra,* temperate, sober, restrained by self-measurement of one's own capacity, physical or mental; *measarrachd,* sobriety, temperance.

MEED.—Reward, recompense. "The meed of fame."

Greek, μισθος; Gothic, *mizdo*; Bohemian, *mzdo,* reward, recompense; German, *miethe,* hire.—WEDGWOOD.

Gaelic.—*Meud,* degree, size, bulk, measure, extent. "The meed of fame," the measure or extent of fame; *meudaich,* to increase, to enlarge, to abound.

MEEK.—Mild, gentle, and inoffensive in temper and manner.

From the Anglo-Saxon, *maca,* a companion; *i. e.* one that with meekness submits himself to the humour of every one.—*Gazophylacium Anglicanum.*

Probably from the Saxon, *meca,* a companion.—BAILEY.

From the Icelandic *miukr.*—JOHNSON.

Dutch, *muyak;* Gothic, *muco;* Swedish, *miuk*; Icelandic, *miukr.*—CHAMBERS.

Gaelic.—*Meath,* meek (Latin, *mitis*); *meathach* (the *t* silent), *meidheach* (the *d* silent), *macante,* mild, tender, modest, meek, effeminate, soft-hearted.

MEET.—To assemble, to gather together.

MEETING.—An assemblage.

MOTE.—"A ward mote," a meeting or assembly of the wards in London.

Gaelic.—*Mod,* an assembly, a court; *modach,* holding courts or meetings.

MEGRIM (French, *migraine*).—A headache, a violent throbbing of the head.

A pain in the head supposed to arise from the biting of a worm. *Emigraneus,* vermis capitis. Anglice, the *mygryne,* or the headworm; Ortus in *Promptorium parvulorum.* Hence as caprices were also supposed to arise from the biting of a maggot, the name of *megrim* was also given to any capricious fancy. The origin of the word is the Greek ἡμικρανια, pain affecting one half of the head.—WEDGWOOD.

Notwithstanding the plausibility of this derivation, which dates from a period before Johnson, and has been adopted by Mr. Wedgwood, it would appear that the word is of native, not of foreign origin, and that its root is to be sought, not in the learned Greek, but in the vernacular

Gaelic.—*Mi,* bad; *greim,* a throb, a pang; whence *mi-greim, megrim,* a bad or disagreeable pain, pang, or throb.

MELIOR (Latin).—The comparative of *bonus,* good. Italian, *meglio;* French, *mieux, meilleur.*

Gaelic.—*Math, maith,* good.

MELON.—A superior kind of gourd or pumpkin.

A fruit that resembles an apple. Latin, *melo;* Greek, μηλον, an apple.—CHAMBERS.

Gaelic.—*Meall,* a lump, a knob, a round substance; *meallan,* a little lump, a little round thing like the melon, or in a minor degree the apple.

MENIAL.—Connected with domestic service; a domestic servant.

Norman, *meynal, mesnée,* household; from Latin, *maneo,* to dwell, or Latin, *minus natus;* French, *moins né,* younger born.—CHAMBERS.

Gaelic.—*Mean, min,* small, minute, of trifling account; *min-eolach,* intimately or thoroughly acquainted with small matters, those of the household.

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MENSE (Obsolete, Halliwell).—Comeliness, decency, propriety, hospitality, grace, ornament, charity, kindness.

Gaelic.—*Min*, mild, meek, gentle, pleasant, tender; *mineas* (obsolete), mildness, meekness; *mineag*, a gentle mild woman.

MERE.—Nothing but, wholly, entirely; mere folly, nothing but folly.

From the Latin *merus*, unmixed, plain of itself. It may be doubted whether the English use of this word may not have been influenced by the Dutch *maar*, but, only, no more than.—WEDGWOOD.

Latin *merus*, probably akin to the Greek μειρομαι, to divide or separate from.—CHAMBERS.

It seems probable as suggested by the editor of Chambers, that the original meaning of this word was not associated with the idea of entirety, but of partition, as in the phrases "a bit of folly," "a mere folly," where the sense conveyed would be identical.

Gaelic.—*Mìr*, a piece, a bit, a fragment; *crioman mìre*, a bit of bread; *mireannach*, to break to pieces, to divide, to share.

The same in Irish; Greek μερος, a part, and μειρο, to divide.—ARMSTRONG'S *Gaelic Dictionary*.

MERE.—An inland lake; Windermere, &c.

The Teutonic word is *see*, as distinguished from *meer*, the salt water, sea, or ocean. The word shows a confusion between the inland and the outland water, sometimes indiscriminately applied at an early period, and is traceable to the

Gaelic.—*Muir*, the sea.

MERETRICIOUS.—Showy, gaudy, deceitful, after the manner of a harlot, from *meretrix*, a harlot.

Meretrix, a harlot, one who earns money; from *mereo*, to earn.—WEDGWOOD.

The word "harlot," erroneously supposed to be derived from hire, to pay for service rendered, has led philologists wrong as to the origin of the Latin *meretrix*. Another and older source is the

Gaelic.—*Mairiste*, coition; *tric*, frequent; which would describe the *meretrix* without reference to pay or hire.

MERLE (Lowland Scotch and Old English).—The blackbird.

The poetic name for this beautiful bird, which makes such havoc with the currants, strawberries, and other fruit in the summer season, to the sore annoyance of gardeners, who spread their nets against him too often in vain, is derived from his larcenous habits rather than from his beauty or his song, and is the

Gaelic.—*Meirle*, a theft; *meirleach*, a thief; *meirleachas*, theft, robbery; *meirneil*, a hawk, a predatory bird.

MERLIN (Lowland Scotch).—A fish basket.

> The boatie rows, the boatie rows,
> The boatie rows fu' weel,
> And muckle luck attend the boat,
> The *merlin* and the creel.
> *Scottish Minstrelsy.*

Gaelic.—*Murluin*, *murlag*, a fish basket.

MERRY.—Joyful, cheerful, sportive.

MIRTH, MERRIMENT.—Joy, merriment, hilarity, sport.

Among the common English words that are not derived from the Anglo-

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Saxon, the German, the French, or the learned languages, are "merry," "merriment," "mirth," and their offshoots. Johnson has no etymology to suggest, Skinner derives "merry" from the German *mehren*, to magnify or make more of; Junius descends to greater depths of ignorance, and derives it from the Greek μυριζειν, to anoint, because the ancients anointed themselves when they made merry in their public festivities.

Gaelic.—*Mir*, to sport; *mire*, *mireag*, play, sport, diversion, mirth; *mireagach*, playful, sportive, merry; *mireanach*, causing merriment or sport; *mear*, cheerful, merry, joyous.

MESS.—A meal, a repast; French, *mets*; Spanish, *mesa*.

MESSMATE.—A companion at a meal or repast.

A *mess* of pottage, a dish of pottage . . . . Italian *messo*, *messa*, a mess of meat, a course or service of so many dishes. From the Latin *missus*, sent, in the sense of served up, dished.—WEDGWOOD.

Gothic, *mes*, a table; German, *mass*, a measure; Latin, *mensa*, a table; Norman French, *mees* or *meese*, a mess.—WORCESTER.

Italian, *messo messa*, a messenger, a course at table, Latin, *mitto*, *missum*, to send.—CHAMBERS.

The derivation of "mess," *mesa*, and *mets* is not from the Latin *missus*, but from the

Gaelic.—*Meas*, fruit, vegetable food *measach*, fruitful, abundant.

MESS.—Dirt, filth, disorder.

MESSY.—Unclean, disordered, filthy, nasty.

Mess, a mixture disagreeable to the sight or taste, from the root of *Mash*.—CHAMBERS.

Properly *mesh*, a mixture disagreeable to the sight or taste; hence untidyness, disorder. *Mescolanza*, a mesh, mingling *mish-mash* of things put together confusedly and without order.—WEDGWOOD.

Gaelic.—*Musach*, *musaiche*, filthy, dirty, nasty, vile; *musaidh*, a filthy person.

MESSAN (Lowland Scotch).—A small dog, a lap-dog.

Sibbald derives this word from the Teutonic *meyssen* puella, a lady's dog. Some say that it receives its name as being brought from Messina in Sicily. . . . It might be conjectured that the name has been formed from the French *maison*, a house, as originally denoting a dog that lies within doors.—JAMIESON.

Gaelic.—*Measan*, a lap-dog, from *meas*, regard, *i. e.* a dog that is regarded, esteemed, or made a pet of.

METH (Obsolete).—Courteous, mild.

Thou wast meek and *meth*,
A maiden mild.
HALLIWELL, *MS. Lincoln.*
All that was menye mild and *meth*
Went with him to Nazareth.
CURSA MUNDI. *Trin. Col. Cam.*

Gaelic.—*Meath*, weak, feeble, timid; to move with pity, to soften.

METTLE.—Courage.

HIGH METTLED.—Courageous, full of spirit.

METTLESOME.—Courageous.

Tender-handed touch a nettle,
And it stings you for your pains;
Grasp it like a man of *mettle*,
And it soft as silk remains.
JOHNSON.

A metaphor from the metal of a blade upon the temper of which the power of a weapon depends.—WEDGWOOD, CHAMBERS, *and others.*

Misled by the identity of sound between "metal" and "mettle," many writers previous to Wedgwood have accepted this common but erroneous derivation. The late Angus B. Reach wrote a little book called *Men of Metal*, including men of gold, men of brass,

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men of iron, &c. The true derivation of the word is the

Gaelic.—*Maodal*, stomach; whence a man of "mettle—" not "metal—" was a strong man, one of a strong stomach. Shakspeare has the idea in *Henry VIII.* Act iv. Scene 2, when Queen Katharine speaking of Cardinal Wolsey says,—

> He was a man
> Of an unbounded *stomach*, ever ranking
> Himself with princes.

"This Cardinal," says Holinshead, "was of a great *stomach*, for he computed himself equal with princes," &c.

MIAULER (French).—To mew as a cat.

Gaelic.—*Miamhail*, the mewing of a cat; *miolaran*, the whining of a dog.

MICHING MALECHO, or MALLECHO.—This expression in *Hamlet* has given rise to much conjecture, and although explained to the satisfaction of a few commentators and editors of Shakspeare, has not been rendered quite clear to the less learned and more impartial public. Nares says that it "seems agreed that *malicho* is corrupted from the Spanish *malhecor*, which means a poisoner," and that *mich* is the Old English word, to skulk; and that by *miching malicho* Hamlet means a "skulking poisoner." He adds "*malicho* may mean mischief, from *malicho*, an evil action. Or if *mincing malicho* be the right reading, it may mean delicate mischief." Mr. Staunton says "'to *mich*' is an old English verb 'to skulk,' and *mallecho* (not *malicho*) from the Spanish is the same as *malefaction*." Mr. Charles Knight, who calls it a wild phrase, says "to *mich* is to filch, and *mallecho* is 'misdeed,' from the Spanish." There is agreement and yet there is disagreement between these authorities; though all unite in considering the "wild phrase" to be a very unlikely combination of half old English and half modern Spanish. The words occur only in Shakspeare, and are always held to apply to the poisoning of the King. But an attentive reading will show that they may apply not to the murder, which was a malefaction, a mischief done and accomplished beyond recall, but to the subsequent wooing of the Queen by the murderer. The stage direction says,—

> *The Queen returns, finds the King dead, and makes passionate action. The poisoner with some two or three mutes comes in again, seeming to lament with her. The poisoner woos the Queen with gifts; she seems loth and unwilling awhile, but in the end accepts his love.*

It is at this latter point of the dumb show that Ophelia, surprised at such a passage of courtship between the murderer and the Queen exclaims, "What means *this*, my lord?" and that Hamlet replies, "Marry, this is *miching mallecho*, and means mischief." Here it may be inquired if it is the murder or the wooing that means mischief. In the murder, the mischief has been done beyond recall; in the wooing, the mischief is in the future, a mischief that will in due time be completed by the marriage of the guilty pair. Here we find a clue to the meaning in the Gaelic *mailleach*, defer, postpone, procrastinate; *mailleachadh*, postponement, procrastination. The qualifying adjective corresponding with "minching," or, as some editors have it, "mincing," is *miannach*, desirous, so that the "wild phrase" that Shakspeare puts into Hamlet's mouth

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when, in his indignation, he bursts forth into the passionate language of the people, expressed his idea that, though the woman was desirous of procrastination in the marriage for decency's sake, the man being so recently dead, she would after all make more mischief by marrying the murderer. By this gloss the

Gaelic.—*Miannach*, desirous; and *mailleachadh*, procrastination; becomes corrupted into *miching mallecho*, desirous of procrastination.

MIEN.—Demeanour, look, bearing; face, appearance.

MINE (French).—The countenance; *avoir bonne mine*, to look well.

German, *miene*; French, *mine*, from *mener* to lead. Latin, *mino*, to drive or guide.—CHAMBERS.

Breton, *min*, beak of a bird, mouth of a beast, a point of land; Welsh, *min*, the lip or mouth.—WEDGWOOD.

Wachter derives this word from the French *mine;* German, *mine*, from *meinen*, (signifi- care) to mean. Skinner considers it to be a word newly introduced and derives it from the Low-Latin *minare*, ducere. Wachter may be right, but it is evidently used by Spencer as equivalent to demean or demeanour. *Mien* is applied to the whole manner and appearance of behaviour, to the look, the countenance and correspondent carriage of the body.—RICHARDSON.

Gaelic.—*Mèinn*, expression, features, the countenance; mind, desire, inclination, disposition; *meineach, meineil*, well disposed, of a good disposition, of a pleasing appearance; "*Cia mordha a mheinn!*" "How majestic her countenance!"

MILDEW.—A blight of insects, a black smut upon corn, a plague that infests vegetation.

Meldew, commonly written and pronounced *mildew*, is derived from Greek μελι-δροσος, Latin *melleus ros*, but is more generally known among the classic writers by the name of *rubigo*. The μελι-δροσος is what our farmers very probably call a *honey-dew*, because it is a *dew* as sweet as *honey*. . . . Shakspeare has used this word in one of the most natural similes that ever came from the pen of a poet, where Hamlet says to his mother,—

This *was* your husband. Look you now what follows!
Here *is* your husband; like a mildew'd ear,
Blasting his wholesome brother.

LEMON'S *English Etymology*.

Etymologists, misled by the English orthography, have sought a derivation for this word in the Latin *mel*, honey; and the English *dew*, the evaporation from the earth; and have moreover coined the word *honey-dew* as a name for a particular species of blight. All "mildew" is produced by insects or the growth of parasitic fungi, but all the varieties are not black. But the black smut in corn being the most common and mischievous has given its name to the rest. The true derivation is from the

Gaelic.—*Mial*, a louse, a tick, an aphis that infests plants; *dhu*, black; whence *mial-dhu*, i. e. black aphides or lice upon plants.

MILITARY.—Relating to an army or the profession of a soldier.

MILITIA.—A body of soldiers only liable to home and occasional service.

MILL (Slang).—A fight, a prize fight.

MULL (Slang).—To spoil anything, to make a "mull of it."

A *mill* is a fight or set to, from the ancient cant *myll*, to rob. "To make a *mull* of it" is to spoil anything, or to make a fool of one's self. A gipsy phrase.—*Slang Dictionary*.

The Greeks derived from the words *mar* and *mal* one of their mythological characters, namely Μολιονε, a word which according to Hesychius would mean a fighter in general; but which in the fables of Greece is chiefly known by the two *Moliones*, the millers who had one body, but two heads, four feet and four hands. . . . These heroes having been originally *Moliones* or *Molionidæ*, i. e. pounders, were afterwards fabled to have been the sons of *Molione* and Aktor, the corn man. Some mythologists have identified these

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twins with thunder and lightning; and it is curious that the name of Thor's thunderbolt should be derived from the same root; for the hammer of *Thor*, *Miolner*, means simply, the Smasher.—MAX MÜLLER.

All these words have a common root in the Keltic language, anterior to the Latin *miles*, a soldier, from which *military* and *militia* are derived. The primary idea is that of spoiling and destroying, the only work of an army, except in time of peace. The root is the

Gaelic.—*Mill*, to spoil, mar, injure, destroy, lay waste; *milleadh*, destruction, laying waste, despoiling; *milltear*, a destroyer; *milidh*, a soldier, a champion, a hero, a warrior; *mileach*, a war-horse; *millteachd*, war, ravage, destruction.

MILKEN (Thieves' Slang).—A housebreaker.

KEN.—A house.

Gaelic.—*Mill*, to break, to destroy; *comhnuidh* (*co-nui*), a dwelling, a habitation.

MILVADER (Slang).—To beat, to beat severely, and for an undue continuance of time.

Gaelic.—*Mill*, fight, hurt, injure; *milleadh*, fighting, destruction, warring; *fada*, long, of long continuance.

MINCE.—To cut small.

MINCE (French).—Thin, slender; also in Slang or Argot a bank note, from its thinness.

Gaelic.—*Min*, small, soft.

MINE.—A pit constructed for the procuration of gold, silver, copper, and other metals, and of coals and other products of the mine.

MINERAL.—That which is obtained from the mines.

Gaelic, *meinn*; Welsh, *mwyn*, *mwn*, ore, a mine, a vein of metal; *maen*, a stone; Italian, *mina*; French, *mine*; Italian, *minare*; French, *miner*, to dig underground. Breton, *mengleuz*, a quarry, a mine.—WEDGWOOD.

Welsh, *maen*, a stone.—CHAMBERS.

Gaelic.—*Mein*, ore, a vein of metal, a mine in which there is ore or metal; *meineil*, abounding in ores or metals; *meineach*, a mineral; *meinneadair*, a miner or mineralogist; *meinneadaireachd*, mineralogy.

MINGERE (Latin).—To urinate.

Gaelic.—*Mun*, *muin*, to urinate; *munadh*, *munloch*, a pool of urine.

MINION.—A darling, a favourite, applied contemptuously to the favourite of a prince who flatters his patron's weaknesses, or to the interested hangers-on of the great or wealthy.

French, *mignon*, a darling; Old German, *minni*, love; Dutch, *minnen*, to love.—CHAMBERS.

Gaelic.—*Min*, soft, pleasant, agreeable, delicate, tender; "*an gille min*," "the gentle youth;" *minnean*, a fawn or other pet animal kept to be fondled; *mine*, smoothness, softness, pleasantness to sight or touch.

MINIVER.—The fur of the ermine.

Gaelic.—*Min*, delicate, small, dainty, fine; whence with the addition of the French *vaire*, the English *fur*, miniver, the delicate fur.

MINNOCK or MINNICK.—In *Midsummer Night's Dream*, where Puck tells Oberon that he has fixed the ass's head on the "nowle" of Bottom the weaver, who was to have played the part of Pyramus, is the passage—

Anon his Thisbe must be answered,
And forth my *minnock* comes.

"This word," says Nares, "occurs in

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the first quartos, but in the folios *mimic* was substituted. Dr. Johnson was inclined to suppose *minnock* to be the genuine word, and derived from the same source as *minx*." Nares is not satisfied with *mimic*, and inclines to *minnock* as the right word. In *King Lear* Edgar says, "for one blast of thy *minnikin* mouth, thy sheep shall take no harm." A probable elucidation of this obscure passage offers in the

Gaelic.—*Min*, soft, gentle, mild, small; *mineag*, a gentle, meek, mild woman, a darling; *mineach*, with the aspirate becomes *mhineach* (*vinneach*), the root of the English "finikin." The Gaelic root *min* is to be traced through a great variety of words, all implying the idea either of smallness, or of smallness combined with beauty and affection, as the Latin *minus*, *minor*, the French *mignon*, a darling; the English *minion*, originally used in a good sense, though now perverted; the French *migniard*, dainty; and *migniardise*, daintiness; the Old German *minne*, love; and the Lowland Scottish *minnie*, a term of affection for a mother.

MINNOW.—A very small fish.

A very small fresh-water fish; Old French, *menuise*, *menu*, small, from root of *minor*.—CHAMBERS.

Gaelic.—*Mion*, small, little; *iasg*, a fish; *miniasg*, a minnow.

MINSTREL.—A musician, a ballad singer.

MINNESINGER or MINNESÄNGER.—German musicians in the middle ages; love singers, from *minne*, love, and *saenger*, singers.

Minstrel, one who ministered to the amusement of the rich by music or jesting; one of an order of men who sang to the harp verses composed by themselves. Old French, *menestrel*; Low Latin, *ministrellus*, from Latin *minister*.—CHAMBERS.

Latin, *ministerium*; French, *ministère*, *mestier*, occupation, art. Old French, *menestrel*, a workman.—WEDGWOOD.

From the Spanish *menestrel*, a musician.—JOHNSON.

Gaelic.—*Min*, pleasant, melodious, harmonious, agreeable to the ear, the sight, or the touch; *mine*, softness, delicacy, loveableness; *mineag*, a gentle, kind, modest woman. *Min* with the aspirate becomes *mhin* (pronounced *vin*), and is identical with *binn* or *bhinn* (*vinn*), which also signifies in the Gaelic, melodious, harmonious, musical. The word *ministreil*, though applied in modern Gaelic to members of the clerical profession only, was in earlier times applied to the profession and function of the Bards.

MINUTE.—A small space of time.

Minus, Latin, small; *minor*, less; *minimus*, least; *diminish*, to make small; *minutiæ*, small things; *minnow*, a very small fish; *mince*, to cut or chop meat into very small pieces. The root of all these words is the

Gaelic.—*Min* or *mion*, small.

MINUTE-JACK.—In *Timon of Athens* occurs the passage,—

You fools of fortune, trencher friends, Time's flies,
Cap and knee slaves, vapours, and *minute jacks!*

The Shakspearian commentators have been unable to explain this word. Nares thinks it means "fellows that watch their minute, to make their advantage; time-servers." It was probably vernacular and familiar in Shakspeare's time, and well understood by his audiences, though the sense is now lost. The allusion to the

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"trencher" suggests that it may be a corruption of the

Gaelic. — *Mion-acrach*, hungry, ravenous, voracious; *mion-acras*, extreme hunger; *mion-acrasach*, voracious; *mionach*, bowels; whence a "minute jack," or *mion-acrach*, a voracious and hungry dependant or flatterer.

MINX.—A term sometimes of endearment, and sometimes of contempt or anger for a young woman or little girl.

A contraction of *minikin*, a little darling, from *minion*, a darling.—CHAMBERS.

Minx, a proud girl.—WEDGWOOD. [Who attempts no derivation.]

Gaelic.—*Minnean*, *minnein*, a little fawn, a young of the roe; *mineag*, a gentle female; *mineagach*, gentle or sweet tempered; *mineachd*, gentleness.

MION DE GONESSE (French Slang).—A small boy, a greedy boy.

On lit dans *les Curiosités Françaises*, *Mion de gonesse*, expliqué par petit jeune homme, petit badin.—MICHEL, *Dictionnaire d'Argot*.

Gaelic.—*Mion*, small; *gionair*, a glutton; *gionach*, greed, gluttony; whence *mion de gonesse*, a little greedy boy.

MIRER (French).—To take aim, or point at an object.

ADMIRE.—To look upon with approval, satisfaction, or wonder.

SE MIRER (French).—To admire one's reflected image in a glass.

Philologists have sought no further for the roots of these words than the Latin *miror*, and the prefix *ad*, to marvel, to wonder, or wonder at. *Non mirum facis*, you do nothing to be wondered at, *i. e.* nothing for which you should be *pointed* at as doing something extraordinary. Mr. Wedgwood does not include the word in his Etymology. Possibly, as in the case of the quasi-synonymous word "marvel" (q. v.), the true root is the

Gaelic.—*Meur*, a finger. It is a natural movement, continually observable in young children, and in older people when their attention is suddenly aroused to anything extraordinary, to point with the finger to attract the notice of others towards it. The French *mirer*, to aim or point, seems to confirm the derivation of "admire," "admiration," "admirable," and "miracle," from the simple action of raising the finger in wonder.

MIRK, MURK.—Dark.

An English word much more common in Scotland than in England. Johnson has "mirksome," but not "mirk," and derives it from the Danish *morak*. Neither word appears in Chambers. Worcester derives it from the Anglo-Saxon *mire*, darkness.

Gaelic.—*Murcas*, sadness, gloom; *murcach*, gloomy, dark, sorrowful.

MIRLIGOES (Lowland Scotch).—Vertigo, dizziness.

I'm sure my poor een see fifty colours wi' faintness, and my head's sae dizzy wi' the *mirligoes*, that I canna stand my lane.—*Old Mortality*.

One's eyes are said to be in the *mirligoes* when one sees objects indistinctly. Perhaps from *merrily go*, when objects seem to dance before the eyes.—JAMIESON.

Gaelic.—*Mear*, delirious; *mearan*, delirium; *lugha*, lesser, minor; whence *mirligoes*, a slight delirium.

MISCHIEF.—Hurt, damage.

MISCHIEVOUS. — Causing hurt or damage.

From the Old French *meschef*.—JOHNSON. That which comes to a *head* or ends *ill*;

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Old French, *meschef*, from *mis*, bad, and *chef*; Latin, *caput*, the head.—CHAMBERS.

French, *meschief*, *meschef*, misfortune; from *cabo*, *chef*, the head, end; and *minus*, less; what turns out ill.—WEDGWOOD.

These derivations all point to one French root, of which the acceptation is neither easy nor satisfactory. The comparative of the Gaelic *olc*, bad, which is *mios*, *miosa*, and the root of the English *mis*, as in the words *mis*chance, *mis*hap, *mis*fortune, and the French *mes*, as in *mes*alliance, suggests the derivation from the

Gaelic.—*Miosa*, *misd*, worse; *mis-deachd*, inferiority, badness, deterioration, hurt. The *de* in the second syllable is pronounced almost as *je* or *che*. The three final consonants compose a guttural, not congenial to the English throat, and appear to have been hardened into *f*, whence the old French *meschef*, and the English "mischief."

MISS.—The title by which an unmarried woman is addressed; the French *demoiselle*, or *mademoiselle*, the Italian and Spanish *signorina*, and the German *fräulein*.

The English word is generally supposed to be an abbreviation of "mistress," from the French *maîtresse*, formerly *maistresse*. It is possible, however, that the word comes in reality from the

Gaelic.—*Meas*, respect, regard, esteem. Men are addressed as your Lordship, Worship, Honour, Grace, Excellency, &c., and the title of *meas*, supposing this to be the derivation of "miss," applied to a young woman would be highly significant of the refined courtesy with which the Gael in all ages treated their women. *Maise*, beauty, loveliness, comeliness; *maiseag*, a pretty girl, a young woman; *maiseil*, comely, beautiful, engaging, young-woman like.

MISTER.—A word in Spenser's *Faerie Queene*.

> As for my name it *mistreth* not to tell,
> Call me the squire of dames, that me beseemeth well.

Nares thinks that "mister" means to signify, or to be of consequence, which would certainly not render this passage unintelligible; but he cites other instances of its use, which do not support the interpretation:—

> Such *myster* saying me seemeth to mirke.
> SPENSER, *Shepherd's Kalendar*.
>
> What *mister* chance hath brought thee to the field
> Without thy sheep?
> BROWNE, *Shepherd's Pastoral*.
>
> What *mister* wight she was and whence was brought.
> FAIRFAX, *Tasso*.
>
> These *mister* arts been better fitting thee.
> DRAYTON'S *Eclogues*.

The epithet "misleading" meets the sense of all these passages. The root is the

Gaelic.—*Mi-stiùir*, to mislead, to misguide, to misdirect.

MISTIGOURI.—The word occurs in Le Roux's *Dictionnaire Comique*. Béranger has an indecent song entitled "Mistigris." The word appears to have been current among women, and to be derived from the

Gaelic.—*Mi-stiùir*, to mislead; *mistiureach*, misleading, leading astray, causing mischief.

MISTLETOE.—A parasitical evergreen plant with white berrries, much used at Christmas festivities for the adornment of rooms, and for the indulgence of harmless juvenile sport. The plant was sacred among the

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Druids, by whom it was used for medicinal purposes, and called (in Gaelic) "*uil-ioc*," or "all heal," or the "Panacea."

The name of "mistletoe" is supposed by Mr. Wedgwood to be "the German *mistel*, with the addition of *tein* (*mistel-tein*), corrupted into *toe*, the latter syllable representing the Norse *tein*, a small stick or shoot of a tree." Though the *uil-ioc* or sacred herb of the Druids has possibly been confounded with some other plant in the progress of time, and the disappearance of the Druidic faith and superstition, there is still a plant or herb with which the modern "mistletoe" corresponds, and called in the

Gaelic.—*Mislean*, a strong mountain grass or herb that grows in the bogs, by some supposed to be the fragrant bog-myrtle; *dhu*, black, from its dark colour, *mislean-dhu*. Another possible derivation of the last syllable is *taod*, a rope or string; whence *mislean-taod*, a pendant or hanging grass.

MISTRAL.—A name given in Provence and in the South of Europe to a cold North or North-east wind which blows in the spring, and is peculiarly disagreeable and dangerous to invalids and old people.

M. Littré says it is "a name given on the shores of the Mediterranean to a wind that on the ocean is called the North-west;" but this is evidently a mistake for North-east. He says the etymology is from the old Provençal *maestral*, pertaining to a *maestro* or master, and that it means properly the "*master wind*."

Gaelic.—*Mios*, worse, or worst; *trath*, weather, time; *trathail* (*tra-hail*), pertaining to the weather; whence *mistral*, the worst or most miserable weather.

MITTENS.—Gloves without fingers, that cover the hand in a mass with the exception of the thumb.

Gaelic. — *Mutach*, short, thick, rounded, blunt; *mutan*, a thick glove, a mitten, a rag.

MIZZLE.—To rain in a fog or mist.

In the Slang vocabulary, to run away, to decamp, to disappear as in a mist.

Mizzle is a frequentative form of mist.—WEDGWOOD, WORCESTER, &c.

Gaelic.—*Mi*, disagreeable, bad; *sil*, rain, a small drop, to fall in drops; *misil*, a disagreeable rain.

MO (Obsolete).—Used in the Ballad poetry of the seventeenth century for "more."

Gaelic.—*Ni's mo*, no more, no longer. See EVERMORE.

MOB.—A large assemblage of people, a noisy crowd.

This word is of comparatively recent admission into the language, and finds no place in *Gazophylacium Anglicanum*, Philips's *World of Words*, or any Dictionary anterior to Johnson's. Johnson admits it on the authority of Dryden, and derives it from the Latin *mobilis*, mutable, unstable, prone to change. All succeeding lexicographers have adopted this derivation. Dryden uses the word in the two forms of "mobile" and "mob." However plausible this derivation may be it is doubtful whether the root is not the

Gaelic.—*Mobainn*, to handle roughly, to tug and push with violence; *mop*, *mob*, disorder, confusion; *mobach*,

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mopach, disordered, tumultuous, shaggy, like the hair; *mobag*, a girl with untidy, disordered hair. In Wright's *Dictionary of Obsolete and Provincial English* a "mop" is described as a meeting or fair for hiring agricultural servants, "mop," to fidget about; and "mopsey," a slovenly girl; all apparently from the Gaelic *mop* or *mob*. Possibly the modern word "mob" applied to a crowd is no other than the ancient "mop," a noisy, tumultuous gathering of people at a fair.

MOCK.—To deride, to turn into ridicule, to scoff.

French, *se moquer*, to deride; German, *murken*, to make a sound as if one was beginning to speak, but break off immediately . . . To make mouths at one; to look surly or gruff; show one's ill will by a surly silence, pouting out one's lips, &c. . . . Making mouths is the first expression of displeasure and defiance to which the child has resort. Greek, μωκος, mockery; μωκιζο, to mock.—WEDGWOOD.

Gaelic.—*Mag*, a mouth; *mag*, to scoff, to deride, to make mouths; *magadh*, derision, mockery, scorn; *magair*, a jester, a mocker, a scorner.

MODDLE-CODDLE (Colloquial and Vulgar).—To nurse a sick, or imaginary sick person over-much; to pet, to pamper, to spoil; to pamper the stomach with dainties.

Gaelic.—*Miodal*, flattering, fawning, fair speech; *cadail*, sleep; i. e. *miodal cadail*, soothing to sleep or good humour, by flattery, adulation, and fair words.

MODE.—The method, the fashion, the mood; Latin, *modus*; French, *mode*.

Gaelic.—*Modh*, manner, fashion, method, breeding, politeness, good morals, respect, honour; *modhalachd*, good manners, good breeding, morality.

MOGUL (THE GREAT).—Title formerly given to the Emperor or chief ruler of Hindostan.

This is doubtless from a Sanscrit root, but has a singular resemblance to the

Gaelic.—*Mog*, a large strong hand; *suil*, *shuil* (*s* silent), eye; *i. e.* the hand and eye, typical of the sovereign who is supposed to see all and do all.

MOIL.—Over hard or hopeless work, as in the phrase to "toil and moil."

Moile, to toil and labour; probably from *moile*, a mule, an animal very useful for labour.—NARES.

Moil, to daub with dirt; also to drudge; the latter perhaps only a secondary application from the laborious effect of one struggling through wet and mud.—WEDGWOOD.

Greek, μωλεω, to fight; μωλος, struggle, toil of war.—WORCESTER.

Gaelic.—*Maille*, slowness, tardiness, painful effort, deficiency, want of strength.

MOIS (French).—A month.

Gaelic.—*Mios*, a month; *miosach*, monthly; *miosachan*, a monthly calendar.

MOIST.—Damp, vapoury, muggy.

Gaelic.—*Muig*, gloomy, misty, vapoury, dark, moist.

Kymric.—*Mwyd*, moist, damp.

MOKE (Slang).—An ass, a donkey.

Originally a gipsy word, but now general to all the lower orders; a coster(monger) and his *moke* are almost inseparable terms. Probably derived originally from the Arabic *al mocreve*, a carrier.—*Slang Dictionary*.

The word "pig" is often used as a term of contempt to an animal, espe-

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cially one that is stubborn, which suggests the

Gaelic.—*Muc*, a pig; *mucach*, piggish, obstinate, surly.

MOLE.—A mass of masonry constructed on the sea coast as a breakwater.

Latin, *moles*, a large mass.—CHAMBERS.

Gaelic.—*Mol*, a sea beach.

MOLL (Slang).—A woman.

MOLLY-CODDLE (Slang).—An effeminate man, or one who prefers female society to that of his own sex.

MOLL'D (Slang).—Followed about by a woman.

MOLL-SACK (Slang).—A woman's reticule or market bag.

MOLL-TOOLER (Slang).—A female pickpocket.

MOLLY.—A familiar term for one whose name is Mary.

There is an old English song in which the first of these words is used either in the sense of *moll*, a woman; or of *Moll*, the familiar name for Mary:—

Moll in the wad and I fell out,
You ask me what 'twas all about?
She had money, and I had none,
That was the way the row begun.

The word in all its varieties and modifications has been derived from the Latin *mollis*, soft, signifying one of the softer sex; and from *mulier*, a woman or wife. The Italians have the word *moglie*, a spouse; and the Portuguese *molherona*, a big woman; and *molhesiusa*, a little woman, a wench. In Warwickshire, according to Mr. Thomas Wright in his *Provincial Dictionary*, a *mollhern* signifies a female heron.

Gaelic.—*Moilean*, a plump, healthy girl; *moilleach*, a plump, pleasant little woman; *moileanach*, a plump little child.

MOLLYGRUBS, MULLIGRUBS (Vulgar and Colloquial).—The cholic, pains or rumbling in the stomach.

Mollygrubs or *mulligrubs*, stomach-ache or sorrow, which to the costermonger is much the same, as he believes, like the ancients, that the viscera are the seat of all feeling.—*Slang Dictionary*.

A corruption of the

Gaelic.—*Maodal*, the stomach; *maodalach*, a corpulent person, one with a large stomach; *gromhan* (*groffan*), a rumbling noise, growling, grumbling, grunting.

MOLROWING (Slang).—Frequenting the company of dissolute women.

Out on the spree, in company with so-called gay women. In allusion to the amatory serenading of the London cats. *Moll*, a girl; a nickname for Mary.—*Slang Dictionary*.

Gaelic.—*Maol*, foolish, silly; *ruaineach*, forward, impudent; *maol-ruainidh*, an idle and lewd female fond of places of public resort.

MONGER.—A retail dealer; one who trades in small articles, as distinguished from a wholesale merchant.

Anglo-Saxon, *mangian*, to traffic, to trade; *mangere*, a trader. Often derived from Latin *mango*, a slave-dealer, a horse-dealer, but it is very unlikely that this term which has left no root in the Romance languages should so widely have taken root in the Teutonic and Scandinavian.—WEDGWOOD.

Gaelic.—*Min*, small; *min-ghear*, to cut into small pieces; *minig*, often, frequent, in small pieces or intervals; *minich*, to make small; whence by corruption *miniger* and *monger*, one who makes his profits out of small articles by a rapid trade.

MONILE (Latin).—A necklace.

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MONILE BACCATUM.—A pearl necklace.

An ornament for any part of the body, but chiefly for the neck, of which word the etymology is uncertain.—AINSWORTH'S *Latin Dictionary.*

Gaelic.—*Muineal*, the neck.

MONKEY.—An ape; one of the mammalia having a resemblance to man too close to be agreeable.

Breton, *mouna*, *mounika*, a female ape; Italian, *mona*, *monna*. . . . Probably at first a fondling name for a cat; French, *minou*, *minet*.—WEDGWOOD.

Gaelic.—*Muing*, a mane; *muingeach*, having a mane.

MOOE (Slang).—The mouth.

FAIRE LA MOUE (French).—To make a grimace.

MUG (Slang).—An "ugly mug," *i. e.* an ugly face or expression of face.

Gaelic.—*Muig*, a frown, an austere look; *mugach*, gloomy, sullen, frowning.

MOON-RAKER (Slang).—An old term for a very stupid person.

A native of Wiltshire, because it is said that some men of that county, seeing the reflection of the moon in a pond, took it to be a cheese, and endeavoured to pull it out with a rake.—*Slang Dictionary.*

Gaelic.—*Meunan*, to gape, to yawn like a fool; *rag*, obstinate, also a term of contempt for a mean fellow.

MOONEY (Slang).—Dull, stupid. To go "mooning about" is to go about in an idle, vacant, listless manner.

The word has no connexion with the moon, or lunacy, but is from the

Gaelic.—*Meunan*, to yawn; *meunanach*, listless, stupid, yawning from stupidity, sleepiness, or intoxication.

MOOR.—An extensive tract of heath or uncultivated land, whether of plain or mountain.

Perhaps from the English word *mere*, a marsh.—*Gazophylacium Anglicanum.*

Dutch, *moer*; Teutonic, *modder*, clay; a marsh, a fen, a bog; a tract of low and watery ground.—JOHNSON.

From the Anglo-Saxon *mor*, waste land, whether heath, bog, or mountain.—WORCESTER.

Gaelic.—*Mor*, large, great; hence a large space. The modern English phrase "to go out into the open" suggests the corresponding phrase in ancient Gaelic, "to go out into the large," *i. e.* the *mor*;—or *moor*.

MOOR (Nautical).—AMARER (French). To fasten a ship by chain, cable, or anchor.

French, *amarer*; Dutch, *maren*; Anglo-Saxon, *merran*; Old German, *merjan*, to hinder.—CHAMBERS.

Gaelic.—*Amar*, a chain or cable; a narrow rocky channel or place where it was proper to drop anchor in bad weather; the bed of a river; *muir*, the sea.

MORE (EVERMORE).—The syllable "more" in this poetical word does not appear to have any connexion with "more," the comparative of the adjective "much" or "many." "Ever" by itself, as in the phrase "for ever," admits of nothing beyond; and the phrases "for ever" and "for evermore" are identical in meaning. Whence then the "more"?

Gaelic.—*Mair*, to last, to continue, to endure, to survive. Thus "ever mair" in Lowland Scotch, and "evermore" in English would be the same as "ever-enduring," "everlasting." *Mairéannach*, *mairthean*, long enduring, everlasting, perpetual.

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MORGANATIC MARRIAGE.—A marriage contracted by a person of imperial or royal rank with a subject, but conveying to the issue no right to the throne, title, or status of the father.

In Low Latin, during the middle ages, when the idea of this distinction between a husband of high and a wife of lower degree originated, such marriage was called *morganatica*, a Keltic word which the earliest philologists and lawyers did not understand. Misled by a similarity in sound to the German *morgen*, the morning, they interpreted it to signify *morgen-gabe*, or a morning gift, given by such a husband to his bride, to imply that beyond that "morning gift" she had nothing to look for in the way of dowry for herself, or inheritance for her children. There is no proof that such "morning gifts" were ever bestowed, though all philologists have taken the fact as indisputable (except Johnson, whose Dictionary does not contain the word). It is possible that the coiners of mediæval Latin, in Latinizing a Keltic word in common use, led succeeding etymologists astray, and that the true roots of "morganatic" are the

Gaelic.—*Meur*, a branch or finger; *gineadh*, generating, begetting; whence *meur-gineadh*, a generation of offspring on a branch, instead of on the main or royal stem. This is offered as a suggestion, not as an assertion, though more likely to be correct than the derivation of the word from *morgen-gabe*, for which there is no sufficient authority.

MORGLAY.—The name of the sword of Sir Bevis of Hampton in the early Arthurian romances. See DURINDANE.

Gaelic.—*Claidheamh* (*clay* or *glaive*), a sword; *mor*, great; whence the modern "claymore," a broad sword. "Morglay" is but a transposition of these syllables.

MOSAIC.—A term applied to ornamentation by means of small pieces of glass, brick, stone, or other material, inlaid so as to form designs; thus utilizing what might otherwise from its minuteness and apparent worthlessness have been thrown away.

Mid-Latin, *mosaicum opus*. The origin of the word is unknown.—WEDGWOOD.

Greek, μουσειος, belonging to the Muses.—CHAMBERS.

Gaelic.—*Mosach*, worthless, insignificant, small pieces; *mosaiche*, insignificance, parsimony. In this sense a piece of "mosaic" is a work composed of the little insignificant pieces that are parsimoniously or economically turned to account.

MOTE (obsolescent).—A court.

The word survives in the City of London in "ward-mote," the court or public meeting of the inhabitants of the wards, into which the City is divided.

MOOT.—A moot point, a point to be decided.

Anglo-Saxon, *motian*, from *mot*, an assembly, akin to *metan*, to meet.—CHAMBERS.

Crabbe says from Latin *movere*, to move. Johnson suggests the French *mot*, a word.—WORCESTER.

Gaelic.—*Mod*, a court of justice, an assembly for discussion; *modach*, holding courts or meetings.

MOTLEY.—Of various colours.

Welsh, *mudlio*, a changing colour; from *mud*, change, and *lliw*, colour.—WEBSTER.

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Gaelic.—*Muth*, to change; *li* or *lidh*, colour, tinge, hue.

MOTT (Slang).—A girl, usually applied to one of bad character, but originally a term of affection.

Gaelic.—*Maoth*, soft, tender, delicate, young, loveable.

MOTTO.—A choice of words in epigrammatic form describing the pride, custom, or rule of conduct of a family, a sovereign or a private person.

Mot (French).—A word.

Literally a word *muttered*; a sentence or phrase prefixed to anything intimating the subject of it; a phrase attached to a device.—Wedgwood *and* Chambers.

This very insufficient explanation, wholly wrong as regards *muttering*, with which the French *mot*, a spoken word, has nothing to do, leaves out of sight morality, always implied in a "motto." A nearer approach to the true meaning is supplied in the

Gaelic.—*Mod*, a judgment, a decision; *modh*, a mode, a fashion; good breeding, manners.

MOU, MOLLE (French).—Soft.

Mollify.—To soften, to appease, to conciliate.

Latin, *mollis*, soft; *mollio*, to soften.—Chambers.

Gaelic.—*Maoth* (*t* silent), soft, tender, delicate.

MOULT.—To lose the feathers.

There is no reason to suppose the word to be borrowed from the Latin *muto*, to change. Wedgwood.

Old English, *mout*; German, *mausen*; French, *muer*, from root of *mew*, to change.—Chambers.

Gaelic.—*Maol*, bald, bare; to make bald; *maolte*, *maolaichte*, made bald.

Kymric.—*Moel*, bare; *moeli*, to make bare or bald. Irish, *maol*; Cornish, *mocl*, bare.

MOUNT, MOUNTAIN.—A high hill.

Mound.—An artificial hill or hillock.

Latin, *mons*; French, *montagne*.

Gaelic.—*Monadh*, a mountain.

MOURN.—To lament, to grieve, to deplore.

Mournful.—Sorrowful, lamentable.

Morne (French).—Sorrowful, sad.

Anglo-Saxon, *murnan*, to lament, deplore.—*Gazophylacium Anglicanum.*

Old German, *mornen*, to grieve; *maurnan*, to be troubled about; Gaelic, *mairgnich*, to groan, to sob.—Chambers.

Latin, *mœreo*.—Worcester.

Gaelic.—*Mairg*, pitiable, deplorable; a subject of pity; *mairgne*, woe, sorrow; *mairgneach*, woeful, sorrowful; *mairgnich*, to mourn, to lament, to bewail, to deplore.

MOURNIVAL.—The four aces, or four court cards; formerly used in a game called Gleak or Gleek.

A *mournival* of healths
To our new-crown'd king.
Cavalier Ballad, temp. Charles II.

It is possible that four aces or court cards, dealt to one person in a game, would be very cheerfully received, and that this idea is the true source of this singular word, derived from the

Gaelic.—*Muirn*, cheerfulness; *muirneach*, joyful, pleasant; *buille*, a stroke; whence *muirneach bhuile*, a pleasant stroke (of chance or fortune). See Gleek.

MUCH.—A great quantity. French, *beaucoup*; German, *viel*; Spanish, *mucho*.

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This word, peculiar to the English, the Spanish, and Portuguese, has not relation to the Teutonic or Norman-French sources of the language. It appears clearly traceable to the

Gaelic.—*Moid* (pronounced *moige*), comparative of *mor*, great.

MUCK (of sweat). Vulgar.—A profuse perspiration.

Gaelic.—*Mùch*, to smother, stifle, quench; whence a "muck of sweat," a smothering or stifling perspiration.

MUCK.—Rubbish, manure, dirt, filth, dung; refuse in a state of rottenness.

The cleansings of cattle stalls; from Northern (Icelandic), *moka*, to shovel, to cast aside with a shovel. In the same way the German *mist*, seems to be from the Bohemian *mesti*, to sweep.—WEDGWOOD.

A mass of decayed vegetable matter, anything low and filthy. Anglo-Saxon, *meox*, Icelandic, *mocka*; root of the Latin, *macero*, to sleep.—CHAMBERS.

Gaelic.—*Mugh*, to begin to rot, decay, deteriorate; *mucail*, dirty, swinish; *maithaich* (*t* silent, *ma-aich*), manure, muck; *mathachadh*, act of manuring land, mucking; anything which enriches the land.

MUCK (Slang).—To beat, to overpower, subdue.

"Its no use, luck's set in him; he'd *muck* a thousand."—MAYHEW.

Muck out, often applied to one utterly ruining an adversary in gambling.—*Slang Dictionary.*

Gaelic.—*Much*, to extinguish, put out, quell, subdue, press upon, squeeze; *muig*, quench, suffocate, extinguish, subdue.

MUCK-MIDDEN.—A dust-hole; a receptacle for rubbish; the place for the deposit of the refuse of a dwelling-house or farm.

The heap known in the *fine Old Saxon* of the Midland Counties as the *muck-midden*.—*Daily Telegraph*, June 8, 1875.

The "fine old Saxon" is not Saxon at all, but

Gaelic.—*Maithaich* (*t* silent, *ma-aich*), muck, manure; *maithaichte*, manured, mucked; *meadhon*, the centre, the middle; whence "muck-midden," *maithaich meadhon*, the central place or receptacle of the muck or manure.

MUFF (Slang).—A fool, a simpleton.

MUFLE, MUFFE (French Slang).—A mason; also a fool.

Nous ne savons quelle circonstance a valu à ces honnêtes ouvriers (les maçons) un tel nom. Aujourd'hui le peuple donne le nom de *muffe* aux gens qu'il veut traiter de laid ou de sot.—FRANCISQUE MICHEL, *Dictionnaire d'Argot.*

The origin of "mufle," abbreviated into "muff," appears to be the

Gaelic.—*Mi-bhuil* (*mi-vuil*), from *mi-bhuilich*, to misapply, to misunderstand, to mismanage; whence the transition is easy to the idea of incompetency or folly.

MUFFIN.—A species of bread or cake, much used in England for breakfast or tea.

Gaelic.—*Maoth* (*mao*), soft; *bonnach*, *bhonnach* (*vonnach*), a cake; whence *mao-vonnach* or *mao-von*, a muffin, a soft cake.

MUG (Slang).—The face, more especially an ugly face; sometimes used for the mouth.

"Mug," signifying a drinking utensil or jug, seems to have derived the name from the representation of a face, often and still used as a design for the handle, and sometimes for the cup or bowl itself. Public-houses in London were

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at the end of the seventeenth and beginning of the eighteenth century called "mug houses." In the famous "Mug House" riots which broke out in Salisbury Court, Fleet Street, in 1718, when the then Lord Shaftesbury was highly unpopular, the "mugs" had a rude representation of his Lordship's face, or his ugly "mug."

Goblet and Mug.—Topers should bear in mind that what they quaff from the *goblet* afterwards appears in the *mug*.—*Slang Dictionary.*

Gaelic.—*Muig*, a discontented expression of countenance, a frown; *muigean*, a disagreeable, surly person, with a continual frown upon his face. The English "mug," and the Gaelic *muig*, reappear in the French word *morgue*, which M. Littré describes as of "unknown origin." He says, "*Morgue*, the face, a serious and proud countenance." The word does not appear in the language before the sixteenth century. According to Ménage *morgue* also signifies the place where the dead are exposed in order that their faces may be recognized. The word is also applied to the little chamber at the entrance of prisons where the prisoners are exhibited to the gaolers, in order that they may be afterwards recognized.

MUGGY.—Close, suffocating, thick, sultry, moist, commonly applied to the weather.

Corrupted from *mucky*.—JOHNSON.

From the Welsh *mwg*, smoke.—WORCESTER.

Old Norse, *mugga*, dark, thick weather; Gaelic, *mùig*, smother, quench, become misty, gloomy.—WEDGWOOD.

Gaelic.—*Mùch*, to suffocate; *mùch ach*, suffocating, stifling; *muig, muigeach*, cloudy, dark, suffocating; *muigeil*, misty, dark, obscure, close; *muchadh*, suffocation.

MULCT.—A penalty or money payment imposed or exacted as a punishment for an offence or crime.

MULTURE (French, *mouture*).—The miller's fee for grinding corn.

MUTTON.—The flesh of sheep; originally applied only to that of the wedder, wether, or castrated sheep. In Italian mutton is still called *castrato*.

Latin, *mulcto*, to fine. Italian, *multare*.—WORCESTER.

Latin, *mulcta*, a fine of money imposed.—WEDGWOOD.

Mutton; Mid Latin, *multo;* French, *mouton*, a castrated sheep. Old French, *molt;* Welsh, *mollt, mollwyn;* Breton, *maout*, a wether.—WEDGWOOD.

These three words "mulct," "multure," and "mutton," that seem to have so little in common, are all traceable to the

Gaelic.—*Mult*, a sheep, a wedder; *multean*, a little sheep; *mult-fheoil*, mutton, the flesh of sheep. On this subject the author of *Thoughts on the Origin and Descent of the Gael* (1844), says,—

"The *multa* of the Romans was a fine, or that satisfaction which was made to the injured person by delivering to him some portion of the offender's goods. This was done by the delivery of a sheep to the injured party. . . . It is worthy of observation that it was said by M. Varro that *multa* was not a Latin but a Sabine word, and that it remained in his time in use among the Samnites who were of Sabine origin. . . . We learn from Pliny that in the imposition of the *mult* or *mulct* (as it was afterwards called in Latin), the satisfaction was to be made in sheep before cows or oxen could be adjudged. The highest *mult* or fine consisted of two sheep and thirty cows or oxen; the *minimæ multa* was one sheep."

In early times, when the use of money was unknown, the miller's fee was paid in kind, which often took the form of a sheep, whence the word "multure."

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MULE.—A hybrid and barren animal, half horse, half ass. The same term is applied to birds, the offspring of the goldfinch and canary, &c.

Gaelic.—*Maol*, bald, bare, barren; *maoluin*, a mule.

MULL.—To sweeten; "mulled" port, "mulled" claret; port or claret made warm and sweetened.

From the Latin *mollio*, to soften.—CHAMBERS.

Gaelic.—*Milsig*, to sweeten; *mil*, honey (used before vegetable sugar was known).

MULSE.—Sweet wine.—WRIGHT'S *Dictionary of Obsolete and Provincial English.*

Gaelic.—*Millse, millseachd*, sweetness; *millseanach*, desirous of sweets, or sweetness.

MUM (Colloquial).—Silent. "Mum's the word."

MUM-BUDGET.—A cant word, implying silence, or "be silent, you fool!"

An imitative word, the sound made with the lips closed, the least articulate sound a person can make; silent; not speaking.—STORMONTH.

Gaelic.—*Maoim*, terror, alarm, danger; *boidsear*, a fool, a blockhead.

MUMMERY.—Masquerade, a grotesque dress, to amuse or frighten.

Dutch, *mommen*, to mask; *mom*, a mask, from the inarticulate sounds made by the performers.—CHAMBERS.

The primary idea of "mummery" is not from the word "mum," mute, silent; but from the terror sought to be inspired in ignorant minds, either by the dressing up of a person in frightful guise, or by the simulacrum of the scooped turnip, with a lantern inside, hoisted on the top of a pole with a sheet hanging around it in folds, such as used to be employed in English villages to scare the superstitious vulgar.

Gaelic.—*Maoim*, terror, alarm; *maoimeach*, causing terror; *maoimeadh*, state of being alarmed or terrified.

MUNIFICENT.—Giving abundantly and generously from one's wealth.

MEANS.—Property, wealth; "a man of means," *i. e.* a man possessed of property and wealth, or, in a corresponding sense, of means to accomplish his ends.

"Munificent" and "munificence" have been introduced into the English from the Latin *munus*, a gift, although at first glance they seem to have no relation to "means," and the French synonym *moyens*, yet both are traceable to the

Gaelic.—*Maoin*, wealth, property, substance, riches.

MUNLOCH (Lowland Scotch).—A dirty puddle.

Gaelic.—*Mun*, urine; *loch*, a pool, a pond, a puddle.

MURGE (Obsolete, 14th century).—To gladden, to be merry, to make merry.

In May it *murgeth* when it dawns.—WRIGHT'S *Specimens of Early English. Percy Society.* 1842.

Gaelic.—*Mear*, merry, joyful, playful, sportive; *mir*, to sport, to play.

MURLE (Lowland Scotch).—To crumble, or crumb.

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MURLIE.—That which can be crumbled, friable.

Gaelic.—*Mir*, a crumb; *mirean*, a little piece, a fragment, a crumb.

MURMUR.—A low indistinct sound, a complaint in a low sad voice.

Derived from the sound of running water. —CHAMBERS.

A representation of a sound like that of running waters, the wind among branches, &c. Latin, *murmurare*; Greek, μορμυρειν. A similar element is seen in the French, *marmotter*, to mutter.—WEDGWOOD.

Le *mur murant* Paris rend Paris *murmurant*.—JULES JANIN.

Gaelic.—*Muir*, the sea; whence by duplication *muir-muir*, an imitation of the noise made by the waves upon the shore.

MURRAIN.—A disease among cattle.

MURR (Old English).—A catarrh, a cold in the head.

The word occurs frequently in old English poetry.

Deaf ears, blind eyes, the palsy, gout and *murr*. ROWLAND, 1613.

The *murr*, the head-ache, the catarrh, the bone-ache.—CHAPMAN. *Lost Beauties of the English Language*, 1874.

Latin, *morior*, to die.—SKINNER.

Greek, μαραινω, to waste.—MINSHEU.

Anglo-Saxon, *myrran*, to mar, to destroy. —RICHARDSON.

French, *morine*, a dead carcass.—WEDGWOOD.

Gaelic.—*Muire*, a disease; a word afterwards applied pre-eminently to one particular form of disease, the leprosy.

MUSTA (Slang).—A sample.

An Anglo-Indian term used in describing the make or pattern of anything; generally used in mercantile transactions, all over the world.—*Slang Dictionary*.

Gaelic.—*Mu*, about, concerning, in regard of; *sta*, use, utility, advantage, profit, service.

MUTABLE.—Changeable.

MUTABILITY.—Change.

These words adopted into English immediately from the Latin have their root in the

Gaelic.—*Mùth*, to change, to alter; *mùthtach*, changeable; *mùthadh*, change.

MUTTON (Slang).—A woman, a loose woman, a concubine; a derisive term for a woman of bad character.

MUTTON-MONGER.—Scortator; a frequenter of the company of dissolute women.

LACED MUTTON.—A prostitute.

As a slang term this word was employed by Ben Jonson in his Masque of *Neptune's Triumph*. Shakspeare uses it. In that class of English Society which lays no claim to refinement, a fond lover is spoken of as being "fond of his *mutton*."—*Slang Dictionary*.

Gaelic.—*Muthadh*, *muthan*, change, variety; *i. e.* one that may be changed, or that is changed according to caprice or fancy; *maothan*, a young woman or person, anything tender or soft. Another derivation is suggested from *mutan*, anything worn by time or disease.

MY EYE!—A vulgar exclamation of surprise or pleasure.

Gaelic.—*Mo*, my; *doigh*, hope, confidence; *mo-dhoigh* (pronounced *mo-yoy*), my hope! my expectation! *i. e.* "It is as I thought! my hope is realized!" a common Gaelic exclamation. See the song of *Eiridh Clan Dhomhnuil* in Lieutenant Donald McLeod's *Poetry and Music of the Highland Clans*.

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NAG.—A small, useful horse.

Dutch, *negge;* Scottish, *naig,* a horse; Anglo-Saxon, *hnaegan,* to neigh.—WORCESTER, CHAMBERS, &c.

Gaelic.—*Each,* a horse; whence the English *hack,* a horse let for hire; and by corruption and misplacement of the aspirate, an *hack,* and a "nag."

NAÏF and NAÏVE (French, the latter form of the word generally adopted in English).—Simple, innocent, artless.

Provençal, *natue;* Espagnol et Italien, *nativo;* du Latin *notivus,* qui vient de *natus*—*né.*—LITTRÉ.

Gaelic.—*Naomh* (*naov*), holy, pure, guileless; *naoidhean,* a child, an infant without guile.

NAKED.—Bare, uncovered; without clothing, without concealment.

Anglo-Saxon, *naced, nacod;* Old German, *nakod;* German, *nackt;* Sanscrit, *nagna,* akin to Latin *nudus,* naked; Sanscrit, *naj,* to be ashamed.—CHAMBERS.

Gaelic.—*Nochd,* reveal, show, discover, uncover; *nochdadh,* a revelation, a discovery, a showing; *nochta,* bare, uncovered. This word is derived by Dr. Stratton from *ne,* not; and *eudachte,* clothed; but the sense of uncovering seems preferable. See the kindred word NIGHT, which uncovers or reveals the stars that are hidden from our sight in the glare of the sun's beams.

NARD (Slang of thieves).—A person who obtains confidence for the purpose of betraying it; a treacherous informer.

This word has no connexion with the German *narr,* a fool, but implies dishonesty rather than folly.

Gaelic.—*Narach,* shameful, disgraceful, ignominious; *narachadh,* disgrace.

NARGUE (French).—Shame, disgrace.

NARQUOIS.—Mocking, railing, derisive.

Nargue du sot qui meurt pour la patrie.—BÉRANGER.

Nargue; Bas-Latin, *naricus,* qui fronce le nez; ce qui fait supposer un verbe *naricare,* froncer le nez, se moquer; de *naris, narine.*—LITTRÉ.

Gaelic.—*Naire,* shame, disgrace; *naireach, nairich, narach,* to shame, to affront.

NARK (Slang).—A common informer.

S'il faut en croire l'Académie, aujourd'hui le mot *narquois,* familier et peu usité, signifie un homme fin, subtil, rusé, qui se plait à tromper les autres, ou à s'en moquer. *Narquois* signifie un membre de l'ancienne famille des gueux.—MICHEL, *Dictionnaire d'Argot.*

Gaelic.—*Naire,* shame, disgrace; *naireach, narach,* shameful, disgraceful; *nairich,* to shame. See NARGUE and NARD.

NASK, NASKIN (Slang).—A prison, a place for the safe keeping of criminals.

The New *Nask,* Clerkenwell Prison; Tothill Fields *Nask,* the Bridewell at Tothill Fields.—GROSE.

Gaelic.—*Nasg, naisg,* to bind, to make fast, to secure; also to deposit as a pledge.

NASTY.—Ill-flavoured, disagreeable, offensive, dirty.

Of uncertain etymology. Skinner derives it from the Old German *nety,* and Modern German *nass,* wet.—WORCESTER.

Formerly written *nasky.* . . . The pig is so generally taken as a type of dirtiness, that the word may well be taken from the Finnish *naski,* a pig, as the Latin *spurcus,* apparently from *porcus.*—WEDGWOOD.

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Gaelic.—*Naitheas* (*t* silent before the aspirate), harm, injury, mischief; *naitheasach*, injurious, harmful, disagreeable.

NAVE.—The middle part or main body of a church, distinct from the aisles or wings.

May be drawn from the Greek *vaos*, a temple.—PHILIPS's *New World of Words*.

Perhaps so called from the resemblance of the roof to the hull of a ship. French, *nef*; Spanish, *nave*; Latin, *navis*, a ship.—CHAMBERS.

The origin is traceable to the name of the inner circle of a temple, the Holy of Holies, from the

Gaelic.—*Naomh* (*naov*), holy.

NEARDY (Slang).—A person in authority over another, a master, a parent, a foreman.

A Northern word.—*Slang Dictionary*.

Gaelic.—*Neart*, strength, power, might; *neartaich*, to strengthen. See INERT.

NEAT.—Clean, pure, well arranged, unadulterated.

Gaelic.—*Nigh* (*nee*), to wash, to cleanse; *nighte* (*neete*), cleansed, washed, purified.

Sanscrit.—*Nig*, to cleanse.

Kymric.—*Nythian*, to cleanse, to purify.

NECK.—The part of the body that supports the head.

German, *neigen*, to bend; also given from the root of *nape*.—CHAMBERS.

The Germans call the neck the *hals*, which has no connexion with *neige*. The root is the

Gaelic.—*An amhach* (pronounced *an ahach*), the neck; whence by corruption an ack, a nack, a neck.

NEGON (Obsolete).—A morose, disagreeable person.

A niggard, a miser. "Avaryce is a negon."—*R. De Brunne, MS. Bowes*, quoted by Halliwell.

Gaelic. — *Neoghain*, hatred, ill-humour, surliness; *neo-ghanail*, out of humour, peevish, morose.

NEGUS.—Wine mixed with water, sugar, and spice.

So named because first made in Queen Anne's time, by Colonel *Negus*.—MALONE, *Life of Dryden*, quoted by WORCESTER, LATHAM, &c.

This tradition appears to be as unfounded as that of the origin of the word "Grog" [which see] from Admiral Vernon's coat. It is possible that the name was in the old deep-drinking days first given in contempt to a weaker mixture by some sturdy toper who preferred his wine without water, and that it is traceable to the

Gaelic.—*Neo-aogas*, unseemly, improper, unfit.

NEST.—A mare's nest (Slang). To find a mare's nest, to make a mistake or a supposed discovery, founded wholly upon misapprehension.

Gaelic. — *Meadheadh* (*mea-ra*), a deception; *nios*, upwards; from below up, *i. e.* a mare's nest, a deception from the bottom upwards, altogether a deception, a mistake.

NEVER, NE'ER.—At no time.

From the Anglo-Saxon *næfre*, or *nefre*; *ne*, not; and *æfre*, ever.—CHAMBERS.

Gaelic.—*Nior*, never.

NICE.—Agreeable to any of the senses.

Philologists have found no better derivation for this word than the Latin

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nescius, ignorant, and the French *niais*, silly, neither of which conveys the modern meaning. Even Mr. Wedgwood seems to despair of tracing it to any better sources. Distrustful however of these, he suggests that possibly the word may be derived from the Platt Deutsch, or Low German *nusseln*, *nisseln*, *naüseln*, *nöseln*, to sniff at one's food, to turn one's meat over, like a dog with his snout; to eat without appetite; to be "nice" in eating. These derivations do not apply to such phrases as a "nice day," a "nice girl," a "nice dress," &c.

From the Saxon *nese*, soft. Accurate in judgment to minute exactness; delicate, refined. Often used to express a culpable delicacy.—JOHNSON.

Simple, silly, ignorant, used in this sense by Chaucer, but now obsolete.—ASH.

Nesh, from the Saxon *nese*, soft, tender, or weak.—GROSE'S *Provincial Glossary*, quoted by NARES.

Ignorant, foolish; foolishly particular; hard to please; fastidious, refined, delicate dainty, agreeable &c. From the French *niais*, foolish, simple; the Latin, *nescius*, ignorant.—CHAMBERS.

From the Anglo-Saxon *hnese*, *nesc*, soft, tender; *nesh*, effeminate; the Old German *naschung* and *nascheren*, the eating of dainties; and *naschen*, to eat dainties.—WORCESTER.

Gaelic.—*Nais*, modest, lovely; *naisin*, modesty, propriety; *naisneachd*, niceness, modesty, sense of propriety, sobriety, appropriateness; *neas*, noble, generous; *nise*, genitive singular of *neas*.—ARMSTRONG'S *Gaelic Dictionary*.

NID (French).—A nest; Latin, *nidus*.

NIDIFICATION.—The art of building a nest.

Nest.—Anglo-Saxon, *nest*, *nist*; Welsh, *nyth*; Gaelic, *nead*, akin to Latin, *nidus*; Sanscrit, *nida*.—CHAMBERS.

Gaelic.—*Nead*, a nest; *neadach*, abounding in nests; *neadaich*, to build a nest; *neadaichte*, housed, lodged, protected as in a nest.

NIDDICOCK.—A fool, a foolish person; affected in dress and manners.—NARES.

Gaelic.—*Nighte* (*nee-te*), clean, precise; *caoch*, empty, hollow; whence *nighte-caoch*, a well-dressed but empty-headed person.

NIGGARD.—A parsimonious person, a miser.

Minsheu draws this word from *nigh-guarder*; Skinner *a negando*, from denying, for a covetous man denies himself and his family things necessary; or q. d. *nicks hard*, i. e. goes as near as he can.—*Gazophylacium Anglicanum*.

Icelandic, *niuggr*, a miser, a curmudgeon. —JOHNSON.

One who scrapes up money, a miser; from the Icelandic *knöggr*, sparing, economical; German, *knicher*; Icelandic, *nyggia*; Swedish, *njugga*, to scrape.—CHAMBERS.

The primary idea of niggard is one who scrapes up money by little and little. Norse, *nyggia*, to gnaw, rub, scrape; Swedish, *njugg*, niggardly, sparing; Norse, *gnika*, to rub, to drudge, to seek pertinaciously for small advantages.—WORCESTER.

Nego, Latin, to deny.—WORCESTER.

Gaelic.—*Neo-chartanach*, uncharitable, unfriendly, inhospitable; *neo-cheart*, not right, not proper, not just.

NIGHT.—The period between the setting and rising of the sun.

All the European languages that have any admixture of Keltic have similar words for the time of darkness. Sanscrit, *nakta*; Greek, *νυξ*, *νυκτος*; Latin, *nox*, *noctis*; German, *nacht*; French, *nuit*; Italian, *notte*; Lowland Scotch, *nicht*, &c. "We might fairly say," says Mr. Wedgwood, "that the ultimate signification was a negation of light; as *ne-light*, *ne-lux*."

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Gaelic.—*Nochd*, to disclose, to reveal, to discover. See NAKED. In this sense "night" is a discloser, an uncoverer, and a revealer—of the stars. The sonnet of the Rev. Blanco White, entitled *Night and Death*, gives magnificent expression to this idea.

Mysterious Night! when our first parent knew,
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting sun,
Hesperus with the host of Heaven came,
And lo! creation widen'd in man's view.
Who could have thought such darkness lay conceal'd
Within thy beams, oh Sun? or who could find,
Whilst fly and leaf and insect stood reveal'd,
That to such countless worlds thou madest us blind?
Why do we then shun Death, with anxious strife,
If LIGHT can thus deceive, wherefore not LIFE?

Without being dogmatic on a subject that is open to difference of opinion, it may be asserted that this possible derivation merits the attention of English philologists.

NIGHT-MARE.—A delirium in sleep accompanied by disagreeable dreams.

The word "mare" has led all philologists astray as to the true source of this compound. The author of *Gazophylacium Anglicanum* omits the word; Johnson derives "mare" from *mara*, a spirit; and Ash says "mare" is an incubus. Mr. Wedgwood among other supposed derivations cites the Albanian *morea*, and the Bohemian *mura*, an incubus; *mury*, ghosts; and the Latin *lemures nocturni*. "Mare," says Warton, quoted by Worcester, "from whence our 'night-mare' is derived, was in the Runic theology, a spirit or spectre of the night, which seized upon men in their sleep, and suddenly deprived them of speech and motion."

'Εφιαλτες in Greek; Latin *incubus* and *incubo*. It is a disease wherein one thinketh himself in the night to be oppressed with a great weight, and believeth that something cometh upon him; and the patient thinketh himself strangled in the disease. It is called in English the *mare*.—BURROUGH'S *Method of Physick*, 1624 (quoted by NARES).

Night-mare, or rather *night-mar*, from the Danish word *mar*, evil.—PHILIPS' *New World of Words*.

Cauchemar. Du latin *calcare*, fouler, et d'un mot Germanique *mar*, un démon, incube.—LITTRÉ.

Mara, a savage demon who tortures men with visions, and crushes them even to death; and who still survives, though with mitigated powers, as the Night-*mare* of modern days.—TAYLOR'S *Words and Places*.

A simpler derivation, free from all these superstitions, offers itself in the

Gaelic.—*Nochd*, night; *mearan*, delirium; whence *nochd-mearan*, a delirium in the night or in sleep.

The French for "night-*mare*" is *cauchemar*, in which the Gaelic word remains in connexion with the word *couche*, a bed, corrupted to *coche*; and so signifying the bed-delirium.

NINCOMPOOP. (Vulgar and colloquial.)—A silly person.

A fool; a trifler; a corruption of *non compos*.—JOHNSON.

A fool; a hen-pecked husband; a jerry-sneak; a corruption of *non compos mentis*.—*Slang Dictionary*.

Gaelic.—*Neoni*, a fool, a nobody; *gun*, without; *purp*, mental energy or faculties of the mind; whence *neoni-gun-purp*, a nincompoop.

NINNY.—A foolish person; one easily deceived.

Niño (Spanish).—A child.

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From the Hispaniola *ninno*, a child, or the Italian *neucio*, a fool. — *Gazophylacium Anglicanum.*

From the Greek *νεvος*, foolish.—JUNIUS.

A fool, a simpleton.—JOHNSON.

Literally a child; a fool, a simpleton; Spanish *niño*, from the unmeaning word *nina*, used as a lullaby; or a contraction of *nincompoop*, a corruption of the Latin, *non compos mentis*.—CHAMBERS.

Gaelic.—*Neoni*, a nonentity; nothing; a fool, a ninny; *neonach*, eccentric, silly; *neonachas*, silliness, eccentricity; *duine neonach*, a simpleton; *neo dhuine* (pronounced *neo yuine*), an unmanly person, an incompetent person; a ninny. See NINCOMPOOP.

NINNY-HAMMER.—A fool, a blockhead; synonymous with *ninny* and *nincompoop*, which see.

An old *ninnyhammer*; a dotard, a nincompoop, is the best language she can afford me.—ADDISON, quoted by JOHNSON.

Gaelic.—*Neoni*, a fool, a nobody; *aomadh*, yielding, submissive, *i. e.* a soft or yielding fool.

NITHE (Obsolete).—Wicked.

NITHING—A base wicked man.—WRIGHT.

NIDING—A coward, a base wretch.—NARES.

From the Saxon *nith*, vileness. Camden says of this word that it had more force than *abracadabra* or any word of magical use. For when there was a dangerous rebellion against King William Rufus, he required that all subjects should repair to his camp upon no other penalty, but that whoever refused to come should be reputed a *niding*. They swarmed to him immediately from all sides in such numbers that he had in a few days an immense army.—NARES.

The word appears to be a Saxon corruption of the

Gaelic. — *Naitheas*, harm, injury, animosity, malice; *naitheasach*, harmful, mischievous, injurious.

NITTIE (Obsolete).—Clean, pure.

NATTY (Colloquial).—Carefully dressed.

Nittie seems to be used for splendid, as if from *nitidus*, Latin; but it also means filthy, from a *nit*.—NARES.

O dapper, rare, complete, sweet, *nittie* youth.
MARSTON'S *Satires.*

Gaelic.—*Nigh* (pronounced *nee*), to cleanse, to purify, to wash; *nighte*, cleansed, washed, purified,

Sanscrit.—*Nig*, to cleanse.

Kymric. — *Nithian*, to cleanse, to purify.

NODDY.—A simpleton, a fool; a person in a state of senility or second childhood.

NODDY POLL, NODDY PATE.—A fool, a fool-head.

A fool, because, says Minsheu, he *nods* when he should speak.—NARES.

Gaelic.—*Naoidheacha*, a babe, an infant; and metaphorically, a childishly foolish person; *naoidhearta*, childish, puerile.

NOEL (Old English and Modern French).—Christmas.

Originally a shout of joy at Christmas (Chaucer).—WORCESTER,

Nowel signified originally the Feast of Christmas, and is often found in that sense. A political song in a MS. of Henry VI.'s time in my possession concludes,—

Let us all sing *nowelle!*
Nowelle! Nowelle! Nowelle! Nowelle!
And Christ save merry England and spede it well.—HALLIWELL.

Du Latin *natalis*, naissance.—LITTRÉ.

The modern Gaelic for Christmas is *nollaig* in the Dictionaries of Macleod, MacIntyre, Armstrong, and that published under the auspices of the Highland Society of Edinburgh. In neither of these is an attempt made to explain the etymology. The word however seems to be anterior to Christianity and to be derived from the

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Gaelic.—*Naomh*, sacred, holy; and *là*, day; whence *nao-là*, the holy day, corrupted into the modern *nollaig*.

NOGGIN (Lowland Scotch).—A small mug, a wooden cup.

Noggie, a small wooden vessel with an upright handle. In Galloway it is pronounced *noggin*, like the English word.—JAMIESON.

Gaelic.—*Noigean*, a jug or mug with a handle; a wooden cup.

NOODLE (Colloquial).—A fool, a simpleton.

From *noddle* or *noddy*.—JOHNSON.

Nodula, nape of the neck.—LATHAM.

To comb your *noddle* with a three-legged stool.—*Taming of the Shrew*.

The connexion between *noddle*, from *nodula*, the nape of the neck, and *noddy*, a simpleton who is deficient in head or brain, is not obvious. Nor is that which connects *noddle* and *noddy* with *noodle* at all apparent. To have a *noddle*, is to have a head, as Shakspeare puts it; but to be a *noodle* is to be deficient in head or brains.

Gaelic.—*Neo-dhuine*, unmanly, inept; *neo-dhuinealachd* and *neo-dhuinealas*, ineptitude, silliness, cowardliness; corrupted and softened into *noodle* to avoid the gutturals.

NOOK.—A corner; a narrow place formed by an angle; a recess.

From the German *ein hoeck*, a corner.—JOHNSON.—[The German for corner is *eck*, not *hoeck*.]

Scottice, *neuk*; Gaelic, *niuc*.—CHAMBERS.

Macleod's *Dictionary* has the word *niuc*, provincial or corrupt Gaelic. The true root is the

Gaelic.—*Uig*, a corner; a solitary place. This word mispronounced in English as "ook," became with the indefinite article "an ook," and by an easy transition "a nook."

NOSE.—"Pay through the nose," to pay at an exorbitant and fraudulent rate. "To give," says Halliwell, "an extravagant credit price."

Gaelic.—*Nos*, custom, habit; whence in taking long credit, the debtor has to pay according to the *nos*, the custom or habit of the trade for the indulgence afforded.

NOSE.—"To put the nose out of joint." This common expression to signify that a new favourite has displaced the old, or that a new comer has rendered the welcome of one who preceded him less warm than formerly, has no reference to the nasal organ.

Gaelic.—*Nos*, custom, usage; whence to put the "nos" out of joint would be to disarrange or alter the pre-existing custom or usage, as when a new baby is born into a family it attracts to itself the favour formerly accorded to its immediate predecessor.

NOSEGAY.—A bunch of freshly-gathered flowers, worn at the breast or carried in the hand, and generally presented to a lady by a gentleman as a tribute of respect or gallantry.

The word has usually been considered vulgar, and in the Elizabethan era was often superseded by "posy" or "posie," a corruption of "poesie," from the rhymes that it was customary to write along with it, either to be tied round the stalk with a ribband or enclosed amid the flowers. "Posie" also signified the motto on a ring. The words "nosegay" and "posie" are now

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seldom heard, except the former, which is still in use among the vulgar, both having been superseded in polite society by the French word *bouquet*, sometimes corrupted into *boquet*. Johnson and his successors have all been content to trace the etymology to "nose" and "gay," as if from the idea that the fragrant flowers when put to the nose made that member gay. Mr. Donald in Chambers defines "nosegay" to be a bunch of (gay) flowers for regaling the nose or sense of smelling. Mr. Wedgwood omits the word from his vocabulary. But as a "nosegay" or "bouquet" may be composed of scentless flowers, such as the camellia, the dahlia, &c., and may be only pleasant to the eye, it is probable that the true root, like many others that have been unsuspected by philologists, is to be found in the Keltic. The Teutonic languages lend no support to the English word. The German of "nosegay" is *blumenstrauss*, i. e. bunch of flowers.

Gaelic.—*Nos*, custom, use, ceremony; *nosachd*, customary; *nosach*, habitual, usual; *nosaich*, to practise, to make customary; *nosaichte*, practised, performed. This last word corrupted into "nosegay" would thus signify something presented in accordance with gallantry and the polite customs of society.

NOUS (Modern Slang).—Sense, wit, gumption, knowledge.

Usually derived from the Greek νους, mind, understanding, judgment.

Gaelic.—*Nos*, knowledge, custom, habit.

NOWTE (Lowland Scotch).—Horned cattle; in English sometimes "neat" cattle. Jamieson has "nolt," black cattle, an ox, or a stupid fellow.

Old Norse, *naut*, an ox. The Anglo-Saxon *nytan*, is applied to animals in general, although mostly to cattle. The meaning of the word is unintelligent, from Anglo-Saxon *nitan*, for *ne nitan*, not to know.—WEDGWOOD.

Taking the modern Scotch "nowte," as a derivative from the older word "nolt" as cited by Jamieson, we may trace the true origin of the word to the

Gaelic.—*Nith*, cattle; *nual*, to roar, to bellow, to low like an ox; *nualle*, roared or bellowed; *nuallan*, the lowing of cattle; *nuallanaich*, a continued roaring, lowing, or bellowing.

NUANCE (French).—A shade of colour.

Nuer, unir des couleurs.—LITTRÉ.

Gaelic.—*Snuadh* (*snua*), hue, colour, complexion, appearance, beauty; *snuadhach*, good-looking, fresh, having a good colour; *snuadhaich*, to give a good colour or appearance to anything.

NUDGE.—To give a hint by a gesture or push, to refresh the memory.

This word does not occur in Johnson or any of the Dictionaries of the eighteenth century.

Belgian, *knutchen*, to push or touch gently, as with the elbow, in order to call attention or give a hint.—WORCESTER.

Probably from provincial German, *knütschen*, to squeeze.—CHAMBERS.

Nudge, Austrian, *nussen*, to thrust or strike, especially with the fist; Swiss, *mötchen*, to thrust or press, to make another give way; *nutschen*, to strike with the fist.—WEDGWOOD.

Gaelic.—*Nodadh*, a wink, a nod, a suggestion; *nuadh*, fresh; *nuadhaich*, to renew, renovate.

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NUN.—A woman devoted to a secluded religious life.

Italian, *nonna*, grandmother, the original nuns being persons advanced in life.—LATHAM'S *Todd's Johnson.*

Du Latin ecclésiastique *nonnus, nonna*, qui était un terme de révérence, et dont l'origine n'est pas encore établie.—LITTRÉ.

Gaelic.—*Neoni*, a nobody; a person removed from the active world, and thence of no account in life; *neonitheach*, valueless.

NYMPH.—A holy virgin, or in Greek mythology a spirit of the trees, the waves, the hills, &c. In modern English it signifies in poetical parlance any beautiful young woman.

Sanscrit, *nam*, to worship; Greek, *νεμω*; Irish, *namhta*, holy; Latin, *nemus*, a grove (*i. e.* a consecrated place).—PICTET, quoted in TAYLOR'S *Names and Places.*

Gaelic.—*Naomh*, holy, sacred.

O.

OAF.—A silly person, a dolt, a fool.

A corruption of *elf*, a changeling; a foolish child, left by the fairies in place of one more witty and bright.—WORCESTER.

Formerly more correctly written *auf, ouph*, from Old Norman *alfr*, an elf or fairy. When an infant was found to be an idiot it was supposed to be an imp left by the fairies in the room of the proper child carried away to their own country.—WEDGWOOD.

Gaelic.—*Amh* (pronounced *aff*), a fool, a simpleton, a dwarf; *amhach* (*affach*), like a fool, like a dwarf; *amhachd* (*affachd*), conduct of a fool.

OB.—A Latin prefix, signifying off, away, to shun, to reject, as in "object," to throw off; "obviate," to remove out of the way; "obliterate," to reject the letters, &c.

Gaelic.—*Ob*, deny, refuse, reject, shun; *obadh*, refusing, denying, rejecting.

OBELISK.—A monolith, broad at the base and narrow at the apex, such as were set up by the ancient Egyptians.

Obelisk, a little dart; a tall four-sided tapering pillar; Greek *ὀβελισκος*, diminutive of *ὀβελος*, *βελος*, a dart; from *βαλλω*, to throw.—CHAMBERS.

Greek *ὀβελος*, a spit, a pointed object; *ὀβελος*, *ὀβελισκος*, a pointed pillar.—WEDGWOOD.

A serpent was styled in the Egyptian language *ob* or *aub*. This idolatry (of the serpent) is alluded to by Moses, who in the name of God forbids the Israelites even to inquire of those demons *Ob* and *Ideone*.—BRYANT'S *Ancient Mythology.*

The word *obelisk* is Greek, and signifies a spit, skewer, or bodkin; and the term "needle" applied to this massive property of ours (Cleopatra's Needle) is therefore really a very fair translation of the old word. Pliny's idea was that the *obelisk* primarily typified a pointed flame, and that it stood everywhere in honour of the Sun-god, so much worshipped by the Egyptians. Later authorities have looked upon it as merely a development and refinement of the original rude "stone of memorial," such as that set up by Jacob at Bethel, and found in all countries under the title of Dolmens, and the like. *Obelisks* were certainly used by the ancient peoples of the Nile as votive or commemorative pillars—imperishable memoranda books—on which to record the glories of kings and the powers and attributes of deities. Looking to the general form and constant occurrence of the *obelisk* in the valley of the Nile, it seems likely that these structures were emblems of Nature-worship, and deeply connected with the fundamental faiths and obscene liturgies of Isis and Osiris. This might have been their first meaning, and other ideas may have been added subsequently. In hieroglyphical writing an *obelisk* stands for "strength," and it is another curious proof of "the wisdom of the Egyptians," that when plans were being drawn for the Eddystone Lighthouse, the symbol was found to be an exact and perfect mechanical diagram of height and stability combined; so that its outlines were actually adopted in construction.—*Daily Telegraph.*

Mr. Bryant's etymology accounts only for the first syllable in "obelisk,"

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which is probably derived from *Ouh* or *Ob*, the serpent to whom divine honours were paid by the Egyptians. The Greek etymology of "needle" or "bodkin" is a mere fancy of the philologists, who have been misled by a remote similarity of sound. The negroes in the West Indies and the Southern States of America still retain the tradition of *Ob*, derived from their African ancestors, as is evident from the well-known superstition of *Obeah*. The word *lisk* in "obelisk" remains to be accounted for

Gaelic.—*Leigh*, a stone, a sacred stone supposed to possess medicinal or healing virtues; *leigheas*, a cure, a remedy; *leach*, a stone (as in the word *cromleach* or *cromlech*, a crooked stone).

In connexion with the Egyptian and obsolete Gaelic *Ob*, the serpent, we have thus the meaning of "obelisk" as the serpent's stone, or stone of healing. In the mountainous country of Scotland, whither the Druids of the East immigrated from Egypt, an "obelisk," however large, would have been dwarfed to the eye by the height of the neighbouring hills; and the consequence was that instead of erecting a perpendicular stone, the early Scottish or Gaelic Druids placed the serpent lengthwise on the ground, as may be seen at Lochnell, near Oban, in Argyleshire. The supposed healing power of the serpent was recognized by the Greeks who borrowed the notion from the Egyptians and made the serpent the symbol of medicine, and placed it in the hand of Esculapius. The Israelites in the wilderness, as recorded in the Pentateuch, had the same idea; and thought to heal themselves of the plague by looking at a brazen serpent which Moses commanded to be set up.

OBERON.—The fairy king, the husband of Titania.

The name of *Oberon*, according to Grimm, is the German *Elberich* or *Albrich* slightly altered, derived from *Alp*, *Alf*. *Elberich* becomes *Auberich* and *ich* not being a French termination, the diminutive *on* was substituted. The elf queen's name Titania was an appellation of Diana.—*Notes to Midsummer Night's Dream*, STAUNTON'S *Shakspeare*.

The Keltic people of Britain and France had fairy legends of their own in great abundance, and had no need to borrow any from the Germans. "Oberon" and "Titania" are quite as Keltic as King Arthur and his court; and their names are traceable to the

Gaelic.—*Og*, young; *breach*, beautiful; *aon*, one; whence by elision of the guttural *g* in *og*, and the *ch* in *breach*, *o'-brea-aon*, the beautiful young man. "Titania," in like manner is from *ti*, a natural being; *tan*, the earth; one of the aboriginal inhabitants. See TITAN.

OBSTREPEROUS. — Noisy, loud, vehement.

Gaelic.—*Streup*, strife, contention; *streupaid*, a squabble; *streupaideach*, noisy, quarrelsome; *streupach*, contentious, quarrelsome.

OCEAN.—An expanse of salt water larger than a sea; from the Greek ὠκεανος, and the Latin *oceanus*.

Perhaps from Greek ὠκυς, swift, and ναω, to flow.—LIDDELL *and* SCOTT, quoted by WORCESTER *and* CHAMBERS.

Etymologists have never attempted to get beyond or under the Greek and Latin, for the source of this word. Mr. Jacob Bryant under the head of "Radicals" in the first volume of his *Ancient Mythology* has the words *Cohen* and *Cahen*, which, he says, seem among the ancient Egyptians to have signified a

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priest, also a lord or prince. "The term," he adds, "was sometimes used with a greater latitude and denoted anything noble and divine."

Gaelic.—*Cuan*, the sea, the ocean; *cuan-ard*, a high sea, a stormy sea; *cuan-taich*, sea-faring people.

OCHIL.—The name of a range of hills in Perthshire.

The Welsh word *uchel*, high, may be adduced to prove the Kymric affinities of the Picts. It does not exist in the Erse or Gaelic languages.—TAYLOR'S *Words and Places*.

Gaelic.—*Uchd*, a bosom, a breast; the brow or side of a hill; *uchdail*, erect, high-breasted.

OD'S PITIKINS.—An ancient adjuration.

Od's pitikins! Can it be six miles yet?
Cymbeline.

Corrupted from *God's pity*—God's little pity.—WRIGHT'S *Dictionary of Obsolete and Provincial English*.

A corruption of *God me pity*.—STAUNTON.

The true derivation is obscene rather than blasphemous.

Gaelic.—*Bod*, *pit*, and *pitighean*. The reader who desires to pierce deeper into the explanation, is referred to these words in Armstrong's *Gaelic Dictionary*, where they appear in Greek characters to disguise them from the unlearned.

OE, OYE (Lowland Scotch).—A grandchild.

Gaelic.—*Ogh*, young; *ogha*, a grandchild.

OGRE.—A ravenous giant in fairy tales and in the *Arabian Nights*, who was supposed to devour children and young virgins.

Ancien Espagnol, *huergo*, *uerco*, triste; Anglo-Saxon, *orc*, démon infernal; du Latin *Orcus*, enfer, dieu de l'enfer. *Orcus*, d'après Maury est un mot Etrusque. On a longtemps prétendu que *ogre* venait de *Hongrois*, à cause des dévastations que les *Hongres*, ou *Hongrois*, ou *Oigours* avaient faites dans l'occident au moyen age. La forme du mot dans les langues Romanes ne se prête pas à cette dérivation.—LITTRÉ.

It is probable that the term *ogre* is derived from *Oegir*, one of the giants in the Scandinavian Mythology; though it has been alleged with even more probability that it has been derived from the *Ogurs* or *Ouagurs*, a desperate and savage Asiatic horde, who overran a part of Europe in the fifth century.—WORCESTER.

The man-eating giant of fairy tales; Spanish, *ogro*; French, *ogre*; Italian, *Orco*, a surname of Pluto; by metaphor, any Chimera or imagined monster.—WEDGWOOD.

Gaelic.—*Ochras*, hunger; *ochrach*, hungry, ravenous; *ocrasan*, a glutton. Though this derivation is in all probability correct, another offers itself for consideration in *oig-fhear* (*oig-ear*), a young man, suggestive of such fairy tales as Little Red Riding Hood, to lead young girls to beware of young men, who are compared to wolves, or other wild animals.

OISEAU (French).—A bird.
UCCIELLO (Italian).—A little bird.

Gaelic.—*Uiseag*, a skylark.

OLIVER.—A well known Christian and surname.

Gaelic.—*Ollamh* (*ollav*), learned; *fear* or *fhear* (*ear*), a man; whence "Oliver," a learned man. See ULLEMA.

ON (French).—An impersonal pronoun, signifying "they," "people," "one," as *on parle*, *on peut dire*, "they speak," "one may say." The Germans use the word *man* in this sense, and say, *Man spricht Deutsch*, *Man sagt so*, &c.

Du Latin *homo*, homme. *Hom*, *om*, *on* est le nominatif du mot dont l'origine est

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homo. On comprend comment ce mot a pu devenir le substantif abstrait *on*.—LITTRÉ.

Gaelic.—*Duine*, a man; and with the aspirate which effaces the initial consonant, *dhuine*, pronounced *yuine* or *uine*, quasi the French *on*.

ONGLE (French).—The nail of the finger or toe.

Gaelic.—*Iongu*, the nail, the quick under the nail.

OOZE.—To percolate; also slush, or the mud of rivers left exposed by the tide.

Anglo-Saxon, *wos*, juice; Icelandic, *vos*, moisture; Anglo-Saxon, *wase*, mud; akin to water, wet.—CHAMBERS.

Gaelic.—*Uisgue*, Water.

Sanscrit.—*Ish*.

ORCHARD.—An enclosure or garden for fruit-trees.

This word is usually derived from *ort*, or *wort*, a root, a vegetable; and *gart*, a garden, whence *ort-gard*. But an orchard is not a place for the cultivation of roots, but of fruit-trees.

Gaelic.—*Oir*, a border; *garadh*, a garden or yard; in which the middle part is reserved for vegetables, and the borders planted with fruit-producing trees.

ORIENT.—The East, the place of the rising of the sun.

ORIENTAL.—Pertaining to the east.

These words have been traced no further by English philologists than to the Latin *orior*, to rise, and *oriens*, the East, where the sun rises. In Gaelic *oir* signifies not only the east, but a blaze of light or glory, such as is caused by sun-rise, and, metaphorically, anything great, splendid and illustrious. *Or*, gold, a metal of the colour of the rising sun, seems to derive its name from the same root. The following words show the connexion between the ideas of the east, of gold, of light; and of shining, illustrious, or glorious deeds.

Gaelic.—*Oir* or *ear*, the East; *oir*, shining like the eastern sky at sunrise; *oir-bheart*, *or-bheart*, an illustrious or brilliant action; *oir-bheartach*, *or-bheartach*, great, noble, brilliant, performing illustrious deeds; *oir-dheirc*, illustrious, noble, excellent; *or*, the yellow, shining metal, gold; *or-bhuadhach*, brilliantly victorious.

Hebrew.—*Or*, light.

ORIGIN.—The beginning, the source.

Latin *origo*, from *orior*, to rise.—WORCESTER.

Ur signifies light or fire, and is to be found in every dialect of the Keltic. It is also Hebrew and is the radix of the Greek Ὑπαρος, the Latin *uro*.—TOLAND'S *History of the Druids*.

Gaelic.—*Ur*, light, fire, the sun as the source of heat and life; *ur*, fresh, new, recent, flourishing, young, fair, beautiful; *urachadh*, renovation; *urachd*, newness, freshness; *uraich*, to renew, to recommence; *urail*, flourishing, young, vigorous.

ORKNEY ISLANDS.

Orkney is of course the form given by the Northmen to the ancient name which the Romans made *Orcas*, *Orcades*. This may be originally Keltic, but the meaning is not clear. May not *Orka-ang* be the house of the ship, *orkao*?—*Quarterly Review*, July, 1876.

Gaelic.—*Uraich*, fresh, green; *innis*, islands.

ORT (German).—A place; Scottish, *airt*, the quarter whence the wind blows.

Gaelic.—*Ard*, a height, a high place.

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OSIER.—The water-willow, the leaves of which, like those of the aspen, tremble at the slightest breath of wind.

Gaelic.—*Osag*, a breeze, a breath of wind.

OSPREY.—The fish-hawk, the sea eagle.

Latin *ossifragia*, the bone-breaker.—WEDGWOOD.

Gaelic. — *Uisge*, water; *preach*, *preachan*, a kite, a hawk, any ravenous bird; also, to snatch, to claw; whence *uisge-preach*, the water-hawk, abbreviated into "os-prey."

OUCHE, OWCHE.—A jewel; obsolete, except in the Authorized Version of the Bible.

Your brooches, pearls, and *ouches*.
SHAKSPEARE, *Henry IV.* Part II..

What gold I have, pearls, bracelets, rings, or *ouches*,
Or what she can desire.
BEAUMONT *and* FLETCHER.

Oucher, a maker of *ouches*, a jeweller.
Ouchers, skynners and cutlers.
Cock Corell's Bote.—WRIGHT.

A jewel, brooch, spangle or necklace, but which is its primary signification cannot be known till its etymology shall be found, which is at present very uncertain. Mr. Tyrrwhit in his *Glossary* to Chaucer inclines to think that the true word is *nouche*, from the Italian *nocchia*, which means any kind of bosse, also a clasp or buckle.—NARES.

French *oche* or *hoche*, a notch.—WORCESTER.

The French word *hoche*, on which Dr. Worcester relies, is from *hocher*, to jog, to wag, to shake, whence the name of the beautiful bird, the wag-tail, *hoche-queue*. *Hocher* also signifies a child's coral, with bells to it, which may be jogged or shaken for the child's amusement.

Gaelic.—*Usgar* (pronounced *ush-gar*), a jewel, gem, any personal ornament, such as a necklace, bracelet, earring, &c.; *usgaraiche*, a jeweller; *usgarach*, jewellery; *usgar-lamhe*, a bracelet, a jewel for the hand or arm; *usgar-mheur*, a finger-jewel, *i. e.* a ring.

OURC, or ORC.—A marine animal, the nature of which seems not well-defined. (NARES.) Latin, *orca*.

Now turn and view the wonders of the deep,
Where Proteus herds, and Neptune's *orks* do keep.—BEN JONSON, *Masque of Neptune.*

I call him *orke*, because I know no beast
Nor fish from whence comparison to take.
His head and teeth were like a boars, the rest
A mass of which I know not what to make.
Orlando Furioso.

Gaelic.—*Uirc*, a pig, a swine; *uircean*, a little pig; *uirc-mhara*, a sea-pig, a porpoise.

OURN (Vulgar).—Ours.

This word is common among uneducated people, and seems in this form to be derived from the

Gaelic.—*Oirnn*, on us, upon us, belonging to us.

P.

PACK.—A number, a company, usually applied in an opprobrious sense, as "a pack of thieves," "a pack of rogues," "a pack of fools," &c. In Lowland Scotch, "pack" as an adjective signifies intimate, familiar, as in the English phrase, "thick as thieves."

Gaelic.—*Paca*, *pachd*, a mob; *pacarras*, a mass of confusion.

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PADDY.—A familiar and colloquial term for an Irishman, supposed to be derived from *Pat*, the diminutive of *Patrick*, the patron saint of Ireland.

Gaelic.—*Paisd, paiste*, a child, a boy. The Greek παιδιον is the synonym of the Gaelic *paisd*, and the common use of the word "boy," applied to men of all ages by the Irish, strongly supports the Gaelic derivation.

PAL (Slang).—A partner, acquaintance, friend, accomplice. Originally applied as a term of affection in speaking of a horse, the constant partner of one's journey.

Gaelic.—*Peall*, a horse.

PALFREY.—A little horse.

Palefroi (French). A small horse fit for ladies. It is always distinguished in the old books from a war-horse.—JOHNSON.

Palfrey, literally, a beside or extra horse; a small horse for a lady. French, *palefroi;* Italian, *palafreno;* probably Greek, παρα, beside; and *veredus*, a post-horse; contracted from *veho*, to carry, and *rheda*, a carriage.—CHAMBERS.

Provençal, *palafra, palafrei*, âne . . . Bas Latin, *parafredus*.—LITTRÉ.

The etymologists have written largely about this word; it appears clearly to be composed of the three words, *par le frein*, a horse led by the bridle.—RICHARDSON.

Gaelic.—*Peall*, a horse; *frith*, small, pronounced *palfree*, a small horse.

PALL.—A cloth that covers the coffin at a funeral.

Gaelic.—*Peallag*, a skin, a covering, a coverlet.

PALL.—To fail upon the appetite, to satiate so as to lose piquancy and relish.

Gaelic.—*Faillinnich*, to fail.

Kymric.—*Pallw*, to fail, weaken on the appetite.

PALL-MALL.—A well-known street in London.

MALL.—A public walk in St. James's Park.

Supposed to be so called from being the place where a game was played with malls and a ball.—JOHNSON.

Latin, *malleus;* Italian, *maglio, malleo;* Spanish, *mallo;* French, *mail*. "A kind of hammer, or beetle; a heavy wooden hammer; a mallet."—*Addison*. "A stroke, a blow."—*Spenser*. This word is a whimsical instance of the caprice of custom. Nothing can be more uniform than the sound we give to *a* before double *l* in the same syllable; and yet this word, when it signifies a wooden hammer, has not only changed its deep sound of *a* in *all* into *a* in *alley*, but has dwindled into the short sound of *e*, in *Mall*, a walk in St. James's Park, where they formerly played with malls and balls, and from whence it had its name; and, to crown the absurdity, a street parallel to this walk is spelt *Pall Mall*, and pronounced *pell mell*, which confounds its origin with the French adverb *pêle mêle*. For Bailey appears to derive the name of the street justly from *pellere malleo*, to strike with a mallet. That this word was justly pronounced formerly, we can scarcely doubt from the rhymes to it:—

And give that reverend head a *mall*
Of two, or three against a wall.
Hudibras.

As a corroboration of this, we find a large wooden club, used for killing swine, called and spelt a *mall;* and the verb signifying to beat or bruise is spelt and pronounced in the same manner. The word *mallet*, where the latter *l* is separated from the former, is under a different predicament and is pronounced regularly.—WALKER.

Gaelic.—*Peall*, a horse; *mall*, slow; A name that appears to have been originally given to the London street, by the grooms and servants of the royal family when it was forbidden to ride horses furiously in the neighbourhood of the royal Palace of St. James's. See ROTTEN ROW.

PALOT (French Slang).—A peasant.

This word, I think, comes from *paille*, straw, on which country people were accustomed to sleep. Nevertheless it is not impossible that it may be derived from *paliot*, a kind of cape, common both to men and women, which perhaps they only wore at certain periods.

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Whatever may be the value of the second etymology, I do not hesitate to prefer the first. *Pallot* seems to me synonymous with "a man of straw," a man of no account.—FRANCISQUE MICHEL, *Dictionnaire d'Argot.*

Gaelic.—*Peallag*, a hide, a skin; *peallaid*, a sheepskin (worn by the French peasantry in the Middle Ages).

PALTOQUET (Colloquial French).—A rude bumpkin, a boor.

PALTOKE (Obsolete English).—A cloak, a coat.

"How stupid are those English *paltoquets* or country bumpkins," was the energetic expression of Prince Talleyrand, "qui ne savent pas un mot de Français!"—*Daily Telegraph*, January 9, 1873.

Proud priests came with him
More than a thousand,
In *paletokes* and pyked shoon.
Piers Ploughman.

Terme familier. Un homme grossier. Homme sans valeur ni considération. Bourguignon, *paltoquai*, paysan, de paletoc, celui qui est vêtu d'une casaque.—LITTRÉ.

Gaelic.—*Pealltag*, a sheepskin coat or a jacket; a ragged or patched garment; *peallaideach*, one who is dressed in sheepskins.

PALTRY.—Low, mean, petty, base, contemptible.

POLTRON (French).—A coward.

POLISSON (French).—A blackguard.

A *paltry* knave, from the Italian *paltone*, *paltoniere*, a most profligate knave; or from the French *poltron*, a coward.—*Gazophylacium Anglicanum.*

Palter, *paltry*, to palter is more properly to babble, chatter, than to trifle; *paltry* trifling:—

On which his tongue it ran, and *paltered* of a cat.—*Gammer Gurton.*
WEDGWOOD.

Of uncertain origin. Jamieson and Todd refer to Low German *palt*, a fragment; *palte*, *palter*, a rag, a tatter; *paltering* means worthless; Scotch, *peltry*, vile trash; Old English, *pelter*, a mean fellow. Johnson, Tooke, and Richardson, with the older etymologists, derive it with *poltroon* from Latin *pollice truncus.*—WORCESTER.

Polisson est d'après Diez formé du Latin, *politionem*, action de polir devenu masculin, comme *nourrisson* de *nutritionem*, *poinçon* de *punctionem*, et significat celui qui nettoye les rues, bat les rues, y vagabonde.—LITTRÉ.

Gaelic.—*Peall*, a skin, a hide; *peallair*, a sheepskin; *pealltag*, a cloak of skins; *peallag*, matted, dirty, paltry.

The term was probably first employed by the superior classes to the lowest class of boors and rustics. The word "palter" as used by Shakspeare in *Macbeth* in the sense of deceive and betray:—

The juggling fiends
That *palter* with us in a double sense;

This if not derived from *falter*, to speak in an uncertain or hesitating manner, may be connected with the root of the sheepskin, as "paltry" is, and have originally signified to use the shifting or evasive language of tramps, beggars, low people, and what the French call *polissons*. The Italian *paltone* signifies, not as the author of *Gazophylacium* asserts, a most profligate knave, but a beggar clad in sheepskins, a *gueux*, a vagabond.

PAMPER.—To over-feed, to over-indulge; to feed luxuriously or to the full or top of one's inclination; to glut.

From the Italian *pamberare*, to make fat; or *q. d. Pan* and *Beer*, *i. e.* bread and beer.—*Gazophylacium Anglicanum.*

Italian, *pamberare*, to glut, to fill with food.—JOHNSON.

Usually given from old French *pampre*, from *pampre*, a leafy vine branch; Latin, *pampinus*, a vine-leaf; but perhaps from *pamp*, a nasalized form of *pap*.—CHAMBERS.

Bavarian, *pampfen*, to stuff; *pamp*, thick gruel.—STORMONTH.

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Gaelic.—*Buadh*, food; *am*, to the; *barr*, top; *i. e. bua-am-barr*, food to repletion, whence with the interchange of *b* to *p*, "pamper."

PANDER.—One who caters and provides for the gratification of the lusts and vices of another.

A pimp: from the Belgian *pander*, one who takes a bribe to hold his tongue; this from the Belgian *pand*, or the Teutonic *pfand*, a pawn or pledge.—*Gazophylacium Anglicanum.*

From *Pandarus*, the pimp in the story of *Troilus and Cressida.*—JOHNSON.

French, *pendard*, one who ought to be hung; a pimp.—BAILEY

Gaelic.—*Painntear*, a snare, a trap; *painntearach*, wily, tricky, enslaving, deluding; *painntireach*, a deluder, an ensnarer, an entrapper, an inveigler.

PANEL or PANNEL.—The names of persons summoned to serve on a jury.

EMPANEL.—To select a jury from the official list.

PANEL.—A Scotch law-term for a prisoner at the bar.

From French *panne*, the writing or entering into a schedule by the sheriff of the names of a jury whom he has summoned to appear.—JOHNSON.

To set down the names of a jury on a roll called the *panel.*—BAILEY.

The etymology is doubtful. Sir Edward Coke says *panel* is an English word, and signfies a little part; for a *pane* is a part, and a *panel* is a little part. Spelman derives the word from *pagella*, a little page, supposing the *g* to be changed to *n*. Both these etymologies seem to be incorrect. In the old book called *Les termes de la Ley*, *panel* is said to come from the French word *panne*, a skin, whence in barbarous Latin might come *panellus* or *panella*, signifying a little skin of parchment.—KNIGHT'S *Political Dictionary.*

Gaelic.—*Pannal*, a band of men, a crew, a company, a group of people, written also *bannal; bannalach*, in companies, in troops, in crowds.

PANTALOON.—A well known character in Christmas pantomimes, who serves as the butt and victim of the jokes and mischievous tricks of the Clown.

PANTALOONS.—A word from the same source, which originally signified a pair of loose linen trowsers, such as "Pantaloon" wore.

In French masquerade, *Pierrot*, who is the representative of the Italian *Pantaleone*, wears a complete suit of white linen, loose both at the legs and arms, and so long in the sleeves as to conceal the hands.

The word seems to signify a slovenly dressed person, from Spanish *pañal*, clout, skirt, or tail of a shirt; *pañalon*, a slovenly fellow; Latin, *pannus*, rag or cloth.—WEDGWOOD.

From *Pantaleone*, the patron saint of Venice, and a common Christian name among the Venetians, whence applied to them as a nickname by the other Italians.—CHAMBERS.

The name is said by antiquarians to be derived from the Italian words *pianta-leone*, as it were the lion-planter, in allusion to the boastful language of the Venetians.—BRANDE.

In the extract from Brande's *Popular Antiquities*, the words *pianta-leone* ought to be *pianta-lino*, or planter of flax, from the making of linen, which suggests the true derivation of the word. The first syllable, however, is not *pianta*, but the

Gaelic.—*Banda, bandaidh*, womanly, feminine, effeminate; *lion*, lint, flax, linen. As *b* and *p* like *d* and *t* are convertible in Gaelic, we have *panta-lion*, signifying feminine garments or linen, a description of the original costume of Pantaloon.

PANTER.—A net, a snare.—WRIGHT'S *Obsolete and Provincial English.*

The bird was caught and trapped with a *pantere*, *Lydgate.* A *panther* to catch birds with. *Palsgrave.*—HALLIWELL.

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Gaelic.—*Painntear, painnter,* a net, a snare, a gin; *painntearach,* wily, deceptive, alluring, ensnaring; an insidious and designing person.

PARADISE.—The Garden of Eden or any delightful garden or abode.

Greek, παραδεισος, from a Persian word signifying a park or hunting-inclosure.—WEDGWOOD.

Sanscrit, *paradeça,* a high, well-tilled land; Hebrew, *pardès;* Persian, *firdans,* plural, *faradis,* a pleasure-garden, a plantation.—WORCESTER, CHAMBERS, &c.

Gaelic.—*Beur,* a hill or high place; *deise,* adornment, elegance, luxury; also a southern exposure; *deiseil,* looking towards the south; whence *beure-deise,* an ornamental garden on a hill side, looking towards the south, and consequently with a cheerful and sunny exposure.

PARCH.—To dry up.

PARCHED.—Dried up, desiccated, utterly deficient of moisture.

Probably from the French *percer.*—BAILEY.

Of uncertain etymology.—JUNIUS.

Perhaps Latin *percoquo,* to burn, to heat.—SKINNER.

Bavarian, *pfärzen,* to fry; *färzen,* to toast bread—probably from the crackling sound of things frying. Wallachian, *parjoli,* to burn, to singe.—WEDGWOOD.

Perhaps nothing more than a contraction of the Old English, *perische,* perish.—RICHARDSON.

Gaelic.—*Pathach* (*t* silent, *pa-ach*), thirsty; *pathadh, padhadh,* thirsty.

The difficulty which the English experience in the use of the guttural has converted *pathachd* into "parch"—so written—but without the burr of the *r,* thus resolving the word into *pahtch,* as commonly pronounced.

PARK.—A pleasure-ground, public or private.

French *parc,* an enclosure, sheep-fold, fish-pond; Danish, *fisk-park,* a fish-pond.—WEDGWOOD.

Mot d'origine obscure; Gaelic, *pairc;* Kymrique, *parc,* et *parwg;* Bas Breton, *parc;* Bas Latin, *parcus.*—LITTRÉ.

Junius derives from the Greek περιξ, *circumcirca,* roundabout; and Wechter from the German *bergen, i.e.* the Anglo-Saxon *byrgan,* to keep safe, to protect, to secure.—RICHARDSON.

Gaelic.—*Páirc,* an enclosure, a fenced or enclosed field; *páircich,* to enclose, wall, or fence a piece of ground; *páircichte,* enclosed.

PARLEY.—To talk, to discuss.

PARLIAMENT.—The high council of the nation for the discussion of public affairs.

PAROLE (French).—A word.

Etymologists have generally been contented to trace these words to the French *parler,* and the Italian *parlare,* without searching for the ulterior root. M. Littré suggests that the derivation is by elision, from the Low Latin *parabolare.* This derivation does not satisfy Mr. Wedgwood, who thinks that as *parabola* meant a comparison or an allegory, it is hard to understand how the word for speaking could have had so forced an origin. His own explanation is,—

"*Brabble* and *brawl* are used as well to signify the noise of broken water as of chiding or loud and noisy talking. Shakspeare makes Sir Hugh Evans use '*pribbles* and *prabbles*' in the sense of idle chatter. The insertion of a vowel between the mute and liquid would give the Welsh *parabl,* speech, utterance, discourse; *parablan,* to talk continually, to chatter; *parablu,* eloquent, fluent.

Gaelic.—*Beurla,* the English language and that of the Lowland Scotch. This word seems originally to have signified every language, and only to have been confined in comparatively re-

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cent times to English. In an ancient Irish poem, quoted in O'Brien's *Round Towers of Ireland*, page 23, appear the lines—

Iod na laimh lith gan ghuib;
Iod na *beorl* gan ean neamhuib;

which he translates—

Theirs were the hands free from violence;
Theirs were the *mouths* free from calumny.

If *beorl* was at one time the correct word for *beul*, a mouth, we have the original root of the French *parl*(er), and the Italian *parl*(are), as well as of the Gaelic *beurla*, and perhaps of the Kymric *parlian*, to speak. The word "language" comes from *lingua*, the tongue, and *beurla*, a language, in like manner comes from *beurl*, or *beul*, the mouth. The Gaelic *beul-radh*, which means a proverb, a phrase, a speech, a dialect, strengthens this etymology.

A second etymon of these words is suggestible in another direction. As one of the main objects of speech, after that of narration, is the expression of opinion, the primitive root may be the

Gaelic.—*Barail*, opinion, thought, guess, conjecture, supposition; *barail-aich*, to conjecture, to suppose, to form an opinion; *barailach*, conjectural, hypothetical; *baralachadh*, conjecturing, opining (by means of speech). In Gaelic the *b* and the *p* are, if not always interchangeable, almost identical in sound, and from *barailaich* to *parailaich*, and thence to *parlare* and *parler*, the transition is easy.

PASH.—In *The Winter's Tale*, Act i. Scene 2, Leontes, suspicious of the fidelity of his wife Hermione, addresses his little son Mamilius, and asks,—

Art thou *my* calf?
Mamilius.—Yes, if you will, my lord.
Leontes.—Thou want'st a rough *pash* and the shoots that I have,
To be full like me.

The word "pash" has puzzled the commentators.

Supposed to mean a skin; from the context it seems to mean something belonging to a calf or bull. Mr. Stevens pretends to derive it from *paz*, a kiss, Spanish; but there is neither proof nor probability for it, and he seems diffident of the interpretation himself. *It is probably a provincial term not yet traced out.* Grose and others mention mad-*pash*, as meaning mad-cap in Cheshire.—NARES.

Pash in Cheshire signifies brains.—WRIGHT.

Pash, a tufted head, or brow.—STAUNTON'S *Shakspeare.*

Mr. Staunton, though ignorant of Gaelic, hit the mark. But "pash" does not mean the head or *caput*, but the brow, and is from the

Gaelic.—*Bathais* (pronounced *bash* or *pash*), the forehead.

In the speech of Leontes, a rough "pash" means a furrowed brow, a brow wrinkled with care or sorrow. Thus the passage signifies that the little child wants the furrowed brow, and the "shoots" (the emblematical horns, which the jealous husband suspects he may wear) to be "full like" the father. See ABASH and BASHFUL.

PASTE.—To make to adhere; an adhesive substance.

PASTRY.—Articles of food, made of paste or dough sweetened.

From the French *paste*, or the Italian *pasta*, all from the Latin *pascere*, to feed. From whence the word *pasty*, the place where paste is made.—*Gazophylacium Anglicanum.*

Old French, *paste*; Italian, *pasta*; Greek, πλαστος, moulded; paste-board, a stiff board made of sheets of paper pasted together.—CHAMBERS.

Gaelic.—*Paisg*, to wrap together; *paisgte*, wrapped, folded together so as to adhere. By the elision in the past

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participle of the *g* for the sake of euphony, as in many other words derived by the English from the Gaelic, we have *paiste*. "Pastry" would, if the etymon were accepted, signify articles of food, wrapped together in a covering or wrapper, such as tarts and pies, that contain fruits, meat, &c., in the crust or outward envelope.

PAT.—"A pat of butter," *i. e.* a small lump of butter.

PAT.—Fitting; perhaps a corruption of *apt*.

Gaelic.—*Pait*, a hump, a lump; *paiteag*, a little lump or hump; a lump or "pat" of butter.

PATH.—A road, a way.

This word has descended into English from the Sanscrit *patha*, probably through the Gaelic. Lord Neaves, in his *Helps to the Study of Scots Keltic Philology*, notices what a tendency the Gaelic has to drop the initial *p*, as in *athair*, from *pater*, father. The

Gaelic.—*Ath*, a ford, a path or way over a river, is another instance of this kind.

PAVILION.—A large tent.

Literally that which is spread out like the wings of a butterfly; French, *pavillon*; Latin, *papilio*. — CHAMBERS, [French, *papillon*, a butterfly.]

Apparently from the flapping of the canvas like a butterfly.—WEDGWOOD.

Latin, *papilionem*, ainsi dit de la ressemblance avec un papillon.—LITTRÉ

Gaelic.—*Paillinn*, *pailliun*, a pavilion, a tent, a tabernacle; *paillion*, a temporary abode.

PAWN.—A pledge, a deposit; something left with a broker or money-lender in security for a loan.

Latin, *pignus*; Italian, *pegno*; Old German, *phant*, *pfant*.—WORCESTER.

Old Norse, *pantr*; Dutch, *pand*; German, *pfand*; French, *pan*, a pledge. According to Diez, it signifies something taken from the possessor against his will, from the Provençal *panar*, to take away, rob, steal, withdraw from; French, *paner*, *panner*, to distrain, &c.—WEDGWOOD.

Gaelic.—*Bun*, a foundation; *buin*, to treat with, to deal with.

PAY (Slang).—To beat or thrash.

Originally a nautical term, meaning to stop the seams of a vessel with pitch; from the French *poix*. "Here's the devil to pay, and no pitch hot." Shakspeare uses *pay* in the sense of to beat, to thrash.—*Slang Dictionary*.

Gaelic.—*Buail*, to strike, to beat, to thrash; *buille*, a blow, a stroke.

PEACH (Slang).—To betray confidence; to inform against an associate, to break the so-called law of honour among thieves.

Gaelic.—*Peacadh*, to sin.

PEACOCK.—A well-known gallinaceous fowl, the male of which is adorned with a long and gorgeous tail.

Mr. Wedgwood thinks the Greek name is derived from the cry of the bird; but does not venture to derive the English "pea," as in "pea-cock," "pea-hen," and "pea-fowl," either from the Greek or the Latin. It is scarcely derivable from the English *pea*, with which vegetable the bird has no more connexion than with beans or potatoes.

Of this word the etymology is not known; perhaps it is *peak*-cock, from the tufts of feathers on its head; the *peak* of women being an ancient ornament; if it be not rather a corruption of the French *beau-coq*, from the more striking lustre of its spangled train.—JOHNSON.

Peacock, said to be used for a fool, but as Mr. Douce properly observes, only for a vain fool, that bird being at once proud and silly.

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For thou hast caught a proper paragon—
A thief, a coward and a *peacocke* fool,
An asse, a milksop and a minion.
Gascoigne, 1575.
NARES.

Anglo-Saxon, *pawa;* French, *paon;* named from its cry.—CHAMBERS.

Gaelic.—*Peuc,* a long tail; *peucach,* having a long tail.

Sanscrit.—*Puccha,* the peacock's tail. The Greek *πυγη,* appears to be related.

PEA-JACKET.—A coarse thick jacket, worn by seamen.

From the Dutch *pije,* coarse cloth or jacket.—CHAMBERS.

Finnish, *paita,* a shirt; Gaelic, *plaide,* a blanket, a plaid.—WEDGWOOD.

Gaelic.—*Peitean,* a woollen shirt, a short jacket.

PEAK, PEEK.—(Peek and pine.) To waste away in sickness.

Weary, seven nights, nine times nine
Shall he dwindle, *peak* and pine.
Macbeth

Puling, sickly, from the pipy tone of voice of a sick person. Italian, *pigolare,* to peek as a chicken, to whine or pule.—WEDGWOOD.

Peak, to be, or to become emaciated; *peaking,* showing signs of decay, as timber (Local). — WORCESTER. (No etymology attempted.)

Gaelic.—*Piochan,* one who wheezes in the throat, from sickness or consumption; *piochanach,* wheezing, breathing with difficulty; *piochanaich,* a wheezing in the throat.

PEASANT.—A farm labourer; a cultivator of the soil; the lowest class of the agricultural community.

PAYS (French).—A country.

PAYSAN.—A peasant.

Pagus, a village; *paganus,* a villager, a rustic. *Pagan,* a heathen, a gentile, a worshipper of false gods.—WORCESTER.

Pays, pagus, canton; *ager pagensis* ou *pagesius;* territoire d'un canton d'où par extension region, patrie.—LITTRÉ.

Gaelic.—*Buaidh* (*d* silent), a conquest; whence, a conquered country, so called by the new comers, who dispossessed or enslaved the old; *peasan,* a sorry fellow, a poor creature, a varlet; *peasanach,* mean, little, contemptible.

PEAT.—A coarse term, applied to a young woman. The word was common in the Elizabethan era.

A pretty *peat!* tis best
Put finger in the eye, an she knew why.
Taming of the Shrew.

You are a pretty *peat,* indifferent fair too.
MASSINGER. *Maid of Honour.*

To see that proud pert *peat,* our youngest sister.—*Old Play of King Lear.*
Quoted by NARES.

A citizen and his wife the other day,
Both sitting on one horse, upon the way
I overtook; the wench a pretty *peat.*
DONNE'S *Poems.*

Nares and Halliwell, both unaware of the etymology, define "peat," a delicate person. Nares adds that the word was usually applied to a young female, but often ironically; that the "modern word *pet* is supposed to be the same, and that the French *petit* is conjectured as the origin." The word with many others affords a proof of the strong vitality of the Keltic among the Saxon elements of the language, and of which the true etymology was lost long anterior to Shakspeare's time. The root is the

Gaelic.—*Pit* (pronounced *peet*), the vagina, indecently used to signify a woman; *piteanta,* effeminate, unduly fond of the society of women, lascivious; *piteantachd,* effeminacy, lasciviousness.

PECCANT.—Sinning.

PECCABLE.—Liable to sin.

PECCADILLO.—A little sin.

These words are traceable to the Latin, but have an anterior root in the

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Gaelic.—*Peacaich*, to sin; *peacach*, sinful; *peacachadh*, sin, transgression.

PECK (Slang).—Food.

PECKER.—Hunger.

PECKISH.—Hungry.

These words have been derived from the French *bec*, the beak of a bird, and from *to peck* at food, as a bird does. But there may be "pecking" without hunger, and our slang words do not come from the modern French, but from a far earlier source.

Gaelic.—*Beuc* (*peuc*), to clamour, to make a noise, to roar; *beucach*, clamorous for food (peckish).

PEDLAR.—One who deals in small wares and travels about the country to sell them.

Minsheu derives it from the French *aller à pied*, but Skinner from the German *bettler*, a beggar.—*Gazophylacium Anglicanum.*

Supposed to be a contraction of *petty dealer*.—JOHNSON, ASH, &c.

Of uncertain etymology; the Scotch for pedlar is *pedder*, from *ped*, a basket.—WORCESTER.

A *ped* in Norfolk is a pannier or wicker basket; a *pedder*, a pedlar, a packman, one who carries on his back goods in a *ped* for sale.—WEDGWOOD, CHAMBERS.

Gaelic.—*Bead*, flattery, cajolery; *beadach*, forward, impudent, prone to wheedle, to flatter, to cajole; *bead-fhoclach*, *bead-fhaclach*, one of flattering speech or tongue. The latter word, by the elision of the *f* consequent upon the strong aspirate *h*, and the softening of the guttural termination, is pronounced *ped-a-la*, a near approach to the English "pedlar." Bearing in mind the ways of "pedlars," as immortalized by Shakspeare, in the loquacious, wheedling, impudent Autolycus, it will be seen that the Gaelic supplies a very probable etymon of this disputed word.

PEEVISH.—Ill-tempered, apt to complain.

PIPE (Slang).—"Pipe one's eye," to weep, to lament.

He first began to eye his pipe,
And then to *pipe* his eye.

A metaphor from the boatswain's pipe which calls to duty.—*Slang Dictionary.*

Provincial Danish, *pioeve*, to whimper, to cry like a child.—STORMONTH.

Old English, *pevische*, probably corrupted from French *pervers*, English *perverse*.—CHAMBERS.

The word far more probably originated in the squeaking or piping noise made by a child crying with shrill tones for slight cause, and may first of all have been "pipish." This supposition is partially confirmed by the slang phrase, "piping the eye," compounded of the two ideas of wailing and weeping.

Gaelic.—*Piob* (pronounced *peep*), to pipe or to emit a shrill sound, to squeak; *piobadh*, squeaking.

PELF.—Money; a word used by people who want it, yet affect to scorn it.

Old French, *pelfrer*, to plunder; this verb in the first place, like *piller*, would seem to have signified to peel or skin; and thence the plunder or booty.—WEDGWOOD.

Originally wealth acquired by *pilfering*.—CHAMBERS.

This word is obsolete Gaelic, not admitted into the Dictionaries. It remains however in one branch of the language, the

Kymric.—*Palf*, the palm of the hand. Brutus, in a well-known passage of Shakspeare, accuses Cassius of an undue love of money, and says "he has an itching *palm*."

PELT.—To beat with small missiles, as "pelting rain or hail," "to pelt with stones," "to pelt with a rapid succession of slight blows," "to pelt

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with abusive epithets." Nares has "pelt," a great rage, and "pelt," a blow. There is another word "pelt," from which "peltry," of a different etymology, which see.

Poor houseless wretches wheresoe'er ye be,
That bide the *pelting* of this pitiless storm.
SHAKSPEARE, *King Lear.*

Pelt, to use a pellet, to throw; Spanish, *peloteer*, to play at ball, throw snow-balls, to dispute, quarrel; French, *peloter*, to play at ball; Italian, *pelottare*, to bang, thump; *pelotta*, a thump, a bang, a cuff; German, *pelzen*, to beat or cudgel, seems to be from *pelz*, a skin or *pelt*, to dust one's jacket, give one a hiding.—WEDGWOOD.

Gaelic.—*Buail*, to strike, to beat; *buailte*, struck, beaten; *peileid*, a slight blow, a slap on the face; *peileir*, a ball, a bullet.

Kymric.—*Pel, peled*, a ball, a bullet.

PELT.—A skin, a garment made of a skin.

PELTRY.—Skins, a collection of skins.

PALTRY.—Mean, contemptible, metaphorically used to describe a poor destitute person, dressed in rough skins, in the lowest degree of poverty and baseness.

Gaelic.—*Peall*, skin, matted hair; *peallaid*, a sheepskin.

PEOPLE.—Members of the human family.

This word does not belong to the Teutonic branch of the English language in which the synonym is *folk*, but has been adopted either from the French *peuple* and the Latin *populus*, or from the Keltic root, from which both the Latin and French derived it.

Probably from *ple*, root of *pleb*, Greek, πολυς, English, *full*.—CHAMBERS.

Gaelic.—*Pobull*, a people, a tribe (Welsh *pobl*); *pobullach*, populous; *pobullachd*, populousness.

PERIL.—Danger.

Du Latin *periculum*, rapproché par Curtius de περαω, traverser; Latin, *experior*, éprouver.—LITTRÉ.

From the Greek πειραν, to try.—RICHARDSON.

Gaelic.—*Peirigill*, danger.

PERSON.—A man, a woman; a reasonable being.

PARSON.—The "person" or principal person; the rector, vicar, or curate of a parish; a clergyman.

A *person* is a thinking intelligent being that has reason and reflection, and can consider itself as itself, the same thinking thing in different times and places.—LOCKE.

A general loose term for a human being, one; a man.—JOHNSON.

The etymology is unsettled,—RICHARDSON.

Persona, said to be compounded of *per*, through or by, and *sonus*, sound; a Latin word signifying primarily a mask used by actors on the stage. . . . . We apply the word to living beings only, possessed of a rational nature; the body when dead is not called a person.—WEBSTER.

Bourguignon, *porsene;* Berry, *parsonne;* Provençal, Italien, et Espagnol, *persona*, du Latin *persōna*, proprement masque du theatre qui, jusqu'à preuve meilleure, ne parait pas venir de *personare* où l'*o* est bref.—LITTRÉ.

The following appears at the public bathing-place, Brighton:—

NOTIFICATION TO BATHERS.—Any *person* bathing between the hours of . . . exposing his *person*, &c.

This supposes that a "person" has a "person" that he can expose, and consequently that there is a "person" external to the "person." But the word has two meanings, and the phrase might read:—Any rational being exposing his living body—which appears clearly from the Gaelic etymology.

Gaelic.—*Fear*, a man; *son*, reason; whence "person," a man who is endowed with reason, also applied to women, as the female of man.

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PERT (Obsolete). — Beautiful; from whence *perty* and the modern *pretty* (HALLIWELL).

The English word *pretty*, is often derived from the German *prächtig*, which means grand, noble, magnificent. Possibly the true root of "pert" and "pretty" is the more modest one to be found in the

Gaelic.—*Beartach*, wealthy, agreeable (whence the now obsolete English "pert" in the sense defined by Halliwell).

PESKY (American Slang).—Troublesome, annoying.

Gaelic.—*Peasg*, a notch, a gash or impediment; *peasgach*, notchy, not smooth, troublesome to handle or get over.

PET.—To make a favourite of; a pet, one who is prized above others.

Pet, a fit of displeasure; to take to pet, *se mécontenter*, plainly derived by Serenius from the Swedish *pytt*, Danish, *pyt*, &c., to blurt with the mouth; a person in a pet pishes and pshahs at all things.—WEDGWOOD.

Pet, peat, a delicate person; usually applied to a young female, but often used ironically in the sense of a spoiled or pampered favourite.—NARES.

A pet, in the modern sense of the word, is a favourite child or animal, that is petted, or indulged in its *pets* or fits of ill-humour.—WEDGWOOD.

Probably contracted from *petty*, or from Dutch, *pete-kind*, a good child.—CHAMBERS.

Gaelic.—*Peat*, a tame animal; *peatar*, a little sister, a spoiled child; *peatarrachd*, fondling, caressing; *peathrachas*, sisterhood; *peathadh*, a tame animal.

PHAROS.—A lighthouse (Greek).

PHARE.—A lighthouse (French).

Pharus, a small island off the Mediterranean coast of Egypt, chiefly famous for the lofty tower built upon it by Ptolemy II. for a lighthouse; whence the name of Pharus (Pharos) was applied to all similar structures. —SMITH'S *Dictionary of Classical Mythology*.

It is more probable that the island took its name from the lighthouse, than that the lighthouse, unless it were the first ever erected in the world, took its name from the island.

Gaelic.—*Faire, faraire*, to watch, to keep watch; *faireach*, watchful; *faireachadh*, watching, waiting.

PHEEZE, FEAZE or FEEZE.—Nares doubts the origin of these words, but thinks they mean to chasten, to beat, to humble. He cites passages from Shakspeare, Ben Jonson, and others, in which it appears.

I'll *pheeze* you i' faith.
Taming of the Shrew.

Come, will you quarrel? I will *feeze* you, sirrah.
BEN JONSON, *Alchemist.*

Mr. Giffard who is a west-country man, acknowledges it as a word of that country; he says it does not mean to drive, as Whalley supposes, but to beat, to chastise, to humble; in which sense it may be heard every day.—NARES.

A vulgar and very common phrase, used by the uneducated, and sometimes by the educated, when in a passion of ill-temper, is, "I'll let you *know*." This phrase might be substituted for "pheeze" and "feeze," in Shakspeare and Ben Jonson, without any obscuration of the meaning.

Gaelic.—*Fios*, knowledge; *fiosraich*, to know.

PHIZ (Slang).—"The cut of a man's phiz."

This word and phrase are usually derived from "physiognomy," of which "phiz" is supposed to be an abbreviation and corruption. But possibly the word is of more popular origin.

Gaelic.—*Feusag*, a beard; *feusagach*, bearded, having a large beard; whence

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the phrase to know a man by "the cut of his phiz," is to know him by the cut of his beard.

PICK or PICK UP.—To lift from the ground with the hands.

Dutch, *picken*, to peck, to pick, or strike with a pointed instrument; French, *piquer*, to prick. . . . The origin is an imitation of the sound of a blow with a pointed instrument. —WEDGWOOD.

Gaelic.—*Pioc*, a pinch; a nip with the nails; to lift with the fingers.

PICKLE.—To soak or steep in brine or vinegar for the purposes of preservation.

German, *böckel*, *pökel*; Dutch, *pekel*, brine; the word probably was first applied to the curing or pickling of herrings, the radical meaning being the gutting or cleansing of the fish with which the operation began; *pickle*, i. e. to *pick clean*.—WEDGWOOD.

Gaelic.—*Picil*, brine, or salt liquor; *picil*, to preserve in brine; *picleadh*, pickling.

PICKLES.—Small pieces of vegetables or small vegetables, such as onions or ghirkins, preserved in vinegar and used as a condiment.

PICCOLO (Italian).—Small.

Gaelic.—*Beag*, little, small.

PICKT-HATCH.—A brothel.

To your manor of *pickt-hatch* go.
Merry Wives of Windsor.

From the *bordello* it might come as well the spittle or *pickt-hatch*.—*Every Man in his Humour.*

It has been well observed that a *hatch* with *pikes* upon it was a common mark of a bad house:—

Set some *picks* upon your *hatch*, and I pray profess to keep a bawdy-house.—*Cupid's Whirligig.*

Hence the name; the *pikes* were probably intended as a defence against invasion.—NARES.

The ingenious derivation of Nares is a corruption of a simpler but more obscene expression, the

Gaelic.—*Pit*, the vagina; *teach*, *theach*, a house.

PIE.—A magpie; sometimes applied to birds generally.

Latin, *pica*.—WORCESTER.

Gaelic.—*Pighe*, a bird.

PIE or PYE.—A printer's word, signifying the confusion into which type is sometimes thrown, when on distribution the letters are mingled together instead of being thrown each into its proper receptacle. "To knock into pie," is to knock into confusion.

The word is an abbreviation and corruption, with the elision of the guttural, of the

Gaelic.—*Paisg*, to involve, mix, or roll together.

PIE-BALD.—Of two colours; applied to a horse that is either white and roan, or white and black, marked like a magpie.

Gaelic.—*Pighe*, a bird, a magpie; *ball*, a spot, a mark; *ballachd*, spotted, marked; whence *pighe-ballachd*, marked like a magpie; or the derivation may be from *bo*, a cow; *ballachd*, marked; a horse that is marked like a cow.

PIERCE (French, *percer*).—To prick, to wound with a sharp-pointed instrument, to make a hole.

French, *percer*, from the Latin *pertundo*, *pertusus*, to beat, push, or thrust through. —WORCESTER.

Gaelic.—*Bior*, to prick, to gall, to sting; *biorach*, sharp-pointed.

PIG (Lowland Scotch).—An earthen jar or flower-pot.

There is a story told of a Glasgow merchant, whose vernacular was richer than his English, that he ordered a London artist to decorate the panels of the state-

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cabin of his yacht with "pigs" and flowers, and that to his horror the artist represented pigs in the English sense, with flowers in their snouts!

Gaelic.—*Pige, pigeadh,* an earthen jar, pitcher, or pot; *pigean,* a sherd, or small piece of broken earthenware; *pigeadair,* a potter, a manufacturer of pottery.

PIGE (Danish and Anglo-Saxon).—A girl; *pige-barn,* a girl-child; *pige-skole,* a girl's school. The old English public-house sign, "Pig and Whistle," is evidently "pige and was-hael," a lass and a glass, or, a lass and the wassail bowl.

The word originally seems to have signified a little one, equivalent to the French *une petite,* and to be derived from the

Gaelic.—*Beag* (*beg*), little. *Pigsnie,* an old English term of endearment for a young girl, is a corruption of *beag,* little; *nionag,* girl; *big,* little ones, plural of *beag.*

The English word "pig" was originally applied to the young or little ones of the swine, though now often used for the full-grown animal, and cannot be traced to any of the sources of the language, except to the Gaelic.

PIGEON.—A bird of the order *columbæ,* and family *columbidæ,* a dove.

Latin, *pipio, pipionis,* a young pipping bird, *pipio,* to pip or peep; Italian, *piccione;* Spanish, *pinchon;* French, *pigeon.*—WORCESTER.

In Gaelic the dove or pigeon is called *calman* or *calaman,*—from whence the Latin *columba.* If we turn to the story of the dove of Noah, as recorded in the Book of Genesis, we find that when the patriarch let the bird fly from the ark the second time, and that it did not return, he was assured that the flood had subsided. Hence we can trace the early Druidical derivation of the word in the

Gaelic.—*Pighe,* a bird; *dion,* security; whence *pighe-dion,* pronounced *pi-jion,* the bird of security. In a note to the third of his *Ecclesiastical Sonnets,* Wordsworth says, "The sea-mew was among the Druids an emblem of those traditions connected with the Deluge that made an important part of their mysteries."

PIGWIGGIN, PIGWIDGIN.—The supposed name of a fairy.

Pigwidgin, small or fairy-like.—NARES.

Pigwiggin, a dwarf; Drayton gives this name to one of his fairies.—HALLIWELL.

Pigwidgeon, anything small and fairy-like.—WRIGHT.

Pie, Provençal, *piga;* Portugais, *pega;* Italien, *pica,* du Latin *pica,* qui est le feminin de *picus; pika,* sorte de *coucou.*—LITTRÉ.

Gaelic.—*Pighe,* a pie, a small bird; *uigean,* a fugitive, a lonely wanderer, solitary person; *uigeanta,* of a retired or unsocial disposition; *uig,* a cave, a lonely place; whence "Pigwiggin," a solitary bird.

PIKE (Slang).—To run, to be off; "to pike it," to run away, to show your tail.

Gaelic.—*Peuch,* a tail, a long tail.

PILCH.—A covering, a leathern coat, a sheepskin jacket; used by Shakspeare for the leathern scabbard of a sword.

From Anglo-Saxon *pylde,* a skin coat; a *pilcher* or leathern coat seems to have been a common dress for a carman.—NARES.

Gaelic.—*Peallag,* a mat, a coarse covering, a skin; *pealaid,* a sheepskin.

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PILCHER.—This obsolete word occurs in *Romeo and Juliet*, Act iii. Scene 1, where Mercutio says, "Will you pluck your sword out of his *pilcher* by the ears?"

A *pilcher* was the name for some outer garment made of leather; Nash, in his *Pierce Pennilesse's Supplication to the Devil*, 1592, speaks of a carman in a leathern *pilcher*; the word might be suitably employed for the leathern sheath of a rapier; perhaps (instead of *pilcher*) we should read "out of his *pilche, sir.*"—STAUNTON'S *Shakspeare.*

Pilche, a lock of hair or some rude material; we find the word used by Lydgate, and in Caxton's *Reynard the Fox*, Reynard having turned hermit "bare his *pylche* and an heren sherte (hair-shirt) thereunder."—WRIGHT'S *Glossary to Piers Ploughman.*"

In our old dramatists *pilcher* is applied to a buff or leathern jerkin, and Shakspeare has *pilcher* for the sheath of a sword.

Thy vesture that thou shalt use ben these, a warm *pylche* for winter.—*MS. Bodleian.* Quoted by HALLIWELL, *Archaic Dictionary.*

Gaelic.—*Peallag*, a hide or skin; *peallaid* (pronounced *peallaj* or *pealch*), a sheepskin; *peallaideach*, dressed in skins.

PILCROW.—A technical word among printers for the mark of a paragraph, in the shape of a hand with the finger pointing, to direct attention to a new subject.

How to find out housewifery verses by the *pilcrow*. . . . In husbandry matters what *pilcrow* ye find, that verse appertaineth to husbandry kind.—TUSSER.

But why a *peel-crow* here? . . . A scare-crow had been better.—BEAUMONT and FLETCHER.

Minsheu supposes it to be corrupted from *paragraphus*, but by what process it is not easy to guess.—NARES.

Paragraph; a full head, or title in any kind of writing, as much as is comprehended in one section. It is also called a *Pilk-row.*—PHILLIP'S *New World of Words.*

The "pilcrow" is of this form (☞) and is evidently from the

Gaelic.—*Pill*, to turn; *crò*, a hand, a claw, a paw.

PILGRIM.—One who wanders to distant regions; for a religious or other high motive. A "pilgrimage to the Holy Land;"—he who made such a journey and returned safely was considered a bold and a noble traveller.

German, *pilger*; French, *pélerin*; Italian, *pellegrino*; Latin, *peregrinus*, a traveller, from *per*, through, and *ager*, land.—CHAMBERS.

Gaelic.—*Pill*, to turn, to return, to wander; *grim*, valiant, noble; whence *pill-grim*, a noble wanderer.

PILL (Fashionable Slang).—To black-ball a candidate at a club, to give an adverse vote when a candidate is proposed for election.

This word is supposed to be derived from the ball or "pill" of cork, which is dropped into the receptacles, marked "yes" or "no." But if this were the proper derivation, the ball or "pill" would signify "yes," as well as "no;" and whether successful or unsuccessful, the candidate might be said to be "pilled." It is curious that a Gaelic word should suddenly at this late period become current among the English upper classes.

Gaelic.—*Pill*, to go back, to turn back, to reject; *pilleadh*, turning, turning out, rejection.

PILLAGE.—Robbery, that which is plucked or snatched away violently and illegally; to skin; to take away the skin.

PILLORY.—A platform on which in former days offenders and male-factors were fastened, or exposed to the insults and often to the assaults of the mob, who pelted them with various missiles.

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Pillage, from the French *piller*, to plunder.—WORCESTER.

Pillory; Low Latin, *pillorium;* French, *pilori*, from Latin *pila*, a pillar.—SKINNER.

From the French *pilleur*, a plunderer; a place where plunderers were put.—SPELMAN.

Depouillé; à qui la peau a été retirée; le bœuf tué.—LITTRE.

Gaelic.—*Piol, spiol,* to pluck, to snatch, to nibble or bite at anything; *piolach, spioladh,* plucking, snatching, biting at; *piolaid,* the pillory.

PILL-GARLICK.—Grose defines this word as meaning "one whose skin or hair has fallen off from some disease, chiefly the venereal."

Following the authority of Skinner, our philologists are satisfied with assuring us that *pilled* means bald; French, *pelé*, and about this there can be no dispute. Thus Chaucer, *Reve's Tale.*

Round was his face,
And *pilled* as an ape was his skull;

If bald be the true meaning, why must we with Todd, limit it to baldness resulting from disease, or more especially (as Grose will have it) from a disgraceful disease? — F. S. Q. *Notes and Queries*, January 25, 1851.

Wyll, wyll, wyll, wyll, wyll,
He ruleth always still,
Good reason and good skyll;
They may *garlick pyll,*
Carry sacks to the myll, SKELTON &c.

It seems to me that the passage quoted from Skelton completely elucidates the meaning of this word. We see from Skelton's verse that in his time the peeling of garlick was proverbially a degraded employment, one which was probably thrust off on the lowest inmate of the servants' hall, in an age when garlick entered largely into the composition of all made dishes. The disagreeable nature of the occupation is sufficient to account for this. Accordingly we may well suppose that the epithet, a poor *pill-garlick*, would be employed to any person in miserable circumstances, who might be ready to undertake mean employment for a trifling gratuity.—*Notes and Queries*, February 22, 1851.

Pilled-garlic, also *pilgarlic*, English *peeler* and *garlic;* a person who has lost his hair by disease, hence a wretched or forsaken person.—WEBSTER, WORCESTER, &c.

The jig of *garlic* or the punk's delight.
TAYLOR. *The Water Poet.*

Garlic-eater, a cant term for a mean fellow.—SHAKSPEARE (WORCESTER).

Gale; dérivation incertaine. Plusieurs sources se présentent; le Latin, *callus*, durillon; Keltique Irlandais, *galar*, maladie en général; Latin, *gala*, galle des arbres, maladie des végétaux qu'on a transportée aux hommes et aux animaux. C'est cette dernière étymologie qui semble la plus vraisemblable. —LITTRÉ.

Gaelic.—*Peall,* a skin; *galar,* a disease; *galarachd,* diseased; a disease of the skin, one who is afflicted with the disease; the itch, the mange, or the venereal.

PILLION.—A cushion for a woman who rides on horseback behind a man on the saddle.

PILLOW.—A cushion on which to rest the head in preparing for sleep.

PLAID.—A garment worn by the Scots, all of one piece, in the form of a great shawl or blanket.

PAILLASSE (French).—A mattress, a bed.

These four words are all traceable to one root, and to that early age when men clothed themselves in the skins of animals; Latin, *pellis.*

Gaelic.—*Pill* and *peall,* a skin, a cloth; *pillein,* a pack-saddle; *peallaid,* a sheep-skin, a plaid.

From the same root comes the English *peltry* and the French *pelleterie*, skins as articles of commerce. Mr. Wedgwood derives "pillow" from *pluma*, a feather, forgetting that in rude times the prepared skins of animals rolled into a bundle, were more readily made available for the purpose of sleeping on, than bags of feathers.

PILOT.—One who temporarily supersedes the captain and navigates the

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ship in waters familiar to him, but strange to the ordinary commander; one who knows how to guide a ship in dangerous channels, and when to *turn* to escape peril from rock, or shallow, or obstruction.

Pilot, the lead man, the sounder; Dutch, *piloot*, from *peiler*, to sound, and *loot*, German, *loth*, a sounding lead.—CHAMBERS.

Gaelic.—*Pill*, to turn, return, go, or go back; *pilleadh*, the act of turning, or returning; *lot*, danger, whence "pilot" would mean one who turned from danger. "Pilot" in modern Gaelic is *stiuradair*, he who steers; the ancient etymon is lost.

PIMP.—One who panders and provides for the sensual lust of another.

Gaelic.—*Pighe* (*pi'*), a bird; *uimpe*, around her, about her; *i. e.* a bird, or decoy, about or around another, to draw her to the nest of a stranger.

PINNACLE.—A topmost tower or turret of a high building.

Literally that which is pointed like a pin or feather, a slender turret; Low Latin, *pinnaculum*, from *pinna*, a feather.—CHAMBERS.

Latin, *pinna*, a feather, or Keltic, *pen*, a summit, an apex.—WORCESTER.

Gaelic.—*Binneach* (from *beann*, a mountain), mountainous; *binneach*, a turret, a pinnacle, a high chimney; *binneagach*, turretted, pinnacled, abounding in turrets; *binneagachail*, in a turretted or pinnacled manner.

PINK (Slang).—"The pink of perfection," *i. e.* the acmé or topmost point of perfection. Latin, *punctus*, a point.

Gaelic.—*Punc*, *pung*, a point; *puncail*, pointed, sharp, distinct, accurate.

PINK OF PERFECTION (Colloquial).—The acmé, or *ne plus ultra* of perfection. Originally applied as a term of endearment to a woman.

Gaelic.—*Beanag*, a dear little woman or wife.

PIQUE (French).—Slight resentment.

Gaelic.—*Pioc*, a pinch or nip with the nails; *piocadh*, the act of nipping, or pinching in anger; *piocag*, a pair of nippers.

PISMIRE.—An ant, an emmet, a slenderly shaped insect, *formica*.

English *piss* and *mire*, so called because it discharged a kind of moisture, which by the vulgar is compared or looked upon as urine.—WEBSTER.

Pismire, Anglo-Saxon, *myra*, an ant.—LATHAM.

Anglo-Saxon, *mire*, an ant.—BOSWORTH.

Gaelic.—*Biast*, a beast, an animal; *biastag*, an insect; *meirbh*, slender, slenderly-formed, delicate; whence, by abbreviation from *biast-meirbh*, a "pismire," a slender insect.

PISS (Vulgar).—To urinate.

On ne connait pas l'origine de ce mot. Diez remarque qu'il n'est pas indigène sur le sol Germanique; il le croit d'origine Romane, et il incline à penser qu'il provient d'une onamatopée; ce qui est vraisemblable.—LITTRÉ.

Gaelic.—*Pit* or *pith* (*pi* or *pee*), a hole; *uisque*, water.

PIT.—A hole in the earth; "the bottomless pit," hell; "hell," a hole; "Go to pot" (slang and colloquial), a euphemism for "go to the pit," or "go to hell."

BITCH.—The female of dogs, deer, and other animals, a word of contempt or opprobrium applied to a woman.

PITCH.—To throw anything into a hole.

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PIQUER (French).—To go into a hole, to make a hole, to prick.

PUTAIN (French).—A prostitute.

Saxon *pit*, a hole; Old French, *pis*, *peis*; from Latin *pectus*; any hollow of the body, as the *pit* of the stomach, the arm-*pit*.—JOHNSON.

Anglo-Saxon, *pyt* or *pit*; Dutch, *put*, a well; German, *pfütze*, a plash, a puddle; Welsh, *pidew*, a well or pit; Irish, *pit*; Sanscrit, *put* or *putta*; Latin, *puteus*, a well.—WORCESTER.

The Hebrews had no words for male and female other than those synonymous with "point" and "hole." The word "pit" or "hole" links all the above together in the

Gaelic.—*Pit*, a hole, the vagina; *piteanta*, lewd, lascivious; *piteantachd*, lewdnes. IRISH.—*Puite*, a vase. See POT.

Sanscrit.—*Puta*, a concavity, a cup.

In Gaelic the words corresponding to the Hebrew are *bod* and *pit*.—See OD'S PITIKINS. The syllable "pit," a hole or hollow, is frequent in the names of places both in the Highlands and Lowlands of Scotland, as "Pitfour," "Pitlochry," "Pittenweem," "Pitcaple," "Pitcaithly," "Pittencrieff," &c.

PITTANCE.—A small allowance of food or money; money enough for bare subsistence and no more.

Italian, *pietanza*; Spanish, *pitanza*; French, *pitance*. Many etymologies have been proposed for this word. That of Vossius, preferred by Skinner, seems most deserving of adoption; viz. from Latin *pietas*, the dole of real or pretended piety.—RICHARDSON.

"Les enfans mangent souvent plus de *pidance* que de pain.—*Joubert*. Hence we arrive at the true derivation, *apidançant*, *apitançant*, giving appetite; a dish is *apidançant* when it gives flavour to a large quantity of bread.—WEDGWOOD.

The etymology either from "piety" or "appetising" is not satisfactory. A "pittance" is something small, and the idea has no connexion with "piety," which may be great and liberal, or with "appetite," or its satisfaction, which may also be great.

Gaelic.—*Biadh*, meat, food, victuals, diet; *aon*, alone, only; whence with the *b* interchangeable into *p*, and by corruption, *biadh-aon*, food only, a pittance.

PITTY-WARD, or PITTIE-WARD.—The name of some place at Windsor.

Marry, sir, the *pittie ward*, the *park ward*, every way; old Windsor way, and every way but the town way.—*Merry Wives of Windsor*.

No such place being known, the modern editors have very arbitrarily changed it to *city ward*, which seems to be the very way that the speaker says they had not looked; besides that, Windsor was no city. *Petty ward*, for small ward, is more probable. Or if there was a place called the *pitty* it must mean towards that. Mr. Stevens says there was a place so called at Bristol.—NARES.

Gaelic.—*Pit*, the vagina; whence "pittie," or "pitty" ward, the part of the town in which the houses of ill-fame were situated.

PLACKET.—The ancient name for a petticoat, or the pocket of a petticoat. Sometimes the word was used by metaphor for a woman, as "petticoat" is.

Keep thy hand out of *plackets*, thy pen from lenders' books, and defy the foul fiend.—*King Lear*, Act iii. Scene 4.

Is there no manners left among maids? will they wear their *plackets* where they should bear (bare) their faces?—*Winter's Tale*, Act iv. Scene 4.

Was that brave heart meant to pant for a *placket*?—BEAUMONT *and* FLETCHER.

There is a fine old English melody, known by the name of "Joan's *placket* is torn," which was introduced by Bickerstaffe into *Love in a Village*,

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where it is sung to words beginning, "When I followed a lass that was froward and shy."

Gaelic.—*Plaide* (*plaidje*), a plaid, a blanket; *pleatach*, plaited, folded; *cota-plaide*, an under-petticoat.

PLAGUE.—A pestilential disease or epidemic. Also applied metaphorically to any great trouble, annoyance, or vexation, such as the Ten Plagues of Egypt, or to minor domestic miseries.

Latin, *plaga*, a blow, stroke, wound; Dutch, *plage*, a wound; and metaphorically, affliction, torment, disease, pestilence.—WEDGWOOD.

Gaelic.—*Plàige*, a plague, a pestilence; a troublesome person; *plàigheach*, *plàigheil*, pestilential.

PLASH, SPLASH.—To disturb water or soft mire.

Dutch, *plasch*, a puddle; *plasschen*, to splash, from the sound.—CHAMBERS.

Formed from the sound, say the etymologists.—RICHARDSON.

Gaelic.—*Plais*, *splais*, splash; to daub with dirt or mire or water; *plaiseadh*, splashing; *splaidse*, to fall with a noise or crash.

PLEA.—A request, an entreaty.

PLEAD.—To entreat, to beg, to request.

PLEADER.—A barrister; one who begs, asks, or entreats justice for his client.

PLAIDER (French).—To plead.

PLAIDOYER.—A plea.

Gaelic.—*Pleath* (*ple*), to beg; *pleathhainn*, the act of pleading, begging, or requesting urgently; *pliodair*, to cajole, to convince by cajolery; *pliodaire*, a cajoler; *pleideir*, to beg, or entreat urgently.

PLIGHT, PLEACH, PLAIT.—To fold, to intertwine, to interweave; to double over ribbons, straws, rushes, &c., so as to form a solid surface.

The word "plight" is no longer used in this sense, but signifies either a condition, as "he is in a sad *plight*," or used in conjunction with faith or truth; as to "plight" one's troth in love, or honour, it means to "pledge" one's troth. The use of "plight" in the sense of "plait, or "pleat," was formerly common.

With gaudy garlands and fresh flowerets dight,
About her neck on rings of rushes *plight*.
SPENSER'S *Faerie Queene*.

A long love-lock on his left shoulder *plight*.
FLETCHER'S *Purple Island*.

Creatures of the element
That in the colours of the rainbow live,
And play in the *plighted* clouds.
MILTON, *Comus*.

She wore a *plighted* garment of various colours.—MILTON, *History of England*.

Walking in a thick *pleached* alley in my orchard, were they overheard.
Much Ado about Nothing.

With *pleached* arms bending down his corrigible neck.—*Antony and Cleopatra*.

It is clear, as Warton observes, that *pleach*, *plait*, and *plight* are all of the same family.—NARES.

Gaelic.—*Pleat*, to fold, to double, to wreathe, to twine, to braid; *pleatach*, plaited, folded, wreathed, intertwined, braided; *falt pleatach*, braided hair; *feile nam pleat*, the plaited kilt. The word *plight* is derived by some philologists from the German *pflicht*, duty; but the Gaelic derivation, supported as it is by the use of *plight* in the sense of intertwining by Spenser, Shakspeare, and Milton, seems preferable. When lovers *plight* their troth, they interchange vows of truth and constancy, or interweave and intertwine them in their hearts, but do not think of duty, or

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of giving a pledge. The same idea seems to lie at the root of *plight*, when used to signify a state or condition; to be in "a miserable *plight*," is to be entangled in a web of unhappy circumstances.

PLISKY, PLISKIE (Lowland Scotch).—A mischievous or silly trick; the action of a fool.

Gaelic.—*Pleiosg*, a fool, a simpleton; *pleiosgeach*, *pleiosgeil*, silly, foolish.

PLOD.—To travel laboriously; to work with pains and assiduity, as in the phrases, "to plod one's weary way," "a plodding lawyer."

Most of the early and later philologists, as Junius, the author of *Gazophylacium*, Johnson, Skinner, and Richardson are contented to trace this word to the Dutch *ploegen*, to plough. Jamieson, not satisfied with this, says "the origin is quite obscure." Mr. Wedgwood alone discovers the true source. "The primitive sense," he says, "of 'plod,' is to tramp through the wet, and thence, figuratively, to proceed painfully and laboriously. Gaelic, *plod* and *plodach*, a puddle."

Gaelic.—*Plod*, a clod or lump of earth; the pools of water lying between clods; *plodach*, abounding in clods of earth, or in small pools or "dubs" of water; *plodach*, a mire, a puddle. Thus, to *plod*, as Mr. Wedgwood suggests, means to make one's way with difficulty, but patiently, over clods and mire, determined to get to the end of one's journey. This explanation also suggests the related sense of hard intellectual labour.

PLOOKY, PLOWKY. — Pimpled, covered with pimples.

PLOUKIE (Lowland Scotch).—Pimpled.

Plotch or blotch, a pimple, a sore.—HALLIWELL, NARES.

The chastisement that a certain magistrate in Flanders used, was reputed most just, who caused an idle vagrant person to be publicly beaten who stood at the temple gate demanding alms, with certain counterfeit *plotches* of a leper.—*Passenger of Benvenito*, 1612. NARES.

Gaelic.—*Pluc*, a tumour, a pimple; *plucair*, a man with a swollen or pimply face; *plucan*, a small pimple; *plucanach*, pimply.

PLOT.—A plot of ground; a small division of land.

PLAT.—A grass plat, a "plot" of ground under grass.

Plot or *plat*, flat, level, plain; Greek, πλατος, broad; Latin, *latus*; French, *plat*; German, *platt*.—WORCESTER.

Gaelic.—*Pliad*, a plot of ground; *pliadan*, a little plot of ground; *pliadanach*, abounding with little plots or allotments of ground.

PLUCK (Colloquial).—Courage, spirit, bravery.

Sir Walter Scott says, "It appears to me that what is least forgiven in a man of any mark or likelihood, is want of that article which blackguards call *pluck*." In Hotten's *Slang Dictionary*, "pluck is defined as the heart, liver, and lungs of an animal; all that is 'plucked' away, in connexion with the windpipe, from the chest of a sheep or hog; among low persons, courage, valour, and a stout heart."

Gaelic.—*Pluic*, the cheek; *pluicheach*, having large or chubby cheeks; *pluc*, to puff out the cheeks; *plucadh*, a puffing out of the cheeks, with anger or self-importance. In colloquial Eng-

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lish, the word "cheeky" though not quite synonymous with "plucky," suggests a similar idea; a "cheeky" fellow is an impudent fellow, with a certain amount of offensive ecurage and spirit.

PLUCKED (University Slang).—To have been plucked, is to have failed in an examination for a degree; or in the Civil Service, to have failed in scoring the requisite number of marks of efficiency, and therefore to have been struck out of the lists.

Gaelic.—*Ploc*, to strike on the head; to knock down, to knock out.

PLUG.—To stop a hole; any substance used for stopping a hole.

Swedish, *pligg*, a peg; Dutch, *plug*, a bung or peg; Platt Deutsch, *plugge*, a peg or a blunt needle; Gaelic, *ploc*, strike with a club, block, or pestle; *pluc*, to beat, to thump; a lump, a bunch, a bung.—WEDGWOOD.

Dutch, *plug*, a bung, a peg; Swedish, *pligg*, a peg; connected with *block*.—CHAMBERS.

Gaelic.—*Plucadh*, to plug, or stop with a bung; *pluc*, to squeeze gradually and tightly.

PLUM, PLUMB. — Perpendicularly straight.

PLUMB-LINE.—The line of the perpendicular.

PLUMPENDICULAR (Slang).—Perpendicular.

PLUMMET.—A weight, usually of lead, attached to the end of a line, to take soundings at sea.

PLUMMY (Slang).—Fitting; as it should be; right, straight.

PLUMP.—To fall suddenly, like a weight into water; to fall perpendicularly; to plump into a person's lap, like a playful child; to alight upon the ground, like a heavy bird suddenly stopping its flight. "He fell plump into the water," straight into the water.

PLUMPER.—A vote given at elections for a single candidate.

PLUNGE.—To dive into the water.

All these words have a common root, not in the French *plomb*, and Latin *plumbus*, lead, as is commonly supposed from the fact that the weight generally used for the plummet is lead, but from the

Gaelic.—*Plum*, *plumb*, *plump*, perpendicular, straight, right; to plunge and sink perpendicularly in the water like a heavy weight; *plumba*, a plummet for sounding or measuring the perpendicular; *plumadh*, the act of plunging and sinking straight down in the water; *plumbach*, making a noise and commotion in the water; *plumanaich*, a continued noise of water or of waves; *plump*, a heavy shower. *Plump*, to fall heavily, occurs in Herbert Coleridge's vocabulary of the *Oldest Words in the English Language*. The English *plump*, chubby, fat, well-developed in flesh or substance, has no connexion with these words or ideas, but is directly derived from the Teutonic.

PLUMUS (Slang).—A schoolboy word, signifying anything very nice or luxurious.

Plumus, round, sleek, jolly, fat, excellent; very good, first rate.—*Slang Dictionary*.

This word is not, as has been supposed, traceable to plum, or plum-pudding, but is derived from the idea of thick cream, or curdled milk, or other dainties of which cream forms a part, and is originally the

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Gaelic.—*Plum*, curdled, creamy; *plumach*, curdles.

POACH.—To shoot or trap, or go after game illegally.

POACHER.—One who poaches.

French, *pocher*, to thrust in or dig out with the fingers. This word is merely a dialectic variation of *poke*, to thrust with a pointed instrument.—WEDGWOOD.

Gaelic.—*Puc, pug, fug*, to shove, to push, to thrust; whence, to shove or push in for sport or pursuit of game in other people's territory or preserves. A poacher, a pusher.

PODGY (Colloquial).—Inclining to corpulency; short, thick-set, and fleshy.

This word is a sample of many others originally used in a favourable sense, but perverted by the lapse of time and the ignorance of newer generations into an alien and contradictory meaning. The word seems to have been first of all applied to a chubby, fat, healthy child, and to be derived from the

Gaelic.—*Boidheach*, beautiful.

POGG (Slang).—Drunk.

Gaelic.—*Poit*, to drink to excess; *poiteach*, drunken; *poitereach*, addicted to drinking.

POISON.—Any solid or fluid that taken internally, or mingled with the blood, is destructive to life.

French, *poison*, from Latin, *potio*, a drink; Mid-Latin, *impotionnare*, to poison. Diez points out a similar euphemism in Spanish, *zerbo*; Portuguese, *erva*, a herb, thence a poisonous herb; and in German, *gift*, originally a dose, what is *given* at once, the poison. —WEDGWOOD.

If the derivation from *potio* were correct, it would apply to fluid poison only, and some support of its correctness ought to be found in Latin; but the only words for poison in that language are *venenum*, *toxicum*, and *virus*. The German *gift* and *giftig*, signifying poison and poisonous, have no connexion with *gift* in the English sense [for which the words are *gabe* and *geschenk*]. The root is more probably the

Gaelic. — *Puinsean*, poison, virus, venom; *puinseanach*, poison, vindictive, revengeful; *puinseantas*, poisonousness, vindictiveness; *puindeanaich*, to kill by poison.

POLTROON. — A coward (French, *poltron*).

Italian, *poltrone*, from *poltrare* and *poltrire*, to loll and wallow in sloth; to be lazy in bed; French, *paillard*, a lie-a-bed, is an analogous form, from *paille*, straw, thence a rascal, scoundrel.—WEDGWOOD.

On a donné trois étymologies. 1. *Pollex truncus*, pouce coupé à cause que les hommes qui voulaient échapper au service militaire se coupaient le pouce. 2. Ménage a pris pour radical l'Italien *poltruccio*; Fr. *poutre*, jeune jument, animal jeune et délicat. 3. *Polsten*, lit, ancien Haut Allemand. Cette dernière étymologie parait la vraie.—LITTRÉ.

Gaelic.—*Pollach*, lumpish, stupid; *trom*, heavy; one too heavy and stupid to fight in his own defence.

POLLUTE (Latin, *polluo*).—To deteriorate, impair, or adulterate the purity of a thing or a person.

Gaelic.—*Poll*, a pool; stagnant or impure water, as distinguished from water that is clear and runs.

Kymric.—*Pwll*, a ditch, a pool; a pit filled with stagnant water.

POLT FOOT.—A club-foot; or, a lame foot.

This word is most commonly applied to Vulcan.—NARES.

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Venus was content to take the blacksmith with the *polt* foot.—LYLY'S *Euphues*.

Anywhere to escape this *polt-footed* philosopher.—BEN JONSON.

Few English Dictionaries contain this word, and none, as far as observed, hints at the etymology. It is probably a softening and corruption of the

Gaelic.—*Pliut*, a clumsy foot, a club-foot; *pliutair*, a clumsy-footed or club-footed person; *ploc*, a club; *pliutair-eachd*, clumsiness, awkwardness or inelegance in walking.

PONGELOW, PONGE.—According to the author of the *Slang Dictionary* these words mean beer, or half-and-half; half ale, half porter. "The term," the writer adds, "is also used as a verb: 'Let's *pongelow*, shall we?'"

Gaelic.—*Pungalachd*, accuracy, distinctness; whence, "let's *pongelow*," let's do the right thing, that is to say, let us drink!

PONY.—A small horse.

Perhaps from *puny*.—JOHNSON.

In Boyer's *Dictionary*, 1731, it is marked as a mean and vulgar term and explained as "a little Scotch horse." the name may be from the Gaelic *ponaidh*, a docked horse. The derivation from *puny*, appears highly improbable.—WEDGWOOD.

Gaelic.—*Ponaidh*, a pony. In Armstrong, the word is described as provincial or local in the Highlands. MacIntyre renders it "a *docked* horse," and does not limit its currency to any locality.

POOL.—A deep pond, pit, or collection of stagnant water.

CESSPOOL.—A pit for the reception of refuse and ordure.

Cesspool, a pool where the water *settles down*; from Latin, *sedeo*, *sessus*, to sink or settle down.—CHAMBERS.

The same derivations are set forth in the *Gazophylacium Anglicanum*.

A contraction of *puddle*.—HORNE TOOKE.

Anglo-Saxon, *pol*; Welsh, *pwll*; Dutch, *poel*; German, *pfuhl*; akin to the Latin *palus*, a marsh; and Greek, πηλος, mud.—CHAMBERS.

Gaelic.—*Poll*, *pol* (genitive *puill*), mud, mire, a pond; a bog; the dark and deep part of a stream, where there is a pit or *hole* in the river-bed; *poll-isgaich*, a fish-pond; *pollag*, a little pool, pond, or pit; *ceis*, a receptacle (French, *caisse*).

PORRUM (Latin).—A leek, a scallion, a young onion.

PORRIDGE (Scottish, *parritch*).—A dish of oatmeal boiled to a thick consistency, once the common food of the Scottish peasantry, and the usual breakfast among children of all classes.

Not the equivalent of the Italian *porrata*, leek pottage, from Latin *porrum*, a leek; but a corruption of *pottage*, what is boiled in the pot; French, *potage*.—WEDGWOOD.

Broth seasoned with leeks or other vegetables. Meal or flour boiled with water or milk. From obsolete *porret*; Latin, *porrum*; Greek, πρασον, a leek; or, probably a corruption of *potage*.—CHAMBERS.

The great use of the leek and onion by the Keltic nations of antiquity is well known; and the rations supplied to the labourers who built the Pyramids were composed of bread and onions. The leek or *por* was once the seed, *par excellence*; whence, *porrum*; but the word ultimately came to mean seed, or grain of all kinds of vegetables. The derivation of "porridge" from *potage* is probably erroneous. The true root is the

Gaelic.—*Por*, seed of any sort, grain; also, progeny, as in the Scriptural phrase, "the seed of Abraham;" *por*

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Dhiarmid, the race or clan of Diarmid; *porach*, seminal.

Kymric.—*Pori*, to graze, to browse.

POST.—There are two words in the English language pronounced and spelt "post." The one is from the Latin *positum*, that which is *placed*; and may signify a stake or pillar placed in the ground; a situation or office under the Government or a private employer; or a military post, where troops are *placed* for aggressive or defensive purposes. But there is another "post" which has given name to the service of letters by means of foot-carriers or other deliverers, which cannot be properly traced to the Latin. The root is not to be found in the Teutonic, or in any of its branches; nor has it been sought there by any of the lexicographers, all of whom are content to derive it from the Latin.

Gaelic.—*Posd*, *post*, to tread, to tramp; *postanach*, a child that just begins to walk; *postadh*, a tramping with the feet, as used to be the custom of Scotch women when washing or treading out the clothes.

In scouring woollen clothes or coarse linen, when strength of arm and manual friction are found insufficient, the Highland women put them into a tub with a proper quantity of water; and then, with petticoats tucked up to the proper height, commence the operation of *posting*; which they continue until every part of the clothes receives an effectual cleansing. When three women are engaged, one commonly tramps in the middle, and the others tramp round her. This process is called *postadh*.—ARMSTRONG.

POT.—A vessel to drink from.

POTABLE.—Drinkable.

POTATION.—A draught.

POTION.—A liquid medicine, a draught.

Latin, *potere*, to drink. The root is the

Gaelic.—*Poit*, a pot; also to drink to excess, as distinguished from *ol*, to drink for the satisfaction of thirst.

POTATO.—A well-known vegetable; the *solanum tuberosum* of botanists, the earth-apple (*pomme de terre*) of the French, and *Erd-apfel* or *cartoffel* of the Germans. The name by which it was known in Hayti, whence it was first introduced into Europe, was *batata*. This doubtless is the true root of the English word. It is singular, however, that its Gaelic name *bun-taghta* (*bun ta-ta*), the "chosen or selected root" should so nearly correspond with the West Indian word, and with the estimation in which the root is universally held.

Gaelic.—*Bun-taghta*, the choice root, the potato.

For this ingenious rendering of the word *potato*, the Gaelic language is indebted to the late Sir John Murray MacGregor, Bart.—ARMSTRONG'S *Gaelic Dictionary*, 1825.

POUND.—An enclosure for the safe keeping of stray cattle.

PINDER.—The keeper of a pound.

PINFOLD.—Sometimes used for a pound or enclosure for cattle.

Lipsbury pinfold. The sentence in which this occurs has the form of a proverbial saying, but no trace of its origin or direct signification has yet been discovered. *Lob's pound*, Slang word for a prison. Who *Lob* was, is as little known as *Lipsbury pinfold*. —NARES.

If I had thee in *Lipsbury pinfold*, I would make thee care for me.—*King Lear*.

Crowden, when in irons bound,
Thou basely threwst into *Lob's pound*.
HUDIBRAS.

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The word "pound" is usually derived from Anglo-Saxon *pund*, or *pyndan*, to shut in; but "pound," "pinder," and "pinfold" have a common and anterior origin in the

Gaelic.—*Peinnteal*, a snare, a trap, an enclosure; a place of confinement, a coop.

The words *lip* and *lob* are possibly corruptions of the

Gaelic.—*Liobair*, a lout, a clown, a lubber; *lobhar*, a wretch, an idler, a bad fellow. See LOAFER.

PRAISE.—To glorify, to extol; to render homage or admiration in words.

The expression of the price or value in which any person or thing is held. From the old French *preis*; the Italian *prezzo*; the Latin *pretium*.—CHAMBERS.

From the Dutch, *prijs*; German, *preis*; Swedish, *pris*.—WORCESTER.

"Price" and "praise" are two different words derived from different roots with different meanings. "The *praise* of God" can have no connexion with the idea of price. The true root of the word "praise" is the

Gaelic.—*Prois*, to speak favourably of, to laud, to extol; *proiseal*, praiseworthy, bold.

This Gaelic word has lost somewhat of its ancient dignity of meaning, and sometimes signifies to cajole, to wheedle; to humour a person with fair and flattering words. The true Saxon and Anglo-Saxon for the English idea of "praise" is *loben*, to laud, to extol; whence *lob*, praise; which appears under the word *lofe*, praise, in Herbert Coleridge's Dictionary of the *Oldest Words in the English Language*, and used in an early translation of the Psalms.

PRAWN.—A small crustaceous sea creature somewhat like the *shrimp*, but larger.

The derivation of *shrimp* seems to be from *scrimp*, small, or shrivelled up; and the same idea seems to attach to "prawn." The Editor of Chambers's *Dictionary*, unable to suggest a derivation, merely affixes a note of interrogation. Mr. Wedgwood, equally dubious, suggests, but does not affirm, that the root may be found in the Anglo-Saxon *preon*, a bodkin, from the formidable spur with which the head is adorned. Bearing in mind the derivation of shrimp, the root of the word is traceable to the

Gaelic.—*Pronn*, small, trifling; *pronnag*, a small crumb; *pronn bhiadh*, small or broken victuals.

PRECIOUS (Slang).—Used in the sense of great, very, exceeding; as in the phrases, "a precious humbug," "a precious fool," "a precious rogue," "a precious rascal," &c.

Gaelic.—*Praiscach*, brazen, bold, impudent.

PREY.—To seize other creatures violently for food. The animal food of wild animals, A bird of prey, a bird that eats animal food. Metaphorically, to "prey upon," is to plunder; as thieves and impostors who "prey upon society."

PROGNE or PROG (Slang).—To steal.

PRIG (Slang).—To steal.

PROIE (French).—Prey or plunder.

We travel sea and soil, we pry, we prowl;
We progress and we *prog* from pole to pole.
QUARLES's *Emblems*.

What less than fool is man to *prog* and plod?—*Ibid*.

To *Progne*, is to steal; to *prig*, is to filch in Minsheu.—NARES.

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And that man in the gown, in my opinion,
Looks like a *progning* knave.
BEAUMONT *and* FLETCHER.

Latin, *præda;* Breton, *preiz;* French, *proie.* The original meaning is shown in the Welsh *praidd,* a flock or herd, prey taken in war, which in early times would consist mainly of cattle. Gaelic, *spreidh,* cattle; Scotch, *spreith,* plunder.—WEDGWOOD.

Gaelic.—*Preachan,* a bird of prey; *preachanach,* ravenous; *preachanachd,* ravenousness, voracity.

PRIDE. — Excessive self-esteem or self-assertion; haughtiness.

PROUD.—Haughty, having a much higher opinion of one's self than may be deserved.

From the Anglo-Saxon *prut;* hence, *pryde,* swelling; and *prutian,* to grow proud. —*Gazophylacium Anglicanum.*

From the Saxon *pryt,* or *pryd.*—JOHNSON.

The blurt of the mouth expressive of contempt or defiance is represented by the interjections, *ptrot! prut! trut! tut! pish! whisk!* some of which forms have been retained in one of the European languages, and some in another.—WEDGWOOD.

Proud, Old English, *prute;* Dutch, *prat;* Anglo-Saxon, *prit.*—CHAMBERS.

Gaelic.—*Brod, prod,* to stir up, to stimulate, to excite; whence a proud man is one stirred up or excited with a high opinion of himself; *brodail, prodail,* proud, arrogant, conceited; *brodalachd,* pride, arrogance, haughtiness; *prois,* to flatter, to cajole, to make proud, to praise; *proiseal,* proud.

PRIG (Slang).—A thief; to steal.

Prog, Latin, *proco;* Swedish, *proka;* the derivations and forms of the roots *pr-g* and *pr-d,* suggesting poking about, *prig* being one of them.—LATHAM'S *Todd's Johnson.*

Anglo-Saxon, *priccian,* to prick, to prick out, to steal.—RICHARDSON.

Gaelic.—*Preachan,* a bird of prey.

PRIG.—A pert conceited person, who affects to be what he is not.

Query, pragmatical?—LATHAM'S *Todd's Johnson.*

Gaelic.—*Breug,* a lie; *breugaire,* a liar, a braggart.

PRIME, PRIMARY, PRIMITIVE.—First in order of time or rank.

Latin, *præ,* in front, before; *prior,* former; *primum,* first; as Greek προ, προτερος, πρωτος; πριν, before.—WEDGWOOD.

Gaelic.—*Priomh,* main, chief, principal, first; *priomh-athair,* patriarch, primogenitor, first father; *priomh-sonas,* chief happiness; *priomh-laoch,* a prime hero.

PROD or PROG.—A goad for oxen.

Proddle is used in the same sense.—HALLIWELL.

Gaelic.—*Brod,* a goad; to stir up, to stimulate, to goad, to excite; *brodach,* stimulating, stirring up.

PRODIGAL.—Lavish.

PRODIGIOUS.—Very large, very great, or extraordinary.

PRODIGY.—Any person or thing wonderful for some unusual quality of mind or body.

These words have doubtless been adopted, as all philologists agree, from the Latin *prodigo* and *prodigium.* The root of the Latin is to be found in the

Gaelic.—*Brod,* the choice or pick of anything; the best quality of grain or other article, whence the German *brod,* or bread; *brodach,* to enliven, to stimulate; *brodadh,* a stimulating to excellence or to activity; *brodail,* arrogant. See PRIDE and PROD.

PROG (Slang).—Food, provisions; originally used by vagrants and

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beggars; also used as a verb, "to go progging."

Prog, to shift meanly for provisions; victuals, provisions of any kind; a low word. JOHNSON.

From the Latin *procuro*, to procure. —SKINNER.

From the Dutch *prachgen*, to beg.—TODD'S *Johnson*.

Anglo-Saxon, *priccian*, to prick.—RICHARDSON.

Gaelic.—*Proinn* (anciently *proighinn*), a meal, a dinner; *proghan*, broken victuals, odds and ends of food, such as are given to beggars; *pronnan*, fragments.

PROLIX.—Wordy, diffuse in speech or writing.

Prolix, Latin.—JOHNSON.

Prolixus, Latin; explained from *pro* and *laxus*, slack, long, lengthened, tedious.—WEDGWOOD.

Gaelic.—*Brolasg*, garrulity, loquacity; *brolaig*, confused muttering as in sleep; *brolasgach*, talkative; *brolasgachd*, loquacity, tattling.

PROP, or PROP UP.—To support, maintain, sustain.

Swedish, *propp*, a bung, a stopper, cork, wadding; Dutch, *prop*, *proppe*, a stopper, also a support. The radical meaning seems to be preserved in the English *brob*, to prick with a bodkin; from the notion of pricking we pass to that of cramming, thrusting in, or to that of thrusting upwards, supporting.—WEDGWOOD.

Danish, *proppen*, to cram, support; Dutch, *prop*, a stopper; Latin, *propago*, a shoot, a sucker.—CHAMBERS.

Gaelic.—*Prop*, to support, sustain; *propadh*, supporting, sustaining; *propainaich*, a stout young man (who helps to support the family); *propte*, maintained, supported, sustained, propped.

PROWESS.—Valour.

PREUX (French).—Valiant, gallant, chivalrous.

Latin, *probus*, good, sound; Catalonian, *prores*; Provençal, *proris*; French *preux*, gallant, loyal,—COTGRAVE, &c.

Reference being commonly made to this quality as exhibited in men, French, *prouesse*; Italian, *prodezza*, with an intrusive *d* to prevent hiatus, as in Latin, *prodest*, *prodesse*, came to signify valour.—WEDGWOOD.

Preux, *prouesse*, mots très difficiles.—LITTRÉ.

Gaelic.—*Prois*, pride, haughtiness, high-bearing; *proiseil*, haughty, dignified; *proisean*, a haughty person.

PRUDE.—A woman who in conversation with men affects, or feels a cold or repulsive demeanour.

PRUDERY.—Affectation of modesty and undue reserve.

French, *prude*; Old French, *prod* or *prode*; Latin, *probus*, good, proper, excellent, but affected by the Latin *prudens*, prudent.—WEBSTER.

Prude, a word of very modern date, is supposed by some to be from *provida*, by others from *proba*.—RICHARDSON.

Prude ou *prode*, feminin de l'adjectif *preux*, valiant, brave.—LITTRÉ.

Abbreviation of *prudent*.—LATHAM.

Todd refers to the Anglo-Saxon *prut*, proud, and the Icelandic *prudr*, modest.—WORCESTER.

Gaelic.—*Bruid*, a check, a prohibition; *bruideach*, a cold or unkind woman.

Cornish.—*Prydyry*, to have a thought, to think, to consider, to hesitate; *pryder*, care, anxiety, thought, hesitation.

PRY.—To look into things vexatiously and over-curiously.

Connected by Wedgwood with *prowl*.—LATHAM'S *Todd's Johnson*.

Of uncertain etymology. Skinner suggests Old French, *preuver*, to make trial or examination.—WORCESTER.

Probably contracted from *per-eye*, to eye or look through.—WEBSTER.

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It is perhaps a corruption of the verb to *peer*.—RICHARDSON.

Gaelic.—*Prac*, a tithe, a tax; *pracadair*, a tithe or tax collector; one who looks narrowly into people's affairs, in order to tax their property.

PUCK.—A half-mischievous, half-friendly sprite in the fairy mythology of England, sometimes called "Robin Goodfellow."

Pouke, a fiend; the same as *Puck*, a mischievous fairy. . . . *Puck*, *pug*, and *pouke*, are all synonymous. *Puke*, a demon, Icelandic. *Pug*, in Ben Jonson's Play, *The Devil is an Ass*, is evidently the same personage. In the *Sad Shepherd* of the same author he appears under the title of *Puck Hairy*. Butler unites the names of *Pug* and *Robin*.—NARES.

Gaelic.—*Boc*, *bocan*, a sprite, a goblin, a hobgoblin, a spectre, an apparition; *boc*, deceit, fraud; *bocumort!* "a goblin on thee!" an imprecation to frighten children.

PUDDING.—A well-known article of diet, variously compounded with fruits, and sometimes with flesh-meat, and to the use of which the English are supposed to be more addicted than any other people. Sir Walter Scott makes one of his characters speak contemptuously of Englishmen as "pock-puddings."

Literally that which bulges out. Welsh, *poten*; German, *pudding*; French, *boudin*, from root *bod*, something projecting, akin to *pout*.—CHAMBERS.

Latin, *botulus*, a sausage; Low Latin, *bodinus*; Italian, *bodingo*; Dutch, *podding*, a pudding.—WORCESTER.

Welsh *poten*. The radical image may be lump, or round mass; then something stumpy, short and thick; English, *pod*, a protuberant belly; *poddy*, *podgy*, round and stout; Scandinavian, *pud*, a fat child.—WEDGWOOD.

Gaelic.—*Putag*, a pudding; *putagan*, a little pudding.

PUERILE.—Like a child, childish; from the Latin *puer*, a boy or child.

The Latin *puer* originally meant a child of either sex, but came in time to signify a boy. The word remains with a different meaning in the

Gaelic.—*Piuthar* (*t* silent), a sister; *piutharail*, sisterly.

PUFF.—To inflate, to swell out with wind; or, metaphorically, to praise unjustly or over much.

German, *puff*; Danish, *puf*; Dutch, *pof*, from the sound. *Toad*. An amphibious reptile, which swells out on being alarmed; Icelandic, *tutna*, to swell.—CHAMBERS.

Gaelic.—*Buaf* (Obsolete).—A toad, a reptile that swells or inflates itself when alarmed or angry.

PUG.—A species of dog with a black monkey-like face.

Essentially the same with *bug*; Welsh *bwg*, an object of terror, ghost, hobgoblin. . . . . Then as an ugly mask is used for the purpose of terrifying children, the term *pug* was applied to a monkey, as resembling a caricature of the human face.—WEDGWOOD.

Gaelic.—*Piùg*, a sorry, mean, disagreeable appearauce; *piugach*, having a pug-like, mean appearance.

PUG (Slang).—In large families the under servants call the upper ones "pugs," and the housekeeper's room is known as the "pug's hole."—HALLIWELL.

The allusion is to the bribes, "tips" or perquisites that the upper servants receive from tradesmen, or visitors to the house, and is traceable to the

Gaelic.—*Puic*, a bribe; *puicear*, a briber; *puiceach*, giving or receiving bribes.

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PULL.—To draw along, to tug, to tear, to rend, to drag.

Saxon, *pullian.*—JOHNSON.

Anglo-Saxon, *pullian;* Dutch, *pellen,* to peel.—WORCESTER.

A parallel form with "pill," signifying originally to pick. To pull garlick, *i. e.* to peel or pill it.—WEDGWOOD.

Etymologists have discovered no root in the Teutonic or Latin sources of the English language, to which this word can be traced, except the Anglo-Saxon *pullian,* which is not Saxon.

Gaelic.—*Piol,* to pull, to pluck, to dig up, to tug; *piolachadh,* plucking, digging; *piolachair,* one who digs, plucks, draws, or pulls.

PUMMEL.—To beat with the fist.

From the Latin *pomum,* an apple; a globular mass; a ball, a knob, whence pommel or pummel, to beat as with a pummel, or anything thick or bulky.—WORCESTER.

Gaelic.—*Beum,* to strike, to beat.

PUMP.—A machine for raising water from a well or spring. From the French *pomper,* to pump.

Rightly referred by Adelung to the idea of splashing; the sound of something heavy falling in the water is represented in German by the syllable *plump,* whence *plumper,* to splash. In Cornwall *plump* is a pump or draw-well.—WEDGWOOD.

Gaelic.—*Buinne,* a stream, a cascade, a cataract, a flow of water, a confluence of waters; *buin,* a tap, a spigot.

PUN.—A play upon words in which the wit, real or supposed, consists in hinting a different sense from that which the word really implies.

Johnson attempts no etymology; Ash declares the word to be without etymology. Todd derives it from *fun;* Bosworth from the Anglo-Saxon *punian,* to pound; Nares thinks it may perhaps mean to beat or hammer upon the same word, a definition in which Mr. Wedgwood inclines to agree. Mr. Donald in *Chambers'* suggests the French *pointe* and the Latin *punctus.* The word, however, is Keltic, and nothing like it in the same sense occurs in any of the recognized sources of the English. The French have *jeu-de-mot,* and the Germans *wortspiele.* It is to be traced, —like so many vernacular words, which have been stumbling-blocks to all philologists, who, following the example of Johnson, have denied or ignored the fact that the ancient Britons had a language of their own before Romans, Saxons, or Danes came near them,—to the

Gaelic.—*Bun,* a root, a foundation. A "pun" would not be a "pun" unless it were rooted or founded upon a similarity of sound to that other meaning, upon which the joke, witticism, or play of words was superposed. *Bun na chainnte,* or the foundation of speech, is the Gaelic for "etymology."

PUNCH or PUNCHY.—Short, thick set, fat.

I did hear them call their fat-child *Punch,* which pleased me mightily, that word having become a word of common use for everything that is thick and short.—PEPYS'S *Diary.*

The fact that *Punch* already signified a short thick man probably led to the conversion of *Pulcinello,* the little hump-backed puppet of the Italians, into *Punchinello,* now cut short to *Punch.*—WEDGWOOD.

Gaelic. — *Bunach,* squat, short, stumpy; having a large foundation.

PUNK (Obsolete).—A prostitute.

Latham queries the etymology and suggests none; Webster omits the word; Richardson says it is the regular

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past participle of *pyngan*, pungere, and means a woman, *puncta*. But the quotations do not support this etymology. Shakspeare in *Measure for Measure* has

> She may be a *punk*, for many of them are neither maid, widow, or wife.

In this instance a "punk" does not signify a woman simply, but a woman of a particular class.

> A coarse term which is deservedly growing obsolete. It was used by Butler, Dryden, and still later.—NARES.
>
> Why risk the world's great empire for a *punk*?
> Cæsar perhaps might answer he was drunk.
> POPE.
>
> Or for a titled *punk*, or foreign flame,
> Renounce our country and degrade our name.
> POPE.

Possibly the word originally had no such opprobrious meaning as it acquired in English in the days from Shakspeare to Pope, but was one of compliment to a young woman.

Gaelic. — *Buinneag* (*puinneach*), a handsome young girl (Armstrong's *Gaelic Dictionary*).

PURR.—The noise of pleasure made by a cat when thrusting her head against any one who caresses her;—also, to push, to thrust.

> It is difficult to say what *pur* can mean in the whimsical description of Parolles by the Clown:—
>
> Here is a *pur* of fortune, sir, or of fortune's cat—*All's Well that Ends Well*.
>
> The purr of a cat is well known, but how Parolles could be a *pur*, is not easy to say; and what is a *pur* of fortune? Latimer tells of *pur* as an invitation to a hog. "They say in my country when they call their hogges to the swine-trough, Come to thy mingle mangle, come, *pur!* come, *pur!*"—NARES.

Gaelic.—*Purr*, thrust, push, drive; *purradh*, pushing, thrusting (often applied to the pushing or thrusting of pigs to the trough when fed).

PUSS, PUSSY.—Familiar and fondling names for a cat.

Bailey, Johnson, and other early compilers of Dictionaries make no attempt to trace these words. Ash (1775) says the etymology is uncertain. Mr. Wedgwood is of opinion that the word "puss" is an imitation of the sound made by a cat spitting. Worcester after suggesting the Latin *pusa*, a little girl, as a possible derivation, ends by admitting the claim of the

Gaelic.—*Pus*, a cat; *pusag*, a little cat; *piseag* or *puseag*, a young cat, a kitten; *piseagach* or *puseagach*, like a kitten.

PUT.—To place, to set down, to set up.

> Of this word, so common in the English language, it is difficult to find the etymology; *putter*, to plant, is Danish.—JUNIUS. JOHNSON. [*Note.*—The difficulty was only that it was not to be found in the Teutonic or the Latin languages, the only places where Johnson looked for it.]
>
> This word has no cognate in the other Northern languages, unless it have (and it may have) its origin in the Anglo-Saxon *bidan*, German, *bieten*; by the change of *b* and *d* into their cognates *p* and *t*; and thus mean to bide or stay. Skinner derives it from the French *bouter*, to butt like a ram, to push or drive forward—RICHARDSON.
>
> Lemon refers it to the Latin *pono*, *positum*, to place; the French *poser*, to set; the Welsh *pwtio*, to push; the Danish *putte*, to put something into.—WORCESTER.
>
> Italian, *buttare*; a form of *butt*, to strike. —CHAMBERS.

Gaelic.—*Put*, to throw, to push, to thrust, to place; *putach*, *putadh*, shoving, jostling.

"The word *put*," says Jamieson, "is used in a variety of forms (in the Scottish language or dialect) which are unknown in English:—i. e. 'to make one's *put*,' to gain one's end or object; 'to *put* on,' i. e. to push on, to increase one's speed in running and walking."

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"To *put* the stone," is a well-known diversion and feat of agility among the Highlanders of Scotland, and consists in throwing a heavy stone to a considerable distance.

PUTTOCK.—A wild bird of some kind, supposed to be a kite.

Skinner, Minsheu, and others derive it most improbably from *buteo*, which would make it a buzzard. It is called a kite in the following example:—

Who finds the partridge in the *puttock's* nest,
But may imagine how the bird was dead,
Although the kite soar with unbloodied beak?

SHAKSPEARE, *Henry VI.* Part II.

Imogen comparing Posthumus and Cloten, says,—

I chose an eagle, and did avoid a *puttock*.

Thersites also in his abuse of Menelaus says,—

To be a dog, a mule, a cat, a fitchew, a toad, a lizard, a *puttock*, or a herring without a roe, I would not care: but to be a Menelaus! I would conspire against destiny! —*Troilus and Cressida.*

Being considered as a base kind of hawk the *puttock* was despised in proportion to the high estimation of that bird, and was often used as a term of reproach.—NARES.

It is possible that in Shakspeare's time "puttock" had come to signify a kite, but that it sometimes means other birds is evident from the

Gaelic.—*Puta*, a young moorfowl; *putach*, abounding in moorfowl; *butagachd*, a snipe. From these examples it is evident that the bird really designated by the English "puttock" is doubtful.

PUZZEL or PUSLE.—A drab, a low woman.

Possibly a derisive corruption of the French *pucelle*, a virgin.

Derived by Minsheu from *puzzolente*, Italian.—NARES.

Pucelle, or *puzzel*, dolphin or dog-fish.—SHAKSPEARE, *Henry V.* Part I.

Lady or *pusill*.—BEN JONSON.

Gaelic.—*Busag* or *pusag*, from *pus* or *bus*, a mouth; a girl with thick lips, a vulgar girl.

PUZZLE.—To perplex, bewilder.

Diminutive of *pose*, to perplex.—CHAMBERS.

Latham marks the word with a query (?), and suggests no derivation. Skinner inclines to the opinion that *posle*, is from the verb "to pose," to confuse by a difficult question.

Gaelic.—*Biosgail*, difficult.

PYE or PIE.—A bird of the genus *pica*, a jay, &c.

MAGPYE.—A chattering bird or pie.

PIGEON.—A dove.

Pigeon, from the Latin *pipire;* Italian, *pipiare*, *pigiolare*, to peep, or chirp as a young bird.—WEDGWOOD.

French provincial, *pijon;* Italian, *piccione;* Latin, *pipio*, a young bird; *pipio*, to chirp, from the sound.—CHAMBERS.

Pigeon.—Wallon, *pevion*, *puvion*, Picard et Normand, *pingeon;* Provençal, *pijon;* Espagnol, *pichon;* Italien, *piccione*, &c.; Latin, *pipionem*, qui vient de *pipire*, piauler. —LITTRÉ.

These words are all from the same root signifying a bird.

Gaelic.—*Pighe* (*pi*), a bird; *pigidh*, a robin redbreast; *pibhinn*, a lapwing; *pigheann*, a pye, a jay. The word "pigeon," or *pighe-dion*, the "bird of security," has possibly a reference to some old tradition of the Dove of Noah, that let loose from the ark, and returning no more, gave proof that the Flood had subsided, and that men could safely return to the earth.

PYRAMIDS.—The celebrated buildings erected by the Ancient Egyptians in the valley of the Nile, by some supposed for the sepulture of the

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Pharaohs, but more probably for astronomical purposes, and observations of the return of the heavenly bodies.

Greek πυραμις, from the form taken by the flames of a fire, πυρ, fire.—WEDGWOOD.

Also from πυρος, wheat; from a wheaten loaf so shaped; but probably an Egyptian word.—CHAMBERS.

Madon (Hebrew) signifies the great measure, extension, also mensuration.—SIR. W. DRUMMOND, *Œdipus Judaicus.*

Gaelic.—*Beur* (or *peur*), a pinnacle, a peak; *meud*, magnitude, bulk; *moid*, great.

Kymric.—*Bera*, a pyramid, a stack, a pile.

The Chaldæans, Phœnicians, and Egyptians, were like all the Druids, astronomers and sun-worshippers, and in a flat country like Egypt, they required artificial mountains, which the "pyramids" really were, to take correct observations of the movements of the heavenly bodies. This theory alone accounts satisfactorily for the existence of these costly and stupendous monuments. Ancient etymologists were deceived by the resemblance of the Egyptian and Gaelic word *beurr*, to the Greek word πυρ, fire, and led all succeeding investigators into the wrong path.

PYRENEES.—The mountains that separate France and Spain.

Herodotus speaks of a city of Pyrene belonging to the Kelts. The ancient writers derived the name from πυρ, fire, "and then," says Dr. Smith in his *Classical Dictionary*, "invented a story to explain a false etymology, relating that a great fire once raged upon the mountains." As the *b* and *p* are pronounced nearly alike in all the Keltic languages, it is probable that the true etymology is the

Gaelic.—*Beur*, a pinnacle, a peak; *neamh*, the sky, heaven, the firmament; i. e. "Pyrenees," the pinnacles or peaks above the clouds, or in the sky.

PYRRIE (Obsolete).—A violent storm, or swell of the sea.

Pirr in Scotch means a gentle breeze.—NARES.

Gaelic.—*Piorradh*, a squall or blast.

Q.

QUACK.—A term of contempt applied by physicians to interlopers and pretenders who have no legal right to practise medicine or surgery.

Quack and *Quacksalver*. The salving of wounds was so generally taken as a type of the healing art that no reasonable doubt can be entertained of the meaning of the latter element in *quacksalver*. The import of the element *quack* is not so clear. . . . . Dutch, *quakkeln;* Platt Deutsch, *quackeln*, seem to be parallel forms with the German *quack-ln*, *wacheln*, *wangeln*; English, *quaggle*, *waggle*, expressing in the first place the agitation of liquids; and the wavering, splashing, spilling, dabbling, and bungling.—WEDGWOOD.

To cry like a duck; to boast, to practise as a *quack;* a boastful pretender to skill which he does not possess, especially medical skill. From the sound, like the Greek κοαξ, a croak; Latin, *coaxo*, to croak.—CHAMBERS.

Gaelic.—*Coimheach* (*m* silent, pronounced *koi-hach*), foreign, strange. By this etymology a "quack" doctor would signify one foreign or strange to the profession, not rightfully belonging to it.

QUAFF.—To drink;—to drink a large draught.

Of this word the etymology is uncertain. Junius with his usual idleness of conjecture derives it from the Greek κυαφίζειν, in the

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Eolic dialect used for κυαθίζειν. Skinner derives it from *go off*. It comes from the French *coiffer*, to be drunk.—JOHNSON.

The Anglo-Saxon *wafian*, to wave, with the common prefix *ge*, would form *gewafian* or *cwafian*, to wave, or flow in waves; to swallow in waves, or gulps in abundauce.—RICHARDSON.

Welsh *cofftio*, to quaff.—WORCESTER

Quaff. In Scotland a child is said to *wacht* when suckling so forcibly as to swallow a considerable quantity at once; *waught*, a hearty draught; analogous forms are the German *hauchen;* English, *huff*, *whiff*, to draw the breath; *waft*, a draught of air.—WEDGWOOD.

Johnson is quite as erroneous as Skinner and Junius whom he condemns. *Coiffer* in French means to dress the hair, also to put on a head-dress or a nightcap. To be *coiffé* in this sense was to have so much drink in the head as to be sleepy, i. e. to have a nightcap on: just as a glass of spirits and water before retiring to rest is sometimes called "a nightcap."

Gaelic.—*Cuach*, a drinking-cup, a bowl; to drink out of a bowl. The guttural *ch*, softened into *f* by the English, would become *cuaf*, *cuaff*, or "quaff." Another possible etymon presents itself in *sguab*, to sweep out, to drain the cup, to quaff deeply. This word occurs in the latter sense in the famous Gaelic formula, used in proposing a toast with Highland honours, viz.:—

Suas-é! suas-é! suas-é! Hurra! Hurra! Hurra!
Sios-é! sios-é! sios-é! Hurra! Hurra! Hurra!
S'ud a dhuibh! s'ud a dhuibh! S'ud a dhuibh!
Hurra! Hurra! Hurra!
A'nis! a'nis! a'nis! Hurra! Hurra! Hurra!
A riste! a riste! a riste! Hurra! Hurra! Hurra!
Sguab as'e!

The proposer of the toast as well as the guests mount upon their chairs, and place one foot upon the table when the honours are to be given—and when the health is drunk, throw the glass which has been drained behind them upon the floor, to break it to atoms. The meaning of the latter part of the ceremony is, that the glass thus honoured shall never be used again for a meaner toast. The formula may be freely translated:—

Up with it! up with it! up with it!
Hurra! Hurra! Hurra!
Down with it! down with it! down with it!
Hurra! Hurra! Hurra!
To you! to you! to you!
Hurra! Hurra! Hurra!
Now! now! now!
Hurra! Hurra! Hurra!
Again! again! again!
Hurra! Hurra! Hurra!
Quaff it off! Sweep it off! drain every drop of it!

QUAIL (Obsolete).—A term of contempt for a woman.

From the bird (*quail*), a prostitute; borrowed from the French, where *caille*, and *caille coiffée*, had the same meaning. . . . . The *quail* was thought to be a very amorous bird; thence the metaphor.—NARES.

Gaelic.—*Caile*, a girl, a quean, a hussy; *cailleach*, an old woman; *caileanta*, girlish, like a girl.

QUAKER.—A member of the religious sect which calls itself the "Society of Friends."

The "Friends" do not now accept the epithet "Quaker," which seems to have been given in contempt, or derision, to mark their nonconformity to the fashion and ideas of the time.

So called from the enthusiastic *shakings* and convulsions of their preachers.—CHAMBERS.

Gaelic.—*Cuag*, ungainly, awkward, out of the line; *cuagaire*, one out of the line of observance; an awkward, ungainly person, one not in the fashion; *cuagaireachd*, clumsiness, slovenliness, awkwardness.

QUALITY! CALITY! CONSTRUE ME.—This odd phrase is used by

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Pistol in *Henry V.*, in answer to the French Soldier who says, "Je pense que vous êtes le (un) gentilhomme de bonne qualité."

Mr. Staunton in a note to this passage, says,—

> In the folio [this line is not found in the quarto] this is printed *qualitie calino custure me.* Malone having met with a sonnet of a lover in praise of his lady, to *Calen a custure me*, sung at every line's end, concluded that the incomprehensible jargon of the folio was nothing else than this very burden. Subsequently Boswell discovered that *Calino casture me* is an old Irish (Gaelic) song, still preserved in Playford's *Musical Companion.* The line is now therefore usually printed *Quality! Callino castore me.* The solution of the difficulty is certainly curious and very captivating, but to us the idea of Pistol holding a prisoner by the throat and quoting the fag-end of a ballad at the same moment is too preposterous; and in default of any better explanation of the mysterious syllables, we have adopted that of Warburton, *Quality, cality, construe me.*

Nares was of a different opinion, he says that,—

> The words so curiously disfigured by the printer belong to a four-part glee in the Irish (Gaelic) language, and should be read *Callino, Callino! castore me*, which together with a second line, *Eva ee, eva loo, lee!* have been found to mean, "Little girl of my heart, for ever and ever." Mr. Boswell adds very properly, "They have, it is true, no great connexion with the poor Frenchman's supplication: nor were they meant to have any."

The true reading of the old chorus is

Gaelic.—*Cailin*, a girl, a dear girl; *ogh*, young; whence, by corruption, *Callino*. The words *castore me* resolve themselves into *cha stiuridh mi*, I will not steer; so that *Callino, castore me*, would seem to be a part of the chorus of a boat song, in which the rower addresses a young woman on board and invites her to steer while he rows. The other words in Nares's quotation which he gives as *Eva, ee! Eva, loo, lee!* and translates "for ever and ever," are evidently the Gaelic *Aibhe! I! aibhe! Luath, li!* or "Hail to the island, hail! swift (on the) sea!" as if the rowers were coming in sight of an island which they were desirous to reach. This remnant of a long-forgotten song still current among the English in Shakspeare's time is a curious proof of the vitality of the old Keltic speech long after its meanings had become hopelessly obscure. See DRUIDICAL CHORUSES.

QUAND (French).—When. Latin, *quando*.

Gaelic.—*Cia*, what; *uine*, time; whence *c'uine*, when?

QUANDARY.—A dilemma, a difficulty, a perplexity.

Very few English Dictionaries admit this word, and when it is admitted it is described as low, vulgar, and without etymology. "Quandary," says Skinner, quoted in Hotten's *Slang Dictionary*, "is from the French *Qu'en dirai-je?* 'what shall I say of it?'" All the dictionaries that notice the word, Blount's *Glossographia, Gazophylacium Anglicanum*, Bailey, Ash, Johnson, Worcester, and others accept this etymology as satisfactory. Blount mentions another, but does not prefer it, *quando ora*, at what hour, "for that in the time of heathenism people would ask *quando ora*, at what hour shall the sacrifice be made?" *Qu'en dirai-je* is certainly the more ingenious of the two.

There is a proverb applied to a man in extremity of peril which says that he is "between the devil and the deep

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sea," i. e. that the devil is driving him, and that if he escape it will only be by falling into the sea. This leads us to the

Gaelic.—*Cuan*, the sea; *deire*, behind; whence *cuan-deire*, the sea behind, applied to the unfortunate position of a man driven from one calamity or peril into a worse, or from the land into the sea. That this is the correct derivation appears to be corroborated by a passage in Gildas,—in his *De Excidio Britannicæ*—in which he describes the Britons, sorely pressed by the Saxons, as writing to Ætius, the Roman consul, "the barbarians drive us to the sea, the sea throws us back on the barbarians, thus two modes of death await us, we are either slain or drowned."

It has been suggested by a Gaelic scholar, as this sheet is passing through the press, that the derivation may be from *coin-deire*, "dogs behind"—the condition of a man pursued by bloodhounds; or from the obsolete *cuan*, a multitude; and *deire*, behind. Either derivation is preferable to that from *Qu'en dirai-je?*

QUARREL.—A dispute, a contention, a feud.

Old English and French, *querelle;* Italian and Latin, *querela;* Latin, *queror*, to complain.—CHAMBERS.

The representation of the high tones of complaint or anger by a root, similar to that which gives rise to *querelle*, or *querela* is widely spread. German, *quarren*, to cry as children, to wrangle; Old Norse, *kurr*, complaint, murmur; Finnish, *kurista*, and *kirista*, to cry as a child; *kirid*, quarrelsome.—WEDGWOOD.

Gaelic.—*Ciar*, gloomy, stern, disagreeable, ready to quarrel; *ciarail*, a quarrel, a brawl, a fray; *ciarailach*, quarrelsome; *ciaralachd*, quarrelsomeness, perversity.

QUARRY.—A pit from which stone is excavated for building purposes.

To *quarry* stones means properly to square them, *i. e.* to hew and prepare them for the builders.—WORCESTER.

From the Latin *quadraria*, *quadrus*, square.—CHAMBERS.

Gaelic. — *Coire*, a cauldron, any round natural hollow or artificial excavation in the earth; a *corrie* in the hills.

QUARRY.—The offal given to the dogs after a hunt; the prey pursued by a hawk, falcon, &c.

In this sense the word is from the French *curée*, the entrails of the game, commonly given to the dogs at the death. The word is written *cuyerie* by De Foix. To make a hawk to the *quarre* is to teach him to find his game.—WEDGWOOD.

Gaelic.—*Cuaradh*, *ciur*, to hurt, to injure, to maim, to destroy; *ciurradh*, a hurt, a wound, a fatal injury; *ciurrail*, hurtful, injurious, destructive.

QUARTER.—A point in a circle, as in the phrases, "from what *quarter* or point does the wind blow?" "from what *quarter* of the world has he come?" &c.

QUARTER.—To station a regiment in a town or elsewhere.

QUARTERS.—Lodgings, habitations.

These words signifying position, place, &c., as "from what quarter do you come?" or "he lives in country quarters," "the regiment was quartered at —," are not derived from *quatuor*, four, or *quarter*, the fourth part; but from the

Gaelic. — *Cia* (*ka*), what? *aird*, place, condition, or state, whence, *cia-aird* or *c'aird*; *cuairt*, a circle, a circumference, a round, a tour, a journey; a whirl, an eddy; *cuairtear*, a tourist, a traveller, a sojourner; *cuar-*

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tich, to surround, to enclose, shut in; *cuairteachadh*, an enclosure. Thus, the enemy's "quarters" are the enemy's enclosures, country "quarters," country enclosures or residence, &c.

QUAY (French, *quai*). — Sometimes vulgarly pronounced *key*, a passage or a pier, for convenience of embarcation on the sea or the river.

French, *quai*; Spanish, *cayo*; Portuguese, *caes*; Welsh, *cae*, an enclosure; also given for *key*, thus meaning originally a space compacted together by beams and planks, as you if it were by *keys*.—CHAMBERS.

Quai. Bas Latin, *caium*, du Celtique, Cymrique, *Kaè*, barrière; Bas Breton, *Kae*, haie et quai.—LITTRÉ.

Gaelic.—*Catha* (*ca-ha*, *t* silent) a passage (to the water).

QUEER. — Odd, singular, peculiar, quaint, not right.

It is singular that two cant words, *rum* and *queer*, signifying good and bad respectively, have both come to be used in the sense of curious, out of the common way, odd:—*Bene*, good; *quier*, nought.—WEDGWOOD.

An old cant word once in continual use as a prefix, signifying base, roguish or worthless. It has been mooted that it came into use from a quære (?) being set before a man's name, but it is more than probable that it was brought into the country by the gipsies from Germany, where *quer*, signifies cross or crooked. —*Slang Dictionary*.

Etymology doubtful.—WORCESTER.

Gaelic.—*Cearr* (*kearr*), wrong, awkward; *cearra*, impropriety; *car*, a twist, a turn, a trick; *cuir* (plural, pronounced *queer*), twists, turns, tricks, stratagems, things out of the straight line, in modern parlance, "not on the *square*," tricks; *cuireadach*, sly, wily, full of unexpected twists and turns of behaviour.

QUERULOUS.—Apt to complain and take offence. Latin, *queror*, to complain.

Gaelic.—*Geur*, sharp, vehement, acrid; *gearan*, discontent; *gearain*, to complain, to murmur; *gearanach*, plaintive, mournful, querulous; *ciar*, gloomy, stern; *ciaralachd*, quarrelsome, contentious, full of complaint. See QUARREL.

QUIBBLE.—To twist or turn a word or a sentence from its proper meaning, to turn round upon an opponent in argument with a wrongful or unpermissible interpretation.

Literally, *what you please*, a turning away from the point in question, an evasion; a pun, a petty conceit; Latin, *quid libet*, what you please.—CHAMBERS.

Gaelic.—*Cuibhle*, to turn round, to roll round; a wheel, a circular movement.

QUID.—A piece of tobacco, cut of a size for chewing.

QUID (Slang).—A sovereign or any piece of money. "Quids," coined money generally, as distinguished from notes.

An envoy called in Seymour Street, and said that he "thought he knew where the dog was." Negotiations of the accustomed kind ensued; the lady demanded that the animal should be brought for her to recognize, but the thieves' ambassador objected that he "knew cases where swells had promised a reward, and then refused to give a single *quid* when the dog was produced."—*Daily Telegraph*, Dec. 30, 1875.

Gaelic.—*Cuid*, a piece, a share, a part.

QUIDDITY.—An almost obsolete word, signifying the quick turn of a jest or the subtle equivocation of an argument.

Corrupted from *quidlibet*, Latin; or from *que dit*, French; a low word.—JOHNSON.

Gaelic.—*Cuid*, a quick turn.

Cymric.—*Chwid*. See QUILLET.

QUILL.—The hollow tube that forms the root of the feather.

Allied to Latin, *calamus*, Greek, καλαμος a reed; probably akin to Latin, *caulis*, a stalk; Greek, κοιλος, hollow.—CHAMBERS.

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Gaelic.—*Cuilc*, a reed, bulrush, cane, any hollow stalk.

QUILLET.—A turn or perversion in argument; an unexpected twist of ingenuity in reasoning; a logical or illogical subtlety.

Bailey says it is derived from *quiblet*, a diminutive of *quibble*. Mr. Douce forms it from *quid*-libet, but unfortunately *quod*-libet was the scholastic term. Warburton's attempt to derive it from *qu'il est*, is only ridiculous.—NARES.

Gaelic.—*Cuidhle* (pronounced *cuil*, *quil*, or *queil*), a turn, a wheel.

QUILT.—A covering for a bed.

Richardson derives "quilt" from quill, which he thinks may be from the French *aiguille*, a needle, and that "quilt" may thence be held to signify that which is pricked or stitched with a pointed instrument or needle, as a bed-"quilt."

Irish, *cuilt*, a bed-tick, a bed.—WEBSTER.

Gaelic.—*Cuil*, a corner, nook, or private place, a bed; *cuilteach*, a bed-room, a bed-cover.

QUINTAIN.—A figure set up for tilters to run at, to pierce or wound with their weapons in mock resemblance of a tournament.

Quintana, Low Latin; *quintaine*, French. Minsheu absurdly derives it from *quintus*.—NARES.

The *quintain* was originally nothing more than the trunk of a tree or post, set up for the practice of the tyros in chivalry. Afterwards a staff or spear was fixed in the earth, and a shield being hung upon it was the mark to strike at. . . . . In process of time this diversion was improved, and instead of a staff and shield the resemblance of a human figure was introduced. To render the appearance of this figure more formidable, it was generally made in the form of a Turk or Saracen.—STRUTT'S *Sports and Pastimes*.

My better parts
Are all thrown down, and that which here stands up,
Is but a *quintain*, a mere lifeless block.
As you Like it.

Quintaine, quintan. Origine inconnu.—LITTRÉ.

Under this word Worcester's *Dictionary* quotes a Welsh author who derives it from the Kymric *gwyntin*, a vane or weathercock, from *gwynt*, the wind; but as the "quintain" was struck or pierced with hard blows from sword or spear, and by no means turned with the wind, another derivation must be sought.

Gaelic.—*Guin*, to dart, to pierce, to wound; *guinte, gointe*, pierced, wounded; whence, by corruption "quintain," a dummy that was to be pierced or wounded by the players in the game.

QUIP.—A smart saying, a satirical hit or lash of the tongue, a bitter sarcasm.

Quips and cranks and wanton wiles.—MILTON.

Derived by the etymologists from *whip*.—JOHNSON.

Gaelic.—*Cuip*, foam, froth; *cuipe*, a whip, a lash.

QUIRE.—Twenty-four sheets of blank paper. This word formerly signified a book, as in the Title of the Poem by James I. of Scotland, a contemporary of Chaucer, *The King's Quaire*.

CAHIER (French).—A blank book, a roll or mass of papers.

D'origine obscure.—LITTRÉ.

Old French, *quaier;* Low Latin, *quaternio*, a quarto sheet, from *quatuor*, four.—CHAMBERS.

Gaelic.—*Coir*, a charter or parchment on which a man's rights were set forth; a book, a right, a claim, a title set forth in writing; also justice, right, equity.

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QUIT.—To leave, to go away, to abandon, to forsake. French, *quitter*. The Americans, who preserve many old English words and forms of expression no longer current in the mother country, never or very rarely use the preterite *quitted*, but say "he quit home yesterday," "he quit as fast as he could," &c. A similar absence of the preterite occurs in English in other words derived from the Gaelic, such as "put," and "cut."

From the French *quitter*, to relinquish, remit or absolve; hence acquittance, a writing whereby one is acquitted of a debt.—*Gazophylacium Anglicanum.*

From the French *quitter;* Low Latin, *quietare*, from the Latin *quietus*, quiet.—CHAMBERS, and WEDGWOOD.

Gaelic.—*Cuidhtich* (*cuitich*), quit, forsake; *cuidhtichte*, quit of, released from, forsaken; *cuidhe, cuite*, quits, rid of.

QUIVER.—A case or sheath to contain arrows.

French. *couvrir*, to cover.—WORCESTER.

Old French, *cuivre* (copper); Old German, *kokhar;* German, *köcher;* Icelandic, *kogar.* —CHAMBERS.

Gaelic.—*Cuibhrich*, to bind; *cuibhrig*, a cover; *cuibhrigeachd*, a covering, a sheath.

QUIZ (Slang).—To look at a person through an eye-glass as if to examine him particularly, to turn a person into ridicule by jesting at him.

QUIZZING-GLASS.—An eye-glass.

Quiz, a prying person, an odd fellow. Oxford Slang, lately admitted into the Dictionaries. Not noticed by Johnson. *Quiz*, to pry, a joker, to hoax.—*Slang Dictionary.*

Gaelic.—*Cuis*, cause, case, reason, matter; whence, applied in English, to look anxiously into the cause or reason of a thing; to pry.

QUORUM.—A sufficient number of judges, or other persons, to transact business or administer justice.

The first word of a commission formerly issued to certain justices of the peace, of whom (*quorum*) a certain number had always to be present when the Commission met.—CHAMBERS.

A selection from enumerated persons, whose presence is required to authorize the proceedings. From the form of the appointment in Low Latin; of whom (*quorum*), A, B, &c. shall always be one.—WEDGWOOD.

It may only be a coincidence, but it is singular that a synonym for this Latin word, identical in sound, exists in the

Gaelic.—*Coth*, equal, and *trom*, weight, whence *cothrom* (*corom*), equipoise or equilibrium, fair play, equal terms of combat, justice; *cothromaich*, to consider, to weigh, to ponder, to settle according to justice; *cothromach*, equitable, just; *cothromachadh*, judicially weighing and considering.

R.

RABAGAS.—The title of a French satirical play produced in Paris in 1871-2, and written by an Imperialist to caricature M. Gambetta, as a quarrelsome and litigious lawyer.

Gaelic.—*Rabair*, a litigious, troublesome person; *rabach*, quarrelsome, litigious; *rabachas*, litigiousness.

RABBIT. — Welsh rabbit, toasted cheese, served on bread. Supposed to be a corruption of Welsh "rare-bit." The supposed love of the Welsh for cheese and leeks has become a tradition.

Gaelic.—*Trath* or *Thrath* (*rà*), early;

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biadh, food or eating, whence *ra-biadh*, corrupted into "rabbit," the early bit or breakfast.

RABBLE.—The mob, a noisy crowd.

From the Dutch *rabbelen*; to gabble; Low Latin, *rabulo*, to make a noise; *rabo*, to rave. —CHAMBERS.

Gaelic.—*Rapal*, noise, obstreperousness; *rapaire*, a noisy fellow, one of the mob or rabble; *rabh*, to talk loudly and idly, to rave, to vociferate. See RAVE.

RACE.—A succession of generations in one line of descent, or of one genus of the human family, the white, the red, the black, or the yellow.

French, *race*; Latin, *radix*.—JOHNSON.

Race, in the sense of breed, lineage, line of descent, French, *race*; Italian, *razza*; Spanish, *raza*; have been commonly derived from Spanish and Old French, *raiz*, root, as signifying the root or stock of the family. But probably Diez is right in rejecting that derivation and connecting it with the old High German *reiz*, *reiza*, a line. . . . . He might, however, have found a form more nearly connected in the Old English *race*, a dash or stroke with the pen, the simplest type of a line, Spanish *raza* is not only race, but a ray or line of light.—WEDGWOOD.

The derivation from *radix*, a root, is not to be accepted. That which springs from the root is not the root, just as descendants are not their own ancestors. The true meaning of race is *line*, from the

Gaelic.—*Reidh* (*rà*), straight, uninterrupted, in a straight line, lineage.

RACKET (Colloquial).—A great noise, a bustle, a confusion.

RACKED.—Tormented with pain.

To *racket* about, is to move noisily about; and hence the name of *racket* was given to the game of tennis, and ultimately to the bat used in striking the ball.—WEDGWOOD.

Racked, Dutch, *rekken*; German, *recken*, to stretch; to *rack* one's brains is to strain them. "*Rack* and *ruin*" is to be understood in the sense of crash, breakage, smash; *racket*; Gaelic, *rac*, *racaid*, a noise, a disturbance.—WEDGWOOD.

Gaelic.—*Rac*, tear, pull asunder; *racadh*, racking, harrowing, pulling asunder; *racaid*, a noise, a great disturbance; *ràc*, a disagreeable noise; *ràcail*, a continued cracking noise; *ràcaireachd*, impertinent language, vocal discordance.

RACLAN (Slang).—A married woman.

Originally gipsy, but now a term among the English tramps.—*Slang Dictionary*.

Gaelic.—*Reachd*, law, or right; *lan*, full;—i. e. fully (married) according to law.

RAFF.—According to Nares, this obsolete word signified a confused heap or jumble, and the verb, to sweep or huddle together, from the French *rafer*. He quotes, from Barrow,

The synod of Trent was convened to settle a *raff* of errors and superstitions.

Gaelic.—*Rabhd*, idle talk; coarse, incoherent and confused, talk; *rabhdair*, an idle talker, who speaks without order, sense, or judgment; a rhapsodist.

RAFT.—A number of planks or logs, lashed or otherwise fastened together, so as to form a flat surface, and to float upon the water, propelled by oars.

Raft, *rafter*. Literally, a support; a beam supporting the roof of a house. Anglo-Saxon, *raeften*, a beam, probably from *raefnian*, to bear; Icelandic, *raftr*, a beam: Danish, *raft*, a pole.—CHAMBERS.

The name is probably connected, as Outzen suggests, with Frisian, *rabb*; Dutch, *ribbe*; Swedish, *ref*, a rib, from the rib-like appearance of timber used in building.—WEDGWOOD.

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Gaelic.—*Ramh* (*rav*), an oar; *ramh-achd*, rowing, pulling; *ramhaiche*, a rower.

French, *ramer*, to row; *rameau*, an oar, a branch. M. Littré has the Provençal *rem*, the Spanish and Italian *remo*, an oar. "Compare," he says, "the Greek ἐρετμος, and the Sanscrit *aritra*, that which moves." He might have added the French *remuer*, to move.

RAG.—A portion of cloth that has been torn or worn; a tatter, a shred.

RACK.—To put a person on the *rack*, to tear him with mental or bodily pain.

Junius derives from the Greek, ρακος, a torn garment; the Anglo-Saxon, *hracod*, Lye says is *rak-er*, ragged, lacerating, and it may be *racked*, or broken.—RICHARDSON.

The primary meaning is probably a *jag* or projecting piece, the word being formed on precisely the same principle as *jag*, or *shag*; Swedish, *ragg*, long coarse hair like that of goats; *raggig*, shaggy.—WEDGWOOD.

Gaelic.—*Rag*, a rag, panniculus; *ragach*, ragged, pannosus; *rac*, to tear. See RACKET.

RAGABASH.—A term of reproach like ragamuffin.

Of uncertain origin. Grose gives *ragabrash* as a provincial word; such colloquial terms are easily varied.—NARES.

Gaelic.—*Ragair*, an extortioner, a thief, a villain; *baois*, wicked, idle, lascivious.

RAGAMUFFIN.—A term of contempt applied to an ill-behaved person of the lowest class.

The first syllable is usually derived from the English *rag*, a tatter, whence the *Slang Dictionary* defines a "rag-a-muffin" as an ill-clad vagabond, a tatterdemalion. Johnson admits the word, and traces it to "rag." Mr. Wedgwood makes no mention of it.

Perhaps derived from *ragamoſin*, the name of a demon in one of the old mysteries.—HALLIWELL.

Written in Shakspeare *rag of muffin*, and in Piers Ploughman *ragamoffin*; the examples found here afford no clue to the origin.—RICHARDSON.

Query, *rag*, and the Spanish, *mofar*, to mock; and the Italian, *muffo*, musty; a paltry fellow, a mean wretch.—WEBSTER.

Gaelic.—*Rag*, stiff, obstinate, violent; *ragair*, a rogue, an extortioner, a deceiver; *maoidh*, to threaten; *maoidh-each*, threatening. See RAGABASH, *ante*.

RAGE.—Great anger, madness; a fury of passion.

Latin, *rabies*; Italian, *rabbia* ... The radical image is probably the senseless utterance of a madman. Dutch, *rabbeln*, to gabble; German, *rappeln*, to rattle, &c.—WEDGWOOD.

Gaelic.—*Rac*, to rend, to tear.

RAGMAN'S ROLL.—This name was given in the thirteenth century to a collection of deeds which the nobility and gentry of Scotland were coerced into signing by King Edward I., and by which they acknowledged allegiance to that monarch. The "roll" consisted of thirty-five pieces of parchment, which were bound together and placed for security in the Tower of London. Edward III. afterwards surrendered all title of sovereignty to the kingdom of Scotland, together with the "Ragman's Roll."

According to Nares, the word "Ragman" comes from *Rage-man*, and stands in *Piers Plowman* for the Devil. He adds that probably this tyrannical roll was originally stigmatized as the "Devil's Roll." In later times *ragman* or *ragment* came to mean a writing or

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scroll, but that might be merely from the others by dropping the word "roll." The word occurs in the *Pardoner and the Frere* 1533,—

> Mayster Parson, I marvayll ye will give lycence.
> To this false knave in this audience,
> To publish his *ragman* rolls with lyes.

The derivation from *Rage-man* is inadmissible, as is that given by Jamieson from the Icelandic *raega*, to accuse; the idea of the "Ragman's Roll" was that of the *extortion* of the deeds and signatures of which it was composed, from the weakness of the Scottish magnates, by their powerful conqueror. The same idea of extortion may account for the word "Ragman," as applied to the Devil, which leads to the

Gaelic.—*Ragair*, an extortioner; *ragaireachd*, extortion.

The English language is too intolerant of gutturals to admit such a word as *ragaireachd* without an attempt at a more euphonious pronunciation. With the Saxon *man* superadded, the expression would pass into the form in which it has come down to us from the Middle Ages. The after-meaning of "Ragman," a legal document, as in a passage quoted by Halliwell from *MS. Cantab.*,—

> Rede on this *ragman*, and revile you thereafter,

is explicable by the fact that in an unlettered age the people had a horror of lawyers' parchments. Shakspeare makes Jack Cade say,—

> "Is not this a lamentable thing that of the skin of an innocent lamb should be made parchment, and that parchment, scribbled over, should undo a man!"

RAIN CATS AND DOGS.—A vulgar expression to signify a very heavy fall of rain—without sense until traced to its remote roots. These appear to be the

Gaelic.—*Caith*, to squander, to waste; *caithte*, squandered; *caithteach*, lavish, profuse; *doghann*, hurt, injury, i. e. to "rain cats and dogs" is to rain in a lavishly hurtful manner.

RAISIN.—A dried grape. *French*, a grape.

> Greek, ραξ, ραγος, a berry, akin to *radix*, a branch or stalk.—CHAMBERS.
>
> Italian, *racemo*, du Latin *racemus*, comparez Grec, ραξ, ραγος, grain du raisin et Sanscrit *draksha*, raisin.—LITTRÉ.

Gaelic.—*Ras*, a bush; *rasan*, a little bush; whence the fruit that grows on a little bush.

RAKE.—A person addicted to sensual pleasure, a libertine.

> From the Greek ρακια, a profligate man.—BAILEY.
>
> French *racaille*, the low rabble; or *rekel*, Dutch, a worthless cur dog; a vicious, gay, wild, thoughtless fellow.—JOHNSON.
>
> *Rake*, a rascal, contracted from *rakehell*, a villain, a debaucher, from the German *rekel*, a cur, and the French *racaille*.—CHAMBERS.

Gaelic.—*Reac*, a woman, a damsel, (obsolete); *reacaire*, one who follows or goes after women; *racair*, a romancer, an idle, talkative person, one who boasts of his amours.

Another derivation has been suggested from the

Gaelic.—*Reith*, a ram; *reithich* (*the* silent, pronounced *rā-ich*), to rut like a ram.

RAMEAU (French).—A branch.

RAME.—An oar.

RAMER.—To row.

RAMAGE.—The song of birds in the branches.

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From Latin *ramus*, a branch.—JOHNSON.

Gaelic.—*Ramh*, an oar, a branch.

RAMPALLIAN. — A vituperative epithet used by Shakspeare.

Away, you scullion! you *rampallian!*
Henry IV. Part II. Act ii. Scene 1.

Gaelic.—*Ran*, to roar; *peallag*, a person clothed in rags or skins; a roaring vagrant.

RAMSHACKLE.—Old, worn out, disjointed; ready to fall to pieces with a noise.

To *shatter* with a battering *ram*, corrupted from *ram-shatter*, or possibly from *ransack*. —*Slang Dictionary.*

Ramshackled, loose, disjointed, in a crazy state; *ram* is an old Gothic verb denoting strength; thus *ramshackled* may mean very much distorted.—JAMIESON.

Gaelic.—*Ran*, to fall with a crash; *seach* (pronounced *shack*), dried up, withered, decayed; whence *ramshackled*, ready from decrepitude to fall to pieces.

RAN TAN (Vulgar and Colloquial).—To be on "the ran tan," to be what the Americans call on "the big drink," a frolic of drunkenness extending over several days, to which some dipsomaniacs are in the habit of yielding after a period of enforced abstemiousness.

There is *ran-tan* Tom Tinker and his Tib.
TAYLOR, *the Water Poet.* 1630.

Gaelic.—*Ran*, to roar; *tannalach*, bellowing; *rantannalach*, roaring and bellowing.

RANCHE, RANCHO.—A word derived from the Spanish, and used in Mexico and California, from which it spread to other parts of the United States, and signifying, according to Worcester, a rude hut or other shelter, and also a farming establishment for breeding horses and cattle.

Gaelic.—*Ranach*, a cave; also a large, empty or ill-furnished house.

RANCOUR.—A lingering sentiment of hate or resentment; a feeling in the mind against an enemy on whom it is thought justice has not been done.

Rancour, rancid, rank; Latin, *ranceo*; Italian, *rancire*, to become rank, tainted, or unpleasant to taste or smell; French, *ranci*, musty, tainted.—WEDGWOOD.

Rancune. Berry, *rancure*; Provençal, *rancura*; ancien Espagnol, *rencura*; Italien, *rancura*, du Latin *rancus*, rance avec la finale *ura* ou *una*.—LITTRÉ.

A more philosophical derivation offers in the

Gaelic.—*Ran*, a cry; *coir*, justice; whence *ran-coir*, a cry for justice, a feeling of resentment in the mind because justice has not been satisfied.

RANDY (Slang).—Rampant, violent.

Gaelic.—*Ran*, to roar, to cry out, to make a noise; *ranndar*, discontented and violent language.

RANK.—Arrant, decided, strong, excessive; as in the phrases, "a rank coward," an arrant coward, "a rank thief," &c.

RANK.—Used in the sense of what the Americans humourously call "loud;" "a loud smell," *i.e.* a rank and very offensive smell.

Rank, stinking, rancid, ill-flavoured; also strong, great; as a *rank* knave, a *rank* coward; perhaps the latter may allude to an ill savour caused by fear.—GROSE.

Anglo-Saxon, *ranc*, fruitful; Danish, *rank*, uprlght; German, *rank*, slender, lank; Latin, *rancidus*, strong-smelling.—CHAMBERS.

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Gaelic.—*Ran*, to roar, to shriek, to cry out loudly; a roar, a howl; *ranaich*, roaring, howling; thence a "*howling* coward" or a "*roaring* thief;" both words, used as intensitives of the quality described, would be perfectly good English, and a true translation of the Gaelic.

RANK.—To set in order; to be in order or position; "rank in life," position in life; "a man of high rank," a man of high position; "the ranks of an army," the position, order, and arrangement of an army; "a cab rank," the order in which cabs are allowed to stand for hire in the streets.

RANGE.—To arrange; to set in rank, in order, or in position.

French, *rang;* Welsh, *rhenc;* Breton, *renk;* French, *ranger*, to arrange. . . . The explanation of Diez from *ring*, a circle, is not satisfactory. In a circle there is no priority which is the ruling idea in *rank*. It is far more probable that the origin is to be found in a naturalized form of the Dutch *recken*, to stretch.—WEDGWOOD.

Gaelic.—*Rianaich*, to arrange, to adjust, to set in order. See RINK.

RANSACK.—To search minutely; to rummage.

From the Saxon *ran*, and Swedish *saka*, to search for, or seize.—JOHNSON.

Anglo-Saxon, *ran*, to plunder, and *secan*, to seek. Gaelic, *rannsaich*.—WORCESTER.

Gaelic.—*Rannsaich*, to search, to explore, to examine, to review; *rannsachair*, a scrutinizer, a reviewer.

RANT.—To talk, preach, or declaim with too much noise and action.

From the Dutch *randeren*, to rage, rave, swagger.—BAILEY.

From the Dutch *randen*, to rave.—JOHNSON.

German, *ranten*, to rave; Gaelic and Irish, *ran*, a noise.—CHAMBERS.

Gaelic.—*Ran*, to roar, to bellow, to cry aloud; *rante*, roared; *ranaich*, a continued roaring or shrieking, a crying aloud with pain. *Ranaich na fairge móir*, the roaring of the great sea.—ARMSTRONG'S *Gaelic Dictionary*.

RANZ DES VACHES.—The cry or roar of the cows or cattle; the name of a Swiss song or melody, that powerfully affects the minds of the pastoral Swiss people, when far from their native homes, and that has the same effect upon them in producing home-sickness, that the air of "Lochaber no more" has upon the Western Highlanders of Scotland when exiled from their native land.

Gaelic.—*Ran*, to roar, to cry aloud, to bellow; *ranaich*, a continued cry or moan.

RAP (Slang).—To blurt out, to talk violently and improperly, as "he rapped out a volley of oaths."

RAPSCALLION.—A blackguard, an insolent servant.

SCULLION.—A servant of the lower class.

SCULLERY.—A place where the lower servants wash the dishes.

Gaelic.—*Raip*, a foul mouth, an abusive mouth, filth; *sgalag*, a servant; *sguillean*, a scullion or scullery boy.

RAP.—To strike with the knuckles or with a stick or other hard substance, so as to make a noise, excite attention, or inflict pain. "A great or extravagant falsehood (see HALLIWELL) is called a *rapper*," sometimes a *whopper*.

From the Anglo-Saxon *wraeppen*, to strike with a quick smart blow.—JOHNSON.

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Swedish *rappa*, to strike; Greek, ραπις, a rod, imitation of the sound.—CHAMBERS.

Gaelic.—*Rap*, a noise; *rapach*, noisy; *rapair*, a noisy fellow; *rapal*, noise, bustle; *rapalach*, noisy. This idea of "noise" seems to underlie that of the Latin and French words "rapid" and "rapidity." A "rapid" stream is more or less noisy as it flows, and "rapidity" of motion is generally not effected without loudness.

RAP (Slang).—A halfpenny.

Frequently used generically for money, "I haven't a *rap*," "I don't care a *rap*." Originally a species of counterfeit coin used for small change in Ireland, against the use of which a proclamation was issued 5th of May, 1737. Small copper or base metal coins are still called *rappen* in the Swiss Cantons.—*Slang Dictionary*.

Rup, or *rupa*, in Hindostan signifies money; from whence *rupee*, an Indian coin. In Danish slang *rup* signifies gold; in French slang *rupin* signifies a gentleman, a rich man, a man with money.—MICHEL, *Dictionnaire d'Argot*.

Gaelic.—*Rap*, a bad halfpenny.

RAPINE.—Plunder.

RAPACIOUS.—Greedy of plunder.

From the Latin *rapio*, *raptum*, to seize, to take by violence.—WEDGWOOD.

An earlier root than the Latin for the allied words, "rob," "robber," "rapine," and others, appears in the

Gaelic.—*Reub*, tear, rend, pull asunder; *reubainn*, robbery, plunder; *reubair*, a violent person, a robber, one who rends, tears, or snatches away another person's property. See ROB.

RAPPAREE.—An Irish robber. A word in common use in the seventeenth century.

Gaelic.—*Reubaire*, a robber; *rabaire*, a litigious, troublesome person; *rabhaiche*, a caution, a warning.

RASCAL.—A scoundrel, a villain, a bad man.

From the Anglo-Saxon *rascal*, a hairy beast; or from the French *racaille*, the offscouring of the people.—*Gazophylacium Anglicanum*.

Saxon, *rascal*, a mean beast.—JOHNSON.

French, *racaille*, the scum of the people; French, *racler*; Dutch, *raepen*, to scrape; Icelandic, *raska*, to scrape.—CHAMBERS.

The meaning of *rascal* is the scrapings or refuse of anything. . . . . The imitative character of the words signifying scraping is shown by their application to the act of hawking or clearing the throat in which a similar sound is produced. Italian, *raschiare*, *rastiare*, *rascare*, *rassare*, to scrape.—WEDGWOOD.

A term borrowed from the chase, a *rascal* originally meaning a lean, shabby deer at the time of changing his horns, penis, &c., whence in the vulgar acceptation, a *rascal* is conceived to signify a man without genitals. . . . Some derive it from the Italian *rascoglione*, a eunuch.—GROSE.

Gaelic.—*Riasg*, indocility, stubbornness, sometimes applied to barren land; *riasgail*, unteachable, worthless; *riasgalachd*, turbulence, worthlessness, rascality; *reasgach*, perverse; *reasgachd*, perversity, stubbornness; *graisg*, the rabble, the mob; *graisgeil*, appertaining to the rabble, vulgar, low, mean, blackguard, disreputable; whence by the elision of the initial consonant, before another consonant and for the sake of euphony, "rascal."

RASPBERRY.—The fruit of a shrub of the genus *rubus* or bramble.

So called from the *rasping* roughness of the plant, or of the fruit.—LOUDON.

Doubtless from *rasp*, signifying in the first instance scrape, then to pluck or gather; Italian, *raspolare*, to glean grapes after the vintage.—WEDGWOOD.

Gaelic.—*Ras*, a bush, any kind of shrub, whether thorny or not; whence "rasp-" or more properly "ras-berry," the berry of the *ras*.

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RATE.—Degree, as of interest; as "at what rate of interest."

Latin, *rata*, the feminine of the ablative singular of *ratus*, supposed, calculated, valued, assessed; the feminine substantive *parte*, being assumed.—LATHAM.

Gaelic.—*Rath*, profit, prosperity, increase, value.

Kymric.—*Rhad*,

RATE (Colloquial and Vulgar).—To scold, to talk angrily in reproof. A "rating," a scolding, a reproof.

Anglo-Saxon, *hrettian*, to scold.—RICHARDSON.

Gaelic.—*Ràdh*, a saying.

RATHE.—Early, seasonable, soon.

RATHER.—Sooner.

Rath fruit, for early fruit, that is, ripe in the beginning of summer, from the Anglo-Saxon *rath*, or the Belgian *rade*, soon, all contractions of the Latin *rapidus*, swift; *Rath wine*, wine made of grapes gathered before full maturity.—*Gazophylacium Anglicanum*.

From the Anglo-Saxon *rath*, early, coming before the time, quick.—WORCESTER.

Old Norse, *hradr*, quick; Norse, *rad*, quick, hasty, ready, straight; Dutch, *rad*; Picard, *rade*, nimble, quick.—WEDGWOOD.

Gaelic.—*Thrath* (initial *t* silent), the early dawn; *trath*, time, season, day, hour; *thrath noin*, early noon; *trathail*, early, soon, in good time, seasonable; *trathalachd*, seasonableness.

RATTEN.—A term employed by Trades' Unionists when they persecute and annoy a man who persists in working while his fellows are on strike.

Gaelic.—*Rathan*, a surety; i. e. the workmen ratten or *make sure* of the rebellious comrade by forcibly preventing or striving to prevent him from going to work.

RAVE.—To talk in a wild, incoherent, or idle manner. "Raving mad," wildly and incoherently mad. "You are raving," applied to a person who advances a wild and untenable proposition

French, *réver*, to dream, to be delirious; Latin, *rabies*, madness; obsolete, *rabo*, to be mad; akin to Sanscrit, *rabh*, to be exasperated; Gaelic, *rabhd*, idle talk.—WEBSTER, CHAMBERS, &c.

Ménage declares it difficult to discover the origin of this word, and writes to little purpose. It is to act as one reaved or bereaved. RICHARDSON.

Gaelic.—*Rabhd*, idle, wild talk; *rabhan*, rhapsodical, tedious; *rabhdair*, an idle talker; *rabhdaireachd*, raving, wild nonsense. See RHAPSODY.

RAW (Colloquial). — Inexperienced, new, fresh to the world; a "raw" youth.

Possibly this word is not derived from "raw" in the vulgar sense of uncooked, but from the

Gaelic. — *Radhar* (*ra-ar*), *raghar*, (*ra-har*), arable, a field not in tillage (McLeod and Dewar's *Dictionary*); whence, metaphorically, a "raw youth" would signify one who is yet uncultivated.

RAY.—A beam of light.

RADIANCE. — Light, the throwing forth of rays.

RAYON (French).—A beam of light, or of the sun or moon.

RAYONNANT (French). — Beaming with light or joy.

From the Latin *radius*, a straight rod, a spoke of a wheel, and thence a ray or beam of light which issues from the sun like the spokes from the nave of a wheel.—WEDGWOOD.

No English or French philologist has ever suggested any other etymology for the English *ray* and the French *rayon*, than the Latin *radius*. The *Speaker's*

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Commentary on the Bible, vol. i. page 87, says that "the Egyptians claimed to be the children of *Ra*, the sun." The supposition that this may be the true root of "ray" is remarkably supported by the

Gaelic.—*Ré*, the moon, time, light, duration; *reul*, a star, a planet; *reul-adair*, an astronomer; *reul-eolas*, astronomy (German, *sternkunst*); *re-sholus* (*re-holus*), the light of the moon; *reul-sholus* (*reul-holus*), the light of stars, starlight; *reulach*, starry; *reultag*, a little star; *reultagach*, glittering with little stars.

RAZE.—To level a building with the earth, to overthrow.

RAZOR.—An instrument for shaving the beard.

French, *raser*; Spanish and Portuguese, *rasar*; Italian, *rasare*; Latin, *rasare*, to scrape often, from *radere*, *rasum*, to shave, to scrape.—WEBSTER.

Ras, shaven, cut close by the ground, *couper tout ras*, cut clean away; French, *rez*, *rez-de-chaussée*, level with the ground.—COTGRAVE.

Probably this is one of the numerous cases in which ultimate unity of origin shows itself in close resemblance between remote descendants, and Latin *radere*, *rasum*, to scratch or scrape, belongs to the same class with the German *reissen*, to tear.—WEDGWOOD.

Gaelic.—*Reidh*, smooth, level, plain, close-shaven; *dean reidh*, to make smooth.

REACH.—To stretch, to stretch out, to extend the hand.

RAX (Lowland Scotch).—To assist a person by extending the hand, to reach; "rax me my cloak."

Dutch, *reycken*, *recken*; German, *reichen*; Anglo-Saxon, *raec-an*; Gothic, *rakyan*, to extend, to stretch out.—RICHARDSON.

Anglo-Saxon, *reacan*, to stretch out the arm.—CHAMBERS.

Italian, *recare*, to reach with, to bring unto; Greek ὀρεγειν, to reach forward; *dirigere*, to direct.—WEDGWOOD.

German, *reichen*: Dutch, *reicken*; Latin, *porrigere*, to reach forward; *dirigere*, to direct. The reach of a river is as far as it stretches in one direction.—WEDGWOOD.

Gaelic.—*Righ*, to stretch; *righeadh*, stretching; *ruig*, reach, extend (preposition—until, as far as); *righe*, *ruigh*, *ruighe*, an arm, the fore-arm; *ruigheach*, having long arms; *ruigheachd*, reaching, extending.

READY.—Prepared for action or contingency.

Anglo.Saxon, *raedig*.—LATHAM'S *Johnson*.

Anglo-Saxon, *roed*, *geroed*; Platt Deutsch, *reed*, *rede*; German, *bereit*; Danish, *rede*, plain, straight, clear, ready prepared.—WEDGWOOD.

Gaelic.—*Reidh*, smooth, plain, level, prepared, ready; *reidhearachd*, readiness, preparation, levelness.

REALM.—The dominion of a king.

ROYAUME, ROYAULME (French).—A kingdom.

Old French, *realme*, *reaume*; Provençal, *reyalme*; Italian, *reame*, a kingdom; according to Diez through or from *regalima*, from *regalis*.—WEDGWOOD.

Gaelic.—*Righ* (*ree*), a king; *all-mharc*, foreign, tributary; whence, "realm" or "royaulme," signified in the first instance the king's foreign possessions, and the tributary nations over which he ruled.

REAM (Slang).—Good, genuine; "ream bloke," a good man.

From the old cant *rum*.—*Slang Dictionary*.

Gaelic.—*Reamhar*, fat, plump, big; *reamhrachd*, fatness; *reim*, power, authority; *reimeil*, authoritative, even-tempered.

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REASON.—To argue or think on the fitness of things.

REASON.—The power of tracing effects to causes, or of calculating the progress and consequences of an action in futurity.

REASONABLE.—According to reason or common sense, and the fitness of things.

French, *raison;* Latin, *ratio.*—WEDGWOOD.

Literally, to calculate.... French, *raison;* Spanish, *razon;* Latin, *ratio; reor, ratus,* to calculate, to think; *res,* a thing.—CHAMBERS.

Gaelic.—*Reusan, reuson,* a cause; *reusanaich,* to reason, to argue; *reusanta, reusonta,* reasonable, just.

These words have an anterior Gaelic root in *rachd,* law, right; and *sonn,* to pierce, to thrust, to press; *sonraich,* appoint, ordain, set forth.

REBUKE.—To reprimand; to give another blow, warning, or lesson to one who has done wrong.

Whether there was ever such a word as "buke" without "re," the prefix of iteration, is not easy to determine.

Rebuquer, to give one blows:—*tu seras bien rebuqué,* you will catch it. But the sense agrees better with *rebecquer,* to peck again, as one cock at another; to answer saucily.—COTGRAVE.

Perhaps from French *reboucher, boucher,* to stop or stuff the mouth; Latin, *bucca,* the cheek.—WEDGWOOD.

Possibly the Latin "re" has been prefixed to a Keltic root, and formed the hybrid word of which the etymology is so difficult to discover.

Gaelic.—*Boc,* a blow, a stroke; and, metaphorically, a reproach, a rejoinder, a blow in words.

RECANT.—To unsay what one has said, to take back one's assertion, to retract.

Philologists have been content to derive this word from *recantare,* to sing again, or sing to another tune; misled by the second syllable, which is not from *cantare,* to sing, but from the

Gaelic.—*Can,* to say, rehearse; *cainnt,* speech, discourse. This with the addition of the Latin *re,* again, instead of the corresponding Gaelic particle *ath,* became "recant," to say again, but in another sense.

RECOIL (French, *reculer*).—To draw back, a drawing or starting back.

The admired line in Collins's *Ode to the Passions,* in which Fear is said to have

Back recoil'd even at the sound himself had made,

becomes pleonastic when the correct etymology of the word is remembered.

Gaelic.—*Cul,* back, behind (French, *cul*).

RED PLAGUE.—A disease mentioned by Shakspeare and other writers, but of which the true character is now unknown.

One of the diseases imprecated by Caliban upon his master.—*Tempest,* Act i. Scene 2. Mr. Steevens says that the erysipelas was anciently so called; but he gives no proof of it, and I believe there was none to be given. Shakspeare doubtless meant to give the epithet *red* to the disease usually called the plague. He joins it equally with pestilence:

Now the *red pestilence* strike all trades in Rome,
And occupations perish,—*Coriolanus,* Act iv. Scene 1. NARES.

The epithet "red" was often applied to a terrible person, thing, or event. The Gael invariably speak of the Noachian deluge as the *Dile ruadh,* or

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"red flood," with what meaning it is difficult to imagine.

REEF (Nautical).—A dangerous ridge of rocks appearing above or not far below the surface of the sea; a short rope of a series stretching across the sails of a ship used to draw up the sail so as to diminish the surface exposed to the wind.

Gaelic.—*Riobh*, a snare, a danger; a reef of rocks; *riobh, riof*, a reef in the sail of a ship.

REEL.—To turn, to twist, to turn like a wheel; "the Scottish or Highland Reel," a well-known dance.

ROLL.—Anything, especially a paper or parchment, that is twisted round a centre; that is turned round upon itself for economy of space; to turn round as a wheel, as the rolling earth, &c.

The formation of the word may be explained by the Swiss *riegeln*, to rattle, thence to wriggle, to swarm. The Scotch *reel* is a dance in which three or four dancers in a row twist in and out round each other.—WEDGWOOD.

Swedish, *ragla*; see *roll*. *Roll*; Italian, *rotolare*; Dutch and German, *rollen*; Latin, *rotula*, diminutive of *rota*, a wheel.—WORCESTER.

Gaelic.—*Ruidhil* (*d* silent), a wheel, a whirling dance, a reel; *ruidhleadh*, whirling, rolling, wheeling, reeling.

REFRAIN (French).—A chorus or burden of a song.

This word is sometimes used in the same sense in English.

Provençal, *refrant, refrim*; Catalonien, *refra*; Espagnol, *refran*, &c. Ces formes se rattachent à l'ancien verbe *refraindre*, tiré du Latin *refrangere* ou *refringere*, &c. Le *refrain* est donc ce qui réfléchit, se *répète*; le Picard, *refrain*, qui est de même origine, signifie dégoût, répugnance.—LITTRÉ.

Spanish, *refran*, a proverb, a short sentence frequently repeated by the people; *refrancico*, a very short proverb.—BARETTI'S *Spanish Dictionary*.

Gaelic.—*Ramh* (*raf*), an oar; *rann*, a song; whence *raf-rann*, a boat-song or chorus to keep time to the oars.

REGALE.—To give or to partake of a joyous festival.

It is not easy to understand why Diez should separate the word from the Italian *gala*, good cheer; French, *galler*, to entertain with sport, game, or glee.—WEDGWOOD.

Gaelic.—*Ceol*, music. From this root, with the Latin prefix of *re* (instead of the Gaelic *ath*), comes the French *régaler* and the English *regale*, in the sense of a repeated feast with music and rejoicing (see GALA). With the Gaelic prefix *ath* or *a*, instead of the Latin prefix *re*, we have the French *accueil*, or *ath-ceol*, a pleasant or festive reception.

REICH (German).—An empire, a state, a realm.

Gaelic.—*Riogachd*, a kingdom, a realm; *mor-riogachd*, a great kingdom, an empire.

REIN, REINS.—The strap or straps by which a horse is governed or directed by the rider or driver.

RESTRAIN.—To curb, to hold back.

French, *rêne*; Italian, *redira*; Latin, *retinaculo, retineo*; *re*, back, and *teneo*, to hold.—CHAMBERS.

Gaelic.—*Srian* (pronounced *strian*), to hold back, to restrain, to bridle, to curb; *srianadh*, curbing, restraining, bridling.

RELIC, RELICT.—That which remains of the dead.

Relic, relict, relinquish: Latin, *linquo*, to leave; *relinquo, relictum*, to leave behind; Lithuanian, *lykus*, overplus, remainder; *likti*, to remain over.—WEDGWOOD.

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Perhaps the true root of this word is the poetic and melancholy

Gaelic.—*Reidh*, smooth; *lach*, stone; or *rei-lach*, the smooth or flat stone over a grave; all that remains to tell of the departed.

REMEMBER.—To have again in memory.

Latin, *memini*, *meminisse*, to remember; *memor*, for *mnemor*, mindful, remembering; Greek μεμνημαι.—WEDGWOOD.

Gaelic.—*Meamhair*, memory, remembrance; *meamhraich*, to call to memory or remembrance.

RE-RAW (Slang).—"To be on the re-raw," to be royally or exceedingly drunk; drunker than a lord, drunk as a king.

Gaelic.—*Righ-rath* (*ri-ra*), a royal fortress or seat; "to be on the *righ-rath*," to be on the king's seat.

RESTIVE, or RESTY.—Stubborn, hard to manage, unruly, unquiet, unyielding, obstinate.

Italian, *restio*, *restivo*, resty, drawing back, loth to go; slow, lazy; French, *restif*, stubborn, drawing backward, that will not go forward.—COTGRAVE.

From the Latin *restare*.—WEDGWOOD.

The original meaning does not seem to have included the idea of rest and dislike of moving, but of a more active quality, from the

Gaelic.—*Reasgach*, perverse; *reasgaichead*, stubbornness; *riasg*, indocility, *riasgach*, *reasgach*, stubborn, unruly; *reastach*, perverse, stubborn, impatient; *reasgaichead*, stubbornness, unruliness, restiveness.

The *t* in the English word was introduced by corruption to avoid the guttural.

RETAIL.—To sell articles in small quantities as distinguished from wholesale trade.

The French phrase for "wholesale and retail" is "en gros et en *détail*," not *retail*.

French, *rétail*, a shred or small piece cut from a thing.—*Cotgrave*. *Tailler*, to cut.—WEDGWOOD.

The English *retail*, of the same meaning as the French *détail*, seems to be compounded of the particle *re*, and the

Gaelic.—*Dealaich*, to divide, to deal, which in unmixed Gaelic would be *ath-dealaich*, to redivide or redistribute.

RETCH.—To vomit violently.

Teutonic, *recken*, to stretch.—BAILEY.

Anglo-Saxon, *hroecan*, to hawk; Dutch, *rachelen*, to hawk and spit. Icelandic, *nruki*, spittle.—CHAMBERS.

Gaelic.—*Ruchd*, to grunt, to belch, to retch, to make an *eructation*.

REVEL.—To drink or feast with loud merriment, to luxuriate.

Derived by Johnson from the Dutch *raveelen*, and by other philologists from the French *réveiller*, to awaken or reawaken. But if this last were the true root, a "revel" would more properly signify a breakfast than a later repast. Mr. Wedgwood suggests the

Gaelic.—*Ramhlair* (*ravelair*), a jocular and noisy person; *ramhlaireach*, jocularity, sport, play. This derivation suggests no idea of "revelry" in the sense of feasting or luxuriating, which is found however in another Gaelic word of kindred sound, *reamhraich* (*revaraich*), to feed up, to fatten, to make fat;

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reamhrachail, having a tendency to fatten or make fat.

REYNARD.—A name given to the fox, in French *renard*, from his lean and hungry aspect.

REINS (French).—The loins, the ribs.

Renard ou Renaud est un nom propre, le même que Renault ou Reginald... Mot Germanique composé de *ragin*, conseil, et *hart*, dur:—le sens est bon au *conseil*.—LITTRÉ.

Gaelic.—*Reang, reing*, a rib; *reangach*, lean, starved, emaciated, so that the ribs are visible; *reangaichte*, lean, hungry; *reangair*, a loiterer, lounger, a hungry beggar; *reing-ard*, a high rib.

REZ DE CHAUSSÉÉ (French).—An apartment on the ground floor, on a level with the roadway.

Rez de chaussée, niveau du sol, surface d'un terrain de niveau avec une chaussée ou une rue.—LITTRÉ.

Gaelic.—*Reidh* (*d* silent), flat, plain, level, on a level with; *cas*, a foot, from whence the French *chausse* and *chaussée*, a footway, a road, a highway. See CAUSEWAY. Thus the French *rez de chaussée* signifies a ground floor, on a level or smooth with the footway.

RHAPSODY.—Wild, extravagant and illogical talk or writing.

RABACHAGE (French).—Tiresome repetition.

Greek, ῥαψωδια, a portion of an epic poem for recitation at one time; from ῥαπτω, to stitch or link together, ὠδη, a song.—WEDGWOOD.

Rave; Gaelic, *rabhd*, idle talk; French, *rabacher*, to keep repeating in a tiresome way.—WEDGWOOD.

Gaelic.—*Rabdh*, idle talk; *rabhan*, a rhapsody; a tedious repetition; *rabhanach*, tedious; *rabhdair*, an idle, tedious, illogical talker. See RAVE.

RHETORIC.—Oratory.

Greek, ῥητωρ, an orator; *rhetoric*, the art of public speaking.—WEDGWOOD.

Gaelic.—*Radh*, speech.

RHINO (Slang).—Money; the portion or share of a robbery divided among the robbers.

Gaelic.—*Roinn*, a share, a portion, a division.

RHODA (Greek).—The rose.

Gaelic.—*Ro*, very, exceeding; *dath*, colour; whence, *ro-dath*, of an exceeding colour, *i. e.* a beautiful colour.

RHYME.—The consonance of syllables at the end of verses.

The distinction between "rhythm" and "rhyme" is not generally understood. Blank verse must be rhythmical and is called blank from the absence of the "rhyme." LATHAM'S *Todd's Johnson* following Skinner and others derives "rhyme" from "rhythmus," which is clearly wrong.

The word *rhyme* is not derived from the Græco-Latin *rhythmus*. It is of original Gothic stock, and ought to cast off the Greek garb, in which the pedantic affectation of classical partialities, and the desire to help the theory that ascribes to the thing, as well as to the name, a Latin origin, have dressed it. The proper spelling is *rime*.—MARSH'S *Lectures on the English Language*.

Gaelic.—*Riomhach*, elegant, beautiful; *riomhachas*, beauty, adornment, elegance; *riomhadh*, beautiful.

RIBALD. — Indecent or lewd in speech.

RIBALDRY.—Indecency or lewdness of speech or conversation.

RIP (Slang).—A person of bad life or character.

Ribald, Old French, *ribault*, *ribaud*;

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Italian, *ribaldo*, a name applied generally to any loose character. It is probable that the original signification is nothing worse than a reveller or noisy companion, from French *rubalter*, to rumble, rattle, make a noise. The American *rowdy* is exactly synonymous with the Old French *ribauld*.—WEDGWOOD.

Rip is a corruption of reprobate.—HOTTEN.

A miserable *rip* is a poor, lean, worn-out horse.—GROSE.

Gaelic.—*Raip*, debauchery; filthy or lewd conversation; a foul mouth; ribaldry; *raipleach*, a slovenly, indelicate, ill-behaved woman.

RIBAUD (French).—The readers of modern French romance may remember a novel entitled *Le Roi des Ribauds*. The original Keltic meaning of "ribaud" having been lost, the author fell into the error of making a "King of the Ribauds" where the word "king" was already included.

Mot d'origine incertaine. Quelques-uns le tirent du Germanique *bald*, hardi, qui avait donné *baud*, dans l'ancien Français, avec le préfixe Germanique *eri*, qui signifie avant; le très hardi, le très baud. Diez y voit un derivé de l'ancien Haut Allemand *hripa*, prostituée. Cette étymologie parait la plus probable.—LITTRÉ.

"Ribaud," the good king, or king of good fellows, is traceable to the

Gaelic.—*Righ*, a king; *bàdh*, kind, good-natured. This was a term employed by women of loose character to men who spent their time and money in their society.

RIBBON or RIBBAND (French, *ruban*).—A narrow band of silk, used as a personal adornment, principally by women.

Probably from *ring-band*, it being originally for the neck.—CHAMBERS.

Origine incertaine.—LITTRÉ.

Gaelic.—*Ruadh* (*rua*), red; *bann*, a belt, a chain, a band, a chord; whence the French *ruban*, and the English *ribband*, from the original red and flaunting colour, still the favourite.

RIBIBE.—"This," says Nares, "is a Chaucerian word put by him and others for an old bawd, but meaning originally a *rebeck* (a musical instrument), but why the name was so applied does not appear."

Or some good *ribibe* about Kentish Town
Or Hogsden, you would hang now for a witch.
BEN JONSON, *The Devil's an Ass.*

There came an old *rybibe*.—SKELTON.

Ribibe, a kind of fiddle; Latin, *vitula*. *Vitula* may have interchanged with *vetula*, and hence we may have the term applied to an old woman, as in Chaucer, Skelton, and Ben Jonson.—HALLIWELL.

The word seems to have originally signified a handsome woman, a nymph, from the

Gaelic.—*Ribhinn*, *righ-bhinn*, a handsome young woman; *ribhinneach*, lady-like, elegant; and to have gradually acquired an alien sense, as in the corresponding word *wench*, which at first was used in a complimentary sense, but is now applied irreverently or contemptuously. A similar change has come over the phrase "*belle dame*," fair lady, which has been perverted into *beldam*, an ugly old woman, a wicked woman, a witch.

RICH.—Having wealth or possessions.

Philologists have been contented to derive this word from the idea of power and wealth associated with the royal office, the Latin *rex*, the Gaelic *righ*, a king, and the German *reich*, a realm or empire. Another derivation may be found in the

Gaelic.—*Reic*, to sell; *reicadair*, a seller or merchant. Here the idea

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would signify not the wealth or power of a king, but the wealth derived from trade.

RICK.—A "hay-rick," a heap or stack of hay.

Reek is the original form of the word now written *rick*, a stack of hay or corn. Johnson derives it from a German word meaning a pile of anything.—NARES.

Anglo-Saxon, *hreac*, to pile up; Norse, *royk*, *rauk*, a small heap.—WEDGWOOD.

Anglo-Saxon, *hreac;* Icelandic, *kraukr*, applied to a heap of fuel; Norman, *royk*, or *rauk*, a small heap, as of corn sheaves or of turf; a heap of corn or hay piled in the fields.—STORMONTH.

Gaelic.—*Ruc*, a rick, a stack, a heap; *rucan*, a little rick, a stack.

RIDDLE.—An enigma, a puzzle to exercise the imagination or the judgment.

Anglo-Saxon, *writtan*, to twist.—HORNE TOOKE.

Anglo-Saxon, *raedeln*, *araedan*, to read, to guess; Dutch, *raadsel;* German, *räthsel*. —WORCESTER.

Gaelic.—*Raideal*, inventive, sagacious, crafty, sly; well put together and contrived; a riddle, a puzzle. The children's phrase in proposing one of these puzzles for solution, "Riddle me riddle me ree," is a corruption of the Gaelic "*Raideal mo raideal mo rian*," Riddle my riddle in my way, or in my method.

RIDDLE (Lowland Scotch and Provincial English).—A sieve.

The word is used in literary English in such phrases as the flag, or the sails, or the walls were "riddled" with shot; *i. e.* so perforated with holes as to resemble a sieve.

Gaelic, *rideal*, a sieve, a corn-sieve. The primary origin seems to be the representation of a rustling or rattling sound; German, *ratteln*, to sift; Gaelic, *crith*, tremble, shake, quiver,—WEDGWOOD.

Gaelic.—*Rideal, ruideal*, a riddle; to winnow, to sift through a sieve.

RIFF-RAFF (Colloquial).—The ragged multitude.

Gaelic.—*Rioblach*, ragged, torn; *rioblaich*, a man in rags.

RIG.—A girl, a woman.

Nares defines it a prostitute, but his quotations do not justify the epithet. He cites "immodest rigg" from Whetstone's *Castle of Delight*, but if "rigg" bore the sense attributed to it, there would be no necessity to prefix the adjective. The same argument applies to "wanton rigg" in Davie's *Scourge of Folly*.

Gaelic.—*Righinn*, a nymph, a fair woman.

RIG (Vulgar, colloquial, and Slang).—A trick, a change, a metaphor; "none of your rigs."

> He little thought when he set out
> Of running such a *rig*.
> COWPER, *John Gilpin*.

Gaelic.—*Riochd*, shape, form, metamorphosis; also a new shape, an unexpected shape or form, a change from one thing to another.

RIG, RIGGING (Of a vessel).—The regulation or order of a vessel in regard to its sails, spars, and ropes.

Perhaps a metaphor from harnessing a horse. Swedish, *riggapa*, to harness a horse; from *rygge*, the back?—WEDGWOOD.

Gaelic.—*Riaghail*, rule, order, regularity.

RIGHT.—The opposite of the wrong, the contrary of the left; justice, law.

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This word is the Latin *rectus*, the German *richt*, the French *droit*, from *directus*, and has its origin in the idea of a straight line, from which there can be no turning without error, and has two separate but closely connected roots in the

Gaelic.—*Direach*, straight, upright, just, equitable; *dirich*, to straighten, to direct, to make right; *dirichte*, straightened. The other root, from which proceeds the idea of law as synonymous with right and justice, is *reachd*, a law, a statute, a rule of conduct that must be obeyed; *reachdach*, rightful, lawful, just; *reachdaich*, to legislate, to make laws; *reachd-mhod*, a court of justice; *reachdmhor*, valid, strong, legal.

RIGID, RIGOUR, RIGOROUS.—Stiff, severe, strict.

These words, derived immediately from the French or the Latin, have their original etymon in the

Gaelic.—*Rag*, stiff, not pliable, obstinate; *ragaich*, stiffen, to make stiff; *raige*, *raigead*, stiffness, rigour, obstinacy; *ragaichte*, rigid, that has become stiff.

RIGMAROLE.—A foolish and unconnected story.

Whether *rigmarole* and *ragmawrole* be the same word still seems a matter of doubt. The origin of both remains unaccounted for.—RICHARDSON.

Gaelic.—*Righleadh*, reeling, floundering; *mo*, my; *roghalachd*, romancing, gasconading; *righleadh mo roghalachd*, "floundering in my romancing."

RIM (Obsolete).—Fat, fatness.

For I will fetch thy *rim* out at thy throat
In drops of crimson blood.
SHAKSPEARE, *Henry V.*

Rim was a term formerly used not very definitely for a part of the intestines.—STAUNTON.

Gaelic.—*Reimhe*, fatness, grossness.

RIM.—The edge or circle of a bowl or glass, or other round and hollow substance; the outer circle of a wheel.

Anglo-Saxon, *rima*; Welsh, *rhim*, a rim.—CHAMBERS.

Anglo-Saxon, *rima*, margin, edge. The *rime* of the sea was used for the surface of the sea.—WEDGWOOD.

Gaelic.—*Riomh*, a wheel; allied to the Greek ῥομβος.

RIND (Vulgarly pronounced *rine*).—The skin of bacon or of an orange or apple; the crust or hard outer covering of a cheese; the bark of a tree.

Rind is related to the German *rand*, the extremity, border, or outside of a thing; the edge, brim, brink, margin. Bilderdyk derives this word from the Dutch *ryten*; German, *raissen*, to rend, break, cleave, crack, burst, it being the quality of all bark to rend or break asunder.—WORCESTER.

Dutch, German, *rinde*, crust, bark.—WEDGWOOD.

Gaelic.—*Rithinn* (*t* silent), tough, viscid, made of good stuff, durable; *righinn* (*g* silent), tough, stiff, viscid, adhesive.

RING.—A Kilkenny Ring. "What this means," says Nares, "remains to be discovered. Beaumont and Fletcher use the words in the sense of a wild Irish footman. Mr. Weber conjectures 'rung' to be a Scotch word for coarse heavy stuff, but why," he adds, "a Scotch word should be applied to an Irishman does not appear. If 'rung' was ever current in England it was for some kind of wooden spars."

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Nares stumbled unwittingly upon half the meaning of the word.

Gaelic.—*Rong*, a staff, a spar, a bludgeon, a pole.

RINK.—This Lowland Scottish word signifying a frozen pond or other piece of water swept, ordered, and arranged for the sports of skating and curling, has become fashionable in London in connexion with the artificial skating-floors in enclosures which have lately been erected.

It is derived by Jameson and others from the Anglo-Saxon *hring*, a circle, but this is not its origin—as "rink" does not signify circle, or circularity—but, according to Jameson's own showing, a course, a race, the run of a river, a station allotted to each party at the commencement of a tourhament or other contest, such as quoits, &c. He says,—

Rink is used in the South of Scotland as signifying a straight line. It also denotes a line or mark of division. In this last sense it is used on the border between Scotland and England; and the public market annually held a few miles south of Jedburgh is for this reason called the *Rink* fair.

Then Steven came stepand in with stends
Nae *rynk* might him arrest.
Chryste Kirke on the Grene.

The origin of "rank," "range," and "rink," is the

Gaelic.—*Rian*, order, arrangement, adjustment; *rianaich*, to arrange, adjust, distribute; *rianachadh*, order, mode, method, adjustment.

RIOT.—Noise, confusion, uproar.

Riotous.—Noisy, uproarious, quarrelsome.

By some derived from the Latin *rixa*. It is undoubtedly the same word as *rout*, differently written, and with some difference also in the application.—Richardson.

French, *rioter*; Breton, *riota*, to chide, brawl, jangle; Gaelic, *raoit*, indecent mirth. —Wedgwood.

Gaelic.—*Ruidhte*, drunkenness, gluttony, loud revelry; *ruidhtear*, a noisy drunkard, a rioter, a loud reveller; *raidhteaorchd*, gluttonous, addicted to drink and revelry; *raoit*, indecent mirth; *riatach*, wanton, immodest; *riatachd*, immodesty, a disorderly desire; illegitimacy; *raoich*, to roar; *raoich-deachd*, bellowing, roaring; *raoiceadh*, roaring.

RIP (Vulgar and colloquial).—A person of bad temper and morals.

Demi-Rep (Fashionable Slang).—A woman of bad character, suspected rather than known.

The word "demi-rep" is supposed to be a corruption of "demi-reputation;" but though the *demi* is Latin, the *rep* is not an abbreviation of reputation, but a direct derivation of the

Gaelic.—*Raip*, debauchery; whence *rip*, a debauched, lewd, or immoral person.

RIP or Rip up.—To tear, to mangle; to destroy, to cut into shreds or fragments.

Ultimately derived from the sound of scratching or tearing. Old Norwegian, *hrifa*, to scrape; Dutch, *roopen*, *reupen*, *ruppen*; German, *raufen*, to pluck; French, *friper*, to rub, to wear; *fripon*, a rag.—Wedgwood.

Gaelic.—*Riapail*, bungle, botch, destroy; *riapailte*, bungled, destroyed, mangled, spoiled.

RIVER.—A stream, a current of fresh water flowing to the sea; *rivière*, French; *rio*, Italian, Spanish, and Portuguese.

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From Latin *riparia*, *riva*, a bank; Italian, *riviera*, a coast; Portuguese, *ribeira*, meadow, low land on the banks of a river; *ribeiro*, a stream.—WEDGWOOD.

Gaelic.—*Ruith*, to run, to flow; *ruitheach*, running, flowing, streaming.

ROAD.—A pathway, a beaten track; often used in the plural to signify a safe anchorage for ships.

From the Anglo-Saxon *ridan*, to ride; a highway to travel in.—BAILEY.

From the French *rade* (an anchorage) and *route*.—JOHNSON.

Literally, that on which one *rides*.—CHAMBERS.

Anglo-Saxon, *rad*.—LATHAM.

Route; Bourguignon, *rôte*, du Bas Latin *via rupta*, voie qu'on a fait en *rompant* la forêt et le terrain.—LITTRÉ.

Gaelic.—*Rod*, a path, a way; *rod-mor*, the high way, or great way; *rod an righ*, the King's Road (the original of Rotten Row in Hyde Park, London); see ROTTEN ROW; *re an roid*, all the way; *rodair* (*rod-fhear*), a wayfaring man, a wanderer (French, *rôder*, to wander; *rôdeur*, a wanderer). From this root also are the Gaelic and Irish *roid*, a race; and *roid*, to run fast (over the road).

ROAN.—A horse of a reddish colour; leather, generally sheepskin, dyed of a dark or brownish red, and used in bookbinding.

Rouan, French. Il n'a d'usage qu'au masculin, et en parlant des chevaux qui sont d'un poile mêlé de gris et de rouge.—*Dictionnaire de l'Académie*.

It has been thought that *roan* as the colour of a horse was derived from the city of *Rouen*, but this is erroneous.—NARES.

Gaelic.—*Ruadh*, red; *ruadhan*, the red mineral scurf that collects on springs or waters that flow over iron-stone.

ROARING (Slang).—"To drive a roaring trade," to do a large amount of business.

Gaelic.—*Roram*, the quality of dealing out extensively among a family; liberality (with a deal of ostentation), hospitality; *roramach*, highly liberal, capable of dividing well in a family.—MCALPINE'S *Gaelic Dictionary*. *Ruathar* (*ruar*), a sudden or violent onset, force produced by motion; *ruarallach* (*ruarach*), having force or velocity.—MCLEOD and DEWAR'S *Gaelic Dictionary*.

ROB.—To plunder, to steal.

ROBE.—A dress, a garment, particularly a long enveloping dress of state or ceremony.

It would not appear at first thought that there was much connexion between these two words. The first seems to be derived from the German *rauben*, to plunder; or the French *dérober*, to take away; and the second to have been taken from the Italian *roba*, or French *robe*, a garment; but the root of both lies deeper than the French or German.

The name *robe* is undoubtedly taken from the notion of stripping, whether it be from the fact that clothes originally consisted in skins stripped from the backs of animals, or that they were regarded as what might be stripped off the wearer. Provençal, *raubar*, to rob; *rauba*, a garment; Lithuanian, *rubas*, a garment; *rubiti*, to plunder; also to clothe. It has been indeed supposed that the derivation runs in the opposite direction, and that the act of robbing takes its name from the clothes which would constitute the earliest objects of plunder; and it must be admitted that such a relation of ideas seems to hold good in the case of the Provençal *pan*, cloth; and *panar*, to steal.—WEDGWOOD.

In Anglo-Saxon *hrif* is venter, the belly, and *reaf* is vestimentum, a clothing or covering. In German, *raub* is vestimentum, and *reif*, venter. The application of *hrif*, *reif*, to the trunk of the body, may be because it is *rived* or severed by the lower limbs, and of *reaf* and *raub* to the clothing,

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because used to cover the trunk of the body.—RICHARDSON.

Rober, enlever l'épiderme des racines de garance et le poil d'un chapeau. Garance robée—garance qui a été dépouillé de sa peau.—LITTRÉ.

As for the necessity of buffalo "robes"—grand name for a mean thing—I see it not. I could buy a far more useful article in London for the price I should pay for a really good robe out West. A *robe!* Pah! How well I know that dusty, fusty, dirty peltry and its smell.—*Correspondent of the Field*, Dec. 23, 1876.

The connexion between "robe" and "robbery" when traced to the Gaelic root is still more obvious than Mr. Wedgwood makes it; but to "rob," was an act not committed originally by man against man, but by man against the brute creation; robbing, as Shakspeare has it, "the worm of his silk, the beast of his hide, the sheep of his wool," to make garments or "robes" for us. A "buffalo robe," is but a *skin* that has been stolen or robbed from the animal for man's uses.

Gaelic.—*Rob*, hair; the skin, or hide, of an animal; *robach*, hairy, clothed in skins, shaggy; *riobach*, hairy, shaggy; *robair*, a robber or skinner.

ROBIN HOOD.—This almost mythological personage, known to the English as "Robin Hood," and to the French as "Robin des Bois," or "Robin of the Woods," has been called by many names in English literature and romance; among others "Robert Fitz-Ooth," "Robert Fitz-Hugh," "Robin Hode," "Robin Hude," "Robin Ode," and "Robert de la Hude."

The popular notion of him was that of a handsome young man who lived in the woods and set the stringent forest laws of the Norman conquerors at defiance, and who, becoming an outlaw, became also a robber, taking from the rich to give to the poor. The true name of this sylvan hero, if he ever existed, or was other than a personification of many, appears to be a corruption of the Gaelic *Robin Oge*, or Robin the Young. The word "hood" as a covering for the head appears from Herbert Coleridge's *Dictionary of the Oldest Words in the English Language* to have been in use in the 13th century; but "hood," either as a head-dress or a name, is in no way applicable to this lusty and gallant forester, whether he were of mythology or of real life. Sir Walter Scott places "Robin Hood" in the reign of Richard Cœur de Lion, a time when the Gaelic language was disappearing, and when such a word as the Gaelic *og* coming into competition of sound with the Saxon *hog* would be likely to be perverted from its original sound and meaning.

Robin des Bois, French. In Germany a mysterious hunter of the forest, *Freischutz*. *Robin des Bois* occurs in one of Eugene Sue's novels as a well-known mythical character whose name is employed by French mothers to frighten their children.—WEBSTER.

Gaelic.—*Og*, youthful; a young man, a youth; *ogail*, youthful; *ogalachd*, youthfulness; *ogan*, a young man, a sapling. There was a Scottish as well as an English "Robin Hood," and the French "Robin des Bois," which supports the mythological origin of the name as that of a gallant young Kelt who hunted game, as the Kelts were wont to do, in defiance of the oppressive forest laws of the Normans.

RODER (French).—To wander, to roam; to go from place to place; to go hither and thither.

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Genevoise, *se roder;* Provençal, *rodar, rogar,* rouler, tourner; Latin, *rotare,* tourner.—LITTRÉ.

Gaelic.—*Ròd,* a road, a way; whence the French *roder,* to go or travel on the road. See ROAD.

ROE-BUCK.—The male of the red deer.

Anglo-Saxon, *rah, raeh;* German, *reh* and *reh-bock;* Icelandic, *ra.*—CHAMBERS.

Gaelic.—*Ruadh,* red; *boc,* a deer; *ruadh-bhoc* (*rua-boc*), a roe-buck or red deer.

ROGUE.—A thief, a swindler, a vagabond, a sturdy fellow.

ROGUERY.—Dishonesty.

The adjective "roguish" has a milder meaning, and often signifies waggish, wanton, slightly mischievous. The word "rogue" in the time of Charles II. signified a dandy, the modern "swell." In the London journals of the 28th of February, 1876, the Prince of Wales is reported to have shot a "rogue elephant," *i. e.* a wild male elephant, in Nepaul. Latham queries the etymology and makes no suggestion.

From the French *rogue,* bold; or from the Anglo-Saxon *roagh,* to curse, to hate.—*Gazophylacium Anglicanum.*

Of doubtful origin. Todd derives the word from the Dutch *pragehen,* to go a begging; whence *prog, progne;* others from the Dutch and German *arg,* bad; and Swedish *arg,* vehement; Gaelic, *rogair,* a knave.—WORCESTER.

About the beginning of the reign of Elizabeth a description of persons called *rogues* first appear in the general class of vagrants. The derivation of the word is variously given. Horne Tooke derives it from an Anglo-Saxon word (*urigan,* past participle *urogan*) signifying cloaked or covered. Johnson admits the derivation to be uncertain. . . It is believed that the word does not occur in the English language before the middle of the sixteenth century; and if so, it is probably one of those numerous *cant* words by which at that period vagrants in counterfeiting Egyptians or gipsies began to designate different classes of their own "ungracious rabble," of which Harrison enumerates twenty-three degrees.—KNIGHT'S *Political Dictionary.*

French, *divaguer,* to stray, range, rogue about, wander inconstantly up and down.—COTGRAVE.

Apparently an equivalent of French *rôder,* to roam; Provençal, *rodar;* Latin, *rotare,* to roll. . . Swiss, *rugeln,* to roll; English dialect, to *ruggle* about, to stir about.—WEDGWOOD.

This word, of the trueorigin of which no English philologist, with the sole exception of Worcester, has had a suspicion, is evidently from the

Gaelic.—*Rag,* a mean fellow, a bad person; *ragair,* a thief who uses violence; a villain, a deceiver, an extortioner; *ragaireach,* roguish, villainous, extortionate, dishonest; *ragaireachd,* roguery; *rag-bheart,* a mischievous, wicked, or roguish deed. The word also appears in Armstrong's *Dictionary,* from which the above quotations are made, in a form nearer to the English pronunciation. *Rogair, rogaireach, rogaireachd,* all of the same meaning as the words derived from *rag.* See RAGMAN'S ROLL, RAGAMUFFIN, &c.

ROISTER, ROYSTER.—A jovial, loud, dissipated person.

ROISTERING, ROYSTERING.—Dissipated, noisily jolly.

The French *rustre,* a ruffian; *royster,* hackster, swaggerer; saucy, paltry, scurvy fellow.—*Cotgrave. Roist* seems more probably to descend from the Anglo-Saxon *hreasan, raesan,* to rush; *ruere;* and to be applied generally to unruly violence.—RICHARDSON.

This word belongs to the root of *rustle, brustle;* Saxon, *brysan,* to shake, to rush; Welsh, *rhysiaw,* to rush, to entangle.—WEBSTER.

Gaelic.—*Riastair,* to become turbulent or disorderly; *riastranach,* disorderly, dissolute, of wanton and dissi-

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pated life and character; *riastranachd*, turbulence, dissoluteness.

ROLLICKING (Colloquial).—Rudely boisterous in merriment.

Neither Johnson nor any of his predecessors admitted this word to the honours of the Dictionary. Worcester and others of a later date consider it to be a corruption of "frolic," the German *fröhlich*, cheerful.

Gaelic.—*Roileasg*, a confused, riotous joy; *roileasgach*, confused, or nearly demented, with joy; *roiligeach*, frolicsome; *roilig*, a romp, a frolicsome person.

ROLLRIGHT STONES.—A Druidical monument on the limit or border between Oxfordshire and Warwickshire, the burial-place of Keltic chiefs and kings before the Saxon invasion.

For twelve hundred or possibly two thousand years or more these stones have stood, sorely diminished of their original numbers and proportions, where they stand now, with a corrupted name and a tradition of a royal burying-place to account for their existence. Nobody in the neighbourhood can explain the origin of the name, but it is clearly the

Gaelic.—*Reilig*, a burying-place; *righ*, the king; whence *reilig an righ*, the king's burial-place; corrupted and vulgarized by the lapse of time in an alien speech to "Rollright."

ROMA (French and Gipsy Slang).—A husband, a good man, a very good man.

Gaelic.—*Ro*, *math* or *mhaith*, very good.

RONYON.—A term of contempt implying manginess or the condition of a dirty person with matted hair.

Roynish.—Mangy, diseased in the skin and hair.

Rogneux (French).—Mangy, scabby.

Misled by the epithet "rump-fed" in the confabulation of the Witches in *Macbeth*,—

> Aroint thee, witch! the rump-fed *ronyon* cries,

Johnson imagined the word to signify "a fat, bulky woman." Ash, a contemporary of Johnson, adopted the same idea, and added that it was "of uncertain origin." Bailey, a few years earlier, defined *ronyon* as a *rake* (a dissolute person).

> Out of my doors, you witch! you hag! you baggage! you pole-cat! you *ronyon!*—*Merry Wives of Windsor.*
>
> The *roynish* clown, at whom so oft
> Your grace was wont to laugh, is also missing.
> *As you Like it.*

In the last instance "roynish clown" is evidently from the same root as *ronyon*, and equivalent to the common modern phrase, "a *scurvy* knave." Both words are traceable to the

Gaelic.—*Ròin*, *roinne*, hair; *ròinneach*, hairy; *roinnidh*, a hairy person. The connexion between the ideas of a a disagreeably hairy person and a mangy person is obvious.

ROOK.—A bird, resembling a crow, that feeds on grain, though not exclusively, but not on carrion like the crow. The bird with a hoarse, rough voice.

Gaelic.—*Ròc*, to cry hoarsely; a hoarse cry; *ròcadh*, the act of uttering a hoarse sound; *ròcail*, croaking. From the same source comes the French

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rauque, rough or hoarse; "une voix *rauque*," a hoarse voice.

ROOM.—Space; a chamber.

ROOMY.—Spacious.

From the Saxon *rum*; Dutch, *ruym*, large. Meric Casaubon derives it from the Greek ῥυμη, a street, an apartment in a house. —BAILEY.

Gothic, *rumic*; Anglo-Saxon, *rum*; Dutch, *ruim* (the hold of a ship); German, *raum*; Gaelic and Irish, *rum*.—WORCESTER.

Stand aback, ye fisher jades,
And gie my gown *room*.
Scottish Song.

Gaelic.—*Rum*, space (*dean rum*, make room); *rumaich*, to make room; to give place (to stand aside); *rumach*, an empty space unfit for habitation; a slough, a quagmire.

ROOT.—That from which a plant grows, that part of the plant which is fixed in the soil, and from which the whole structure is nourished.

RUDIMENT.—A first principle or element, the root of a matter; a source.

From the Swedish *rot*.—ASH.

Akin to Latin *radix*; Greek, ῥιζα, and Sanscrit *ruh*, to grow.—CHAMBERS.

Old Norse, *rot*.—WEDGWOOD.

Gaelic.—*Rud*, a thing, *the* fundamental thing without which there can be no plant; *rudan*, a little thing.

ROQUELAURE (French).—A great coat, a pelisse.

ROCK (German).—A coat.

A kind of cloak buttoning up in front, introduced by the Duc de Roquelaure in the reign of Louis XIV.—*Landais*, quoted by WORCESTER.

Gaelic.—*Roc*, a wrinkle, a fold, a plait; *rocall*, coarse clothing; *rochall*, a coverlet; *rocan*, a mantle; *rocanach*, mantled, hooded.

RORTY (Slang).—Pleasant, joyous.

I have a *rorty* gal, also a knowing pal,
And merrily together we go on.
The Chickaleery Cove, London Comic Song, 1869.

Gaelic.—*Riar*, satisfaction, pleasure; *riaraichte*, satisfied, pleased, delighted.

ROSS (American and Provincial English).—A disease on the bark of trees.

The rough scaly matter on the bark of certain trees. A term much used in New England. It is provincial in England.—BARTLETT'S *Dictionary of Americanisms*.

Roselled, decayed; a Northern word.—WRIGHT'S *Provincial Dictionary*.

Gaelic.—*Ros*, an eruption on the skin of men, and on the bark of trees.

ROSSIGNOL (French).—The nightingale.

Gaelic.—*Ruith*, to flow; *saineil*, beautiful, graceful, i.e. the bird with the beautifully flowing song.

ROT (Slang).—Nonsense, foolish or indecent talk.

Anything bad, disagreeable, or useless.—*Slang Dictionary*.

Gaelic.—*Raoit*, indecent mirth; *raoiteil*, indecently merry or wanton; *raitse*, idle talk, "rot."

ROTATION.—The turning of a wheel.

ROTARY.—Turning like a wheel.

ROTE.—"To speak by rote," i. e. mechanically, as the wheel turns.

ROTATE.—To turn round.

ROUE (French).—A wheel.

Latin, *rota*, a wheel; akin to the Sanscrit *ratha*, a chariot, from *ri*, to go.—CHAMBERS.

Gaelic.—*Roth*, a wheel; *rothach*, having wheels; *rothadair*, a wheelwright, a wheel maker; *rothan*, a little wheel.

ROTHER.—Nares conjectures that this word meant a strong manure,

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but he cites a passage from the *Mirror for Magistrates*, that does not convey the meaning, and which he himself thinks synonymous with what he calls "ruling the roast." [This common expression is a corruption of "roost," originally applied to the male bird among poultry, who was master not of the *roast*, but of the *roost*.]

Yet still we trust to right to rule the *rother*,
That scape we shall the scourges that ensue.

"Rule the rother" means "to rule the fight," from the

Gaelic.—*Ruathar*, a fight, a warlike expedition; *ruatharach*, skirmishing, fighting.

ROTTEN.—Corrupt, putrid, decayed.

From the Anglo-Saxon *rotan*, and Dutch, *rotten.—Gazophylacium Anglicanum.*

French, *rouir;* German, *rösten;* Icelandic, *rotina.*—CHAMBERS.

The English in adopting Gaelic words usually drop the initial *g*, if followed by a consonant.

Gaelic. — *Grod*, rotten; *grodadh*, rottenness; *grodlach*, a rotten tree.

ROTTEN ROW.—The fashionable ride in Hyde Park, London. In Scotland, where the name exists, it is pronounced "rattanraw." The English synonym of the word is the "King's High Gate" or way.

In *Notes and Queries*, in a discussion on the word, it was attempted to be proved that the name described the procession of men in holy orders from abbeys; the writer not remembering that there were "rotten rows" before there was a Christian priest in the island. The word is still used by some of the people who speak the Gaelic language, and means with them the recognized *made* road as distinguished from a mere mountain track.

Gaelic.—*Rod*, or *rathad*, a road; *an*, of; *righ*, the king; whence *rod*, or *rathad an righ*, the king's road, the king's high way.

There are many places called "Rotten Row" in the British Isles. Besides the London "Rotten Row" there is one in Alnwick, one in Bamburgh, one at Elsdon, a Northumberland village, one at Jedburgh, pronounced "Rattanraw," situated on Hundalee farm, about a mile and a half from the town, running up the Jedwater side of the ascent of the Dunion. There is another at Lauder in the county of Berwick, pronounced "Rattanraw," one at Dunfermline, one at Glasgow, and one in the centre of Forfarshire. All are remains of the most ancient free routes of the inhabitants. The probability is they were valued as enabling the people to travel or drive cattle without being mulcted by the exactions of the Baronies.

ROTURIER (French).—A man of low birth, a plebeian.

ROTURE.—The lowest class of people.

Etat d'une personne ou d'un héritage, qui n'est pas noble. Latin, *ruptura*, rupture, pris dans le moyen age au sens de champ defriché, fendu par le soc, et de-là le héritage du vilain.—LITTRÉ.

Gaelic.—*Rotaire*, a dirty fellow, a sloven, an awkward, rude, rough person; *rotaireachd*, awkwardness, clownishness, clumsiness.

ROUND.—"A round of beef;" a corruption of a "rand."

A *rand* of beef (*round*) is defined to be a long fleshy piece cut out between the flank and the buttock. . . . It is supposed to be derived from the Saxon *rand*, a border.—NARES.

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Gaelic.—*Rann*, a part, portion, division, section; *rannadh*, a division.

ROUNCEVAL, ROUNCIVAL—According to Nares and Halliwell, this word meant large and strong; and also a virago, a large, strong, and violent woman; marrow-fat peas were also called *rouncival*.

ROUNCIL.—A horse, a hack, a shaggy horse.

Nares quotes from *Musarum Deliciæ*, 1656,—

> From Cicero that wrote in prose,
> So called from *rouncival* on's nose.

Gaelic.—*Ron*, *roin*, hair; *roineach*, hairy; *meall*, or in the aspirated form *mheall* (*veall*), a lump—whence a hairy lump. The allusion to Cicero's nose implies that he had a hairy wart, or lump on that feature. Plutarch says, "the Latins call a vetch *cicer*, and a nick or dent at the top of his nose, which resembled the opening in a vetch, gave him the surname of Cicero."

ROUND-ROBIN.—A document signed by the crew of a ship when making a complaint to the captain, to which the names are appended in a circle, so that the first signer or ringleader may not be known.

French, *rond*, round, and *ruban*, a ribbon. A written petition, remonstrance, or address, with the names of those signing it placed in a ring or circle, so that it may not be known who signed it first.—WORCESTER.

It was customary among the ancients to write names, whether of the gods, or of their friends in a circle, that none might take offence at seeing another's name preferred to his own. The Cordeliers have formerly been known to have paid the same attention to delicacy, and when a Pope has demanded the names of some priests of their order, that one might be raised to the purple, they have sent those names written circularly that they might not seem to recommend one more than another. The race of sailors are the only people who preserve this very ancient custom in its purity, for when any remonstrance is on foot amongst them, they sign it in a circle, and call it a *round-robin*.—HONE'S *Table Book*.

The connexion between "robin" and *ruban*, is not established. Though the practice of such writing is ancient, the word is modern and peculiar to English, and does not appear in the French, from which it is supposed to be derived. The clue is to be found in the

Gaelic.—*Run*, a secret; *ruine*, secrecy, mystery; *riobadh*, entanglement; i. e. a document in which the names of the signers are mysteriously entangled one with one another, so that no one is first. It is possible that "robin" may be a corruption of *robainn*, to roll together; or of *robhan*, a warning or notification, Either of these derivations is preferable to "round ribbon."

ROVE.—To wander, to roam, to stray from the main body of a troop or company, to go on in advance.

ROAM.—To wander, to rove.

Rover was formerly used in the special sense of a pirate or sea-rover. There is no doubt that in this use of the word it is a simple adoption of the Dutch *roover*, a robber, from *rooven*, to rob.—WEDGWOOD.

Rover, one who roves, a robber, a pirate, a wanderer, an inconstant person.—CHAMBERS.

Italian, *romeo*, *romero*; Old French, *romier*, one who makes a pilgrimage to Rome. . . . The verb could hardly have come to us from the Italian, and it does not seem to have had a French equivalent. I am inclined to think it is from the German *raum*, the English *room*, analogous to Latin *spatiari*, German *spazieren*, to walk abroad, from *spatium*.—WEDGWOOD,

Gaelic.—*Roimh* (*roiv*), before, in respect of place or time. This word enters into a great variety of combinations, filling more than two columns of Macleod and Dewar's *Gaelic Dictionary*.

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Among these are *imich rhoim*, to go on before, to advance, to travel; and *roimh lon*, provisions for a journey, from *roimh* (*ro-iv*) and *lon*, food, provender, provision.

The word seems derived from another Gaelic form of *roimh*, with the same meaning;—viz. its combination with the pronouns *thu*, *sibh*, *mi*, as *romhad*, *romhaib*, and *romham* before thee, you, and me, implying the idea of going before thou, you, or me, advancing, moving on.

ROW (Colloquial.)—A disturbance, a noise, a dispute.

Originally Cambridge, now universal. Seventy years ago it was written *roue*, which would indicate a French origin, from *roué*, a profligate, a disturber of the peace.—*Slang Dictionary*.

Corrupted from *rout*, a brawl, a disturbance . . . *Rout*, the Dutch *rot*; German and Danish, *rotte*; French, *raout*.—WORCESTER.

Gaelic.—*Ruathar* (*th* silent), a fierce attack or contention, a struggle; *ruatharach*, making a violent onset (in common parlance, "kicking up a row").—See ROTHER.

ROW (Lowland Scotch).—To flow or ripple like a stream.

Where Cart runs *rowin* to the sea.
BURNS.

Gaelic.—*Ruith*, to flow like a stream, to run like water; *ruitheach*, running, flowing.

ROWDY (Slang).—Money. "Red gold" is an expression often used in early ballad poetry. The Americans speak of a "red cent"—a halfpenny. The etymology is the

Gaelic.—*Ruadh*, red.

ROWE (Lowland Scotch).—To wrap, fold, swathe.

Hap and *rowe!* hap and *rowe!*
Hap and *rowe* the feetie o't!
Scottish Nursery Song.

Gaelic.—*Roth* (*t* silent).—To wrap, swathe, or enfold; *rothaig* (*t* silent), idem.

ROWN (Old English).—To whisper in the ear, to tell a secret mysteriously. The word was used correctly in Piers Ploughman and other early writers, as in Skelton, who says, "But if it like you, that I might 'rown' in your ear." In Shakspeare's time it was corrupted into "round" and "rownded," just as in the present day vulgar people say "drownd" or "drownded." In Halliwell's *Archaic Dictionary*, "ere-rowneys" or "ear-rowners" are described as "whisperers of secrets in people's ears."

RUNES.—Secret characters.

RUNIC.—Weird, secret, written in a mysterious character.

Caractère dont se servent les Scandinaves et que l'on trouve gravés sur des rochers, sur des pierres en Danemarck, en Suède et en Norwège. Suedois, *runa*, lettre ancienne; Gothique, *runa*, mystère, secret.—LITTRÉ.

Gaelic.—*Run*, a mystery, a secret; a secret intention; *runach*, a confidant, or beloved person to whom one's secrets are divulged.

ROXLE.—To grunt, to speak huskily. Herbert Coleridge's *Dictionary of the Oldest Words in the English Language*.

RAUQUE (French).—Hoarse.

Gaelic.—*Ròc*, to cry hoarsely, to utter a rough sound; *rocach*, having a hoarse voice; *rocair*, a man with a hoarse, disagreeable voice.

RUB.—To move with force or friction over the surface of anything.

RUBBISH.—That which is rubbed or worn off by friction from the surface; anything of no value.

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Welsh, *rhwbio;* Gaelic, *rub;* German, *reiben*, to grind or rub, seems the equivalent of the Danish *rive*, to grind, grate, tear, and not of *rub*.—WEDGWOOD.

Gaelic.—*Rub*, to rub; *rubair*, a rubber; *rubadh*, friction; *ruback*, rubbing.

RUBRIC.—Red-letter directions in prayer-books, missals, almanacks, &c.

RUBRICA DE LA REAL MANO (Spanish).—The "rubric," or "red mark of the royal hand;" the signature of the kings of Spain.

Rubric, rubicund, ruby; Latin, *ruber, rubicundus*, red; *rubrica*, a red pigment.—WEDGWOOD.

The red letter in books of devotion is used to attract attention. With regard to the singular phrase preserved in Spain, and only abolished by Alphonso XII. in 1875, its origin is that the early kings of Europe, unable to sign their names, affixed their mark to public documents in the sign of a cross, sometimes in black, sometimes in red. The word *rubric*, usually derived from the Latin *rubrica*, red earth, has an anterior root, and means, not red earth, but a red mark.

Gaelic.—*Ruadh* (*rua*), red; *breac*, mark, spot, line.

RUBY.—A gem of a red colour.

RUDDOCK.—The robin-redbreast.

RUDDY.—Of a red colour, inclining to red.

The *ruddock* would with charitable bill
Bring him all this.—*Cymbeline.*

The ouzel shrill, the *ruddock* warbling soft.
SPENSER, *Epithalamium.*

The colour of the skin in high health; Old English *rode*, the colour of the face, from *red*.—CHAMBERS.

The word for red, in nearly all the languages of Europe, is from the root *ru, ro*, or *re*, as in German, *roth;* French, *rouge;* Latin, *ruber.*

Gaelic.—*Ruadh*, red; *ruadhaich*, to redden, to make red.

RUCK (Colloquial).—The common mass of people that follow after one idea, the herd that have no individual opinions.

Gaelic.—*Ruaig*, a flight, a precipitate retreat, a dispersion; a running away of the herd of deer, or other animals.

RUE.—To grieve, to be sorry for; to lament a fault or a misfortune.

RUEFUL.—Sad, sorrowful.

Saxon, *roowan;* Dutch, *ruwen;* German, *reuen*, to repent.—WORCESTER.

Old High German, *hriuwa*, mourning, lamentation; Norse, *hryggr, hrygth* (English *ruth*), sorrowful.—WEDGWOOD.

The root of this word seems to lie much deeper than in any of the Teutonic derivations above cited, and to be the

Gaelic.—*Truagh* (Kymric, *truan*), sad, sorrowful, mournful, distressed. This word with the aspirate, as in the phrase, *mo cridh thruagh*, my sad heart, is pronounced by a well-known rule of Gaelic grammar and orthoepy, *ruagh. Mo thruaighe!* woe's me! *mo sgeul thruagh!* my sad tale! *truaighe*, woe, wretchedness; *truaganachd*, wretchedness, calamity; *truaighmheil*, rueful, compassionate.

RUG.—A coarse, warm cloth; a mat, a coverlet; a small carpet before a fireplace (a hearth-rug).

From the root of *rough*.—CHAMBERS.

Italian *ruga*, a fold or plait; Danish, *rug*, rough; Swedish, *rugg*, entangled hair.—WORCESTER.

A *rug* is a shaggy garment.—WEDGWOOD.

Gaelic.—*Rothaig* (*t* silent), to wrap up warmly, to enswathe; *rothaighte*, wrapt up; *rochall*, a coverlet.

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RUGGED.—Wrinkled, worn with old age or sorrow.

From the root of *rough*, rough; from the Anglo-Saxon *hruk*; German, *rauch*; Danish, *ru*, hairy, rough.—CHAMBERS.

A *rugged* surface is one broken up into sharp projections; the idea of abrupt irregularities of surface being expressed by the figure of sharp abrupt movements, as in the case of *shagged, shaggy*, from *shag*, or *jagged*, from *jag*. . . . A *rug* is a shaggy garment; see *rag*.—WEDGWOOD.

Gaelic.—*Rug*, a wrinkle; *rugach*, an old man (a wrinkled man); *ruga*, a rough, coarse woman.

RUISSEAU (French).—A brook, a rivulet.

Diminutif du Latin *rivus*, Latin fictif, *rivicellus*.—LITTRÉ.

Gaelic.—*Ruith*, to run, to flow as a stream; *Ruitheach*, running, flowing, streaming.

RUMBALLIACH (Lowland Scotch).—Stormy, generally applied to the weather, but sometimes to the temper of a woman; a "rumballiach" wife, a woman given to brawls and turns of passion or ill-humour.

RUMBLE.—The heavy sound of revolving wheels, any sound caused by a circular motion.

Gaelic.—*Riomball*, a circle, a turn; *riomballach*, circuitous; whence the Scottish word means, one afflicted with sudden turns of temper. The word appears in McAlpine's, but not in Armstrong's or McLeod and Dewar's *Gaelic Dictionaries*.

RUMBLE.—A confused sound as of wheels on a rough pavement, the violent motion of water, or of wind or water in the intestines.

Gaelic.—*Ruaimlich*, to stir or agitate water; *ruaimlichte*, agitated, troubled, stirred about.

RUMP.—The buttock of cattle or other large animals.

From the Danish *rumpe*; Teutonic, *rumpff*, the tail-piece, especially of a bird, or of an ox, sheep, &c.—BAILEY.

From the German *rumpff*, the end of the back-bone, used vulgarly of beasts and contemptuously of human beings.—JOHNSON.

Rumpf, the trunk, the body.—TURNER'S *English and German Dictionary*, 1820.

Gaelic.—*Rumpal*, a tail, a breech, a rump; *rumpalach*, large-hipped.

RUNG.—The step of a ladder; one of the floor timbers that cross the keel of a ship; a cudgel (Lowland Scotch).

Auld Scotland has a raucle tongue,
She's just a deevil wi' a *rung*.—BURNS.

Gaelic.—*Rong*, a joining spar; any piece of wood by which other pieces are joined together; the rib of a boat, a staff, a bludgeon; *rongas, rougas*, the timbers or ribs of a boat, staves, cudgels; *rongach*, lean, cadaverous, stiff and fleshless as a staff.

RUNNYMEDE.—A meadow near Windsor, where Magna Charta was signed in the reign of King John.

Gaelic.—*Raon* (pronounced *reun*), a field; *meadhon*, middle; i. e. "Runnymede," the middle field.

RUSH.—A well-known plant or reed that grows in wet ground, consisting of a stem without leaves.

BULL-RUSH.—A large species of reed.

RASH (Lowland Scotch).—A rush.

Bull in composition generally denotes large size.—JOHNSON.

Green grow the *rashes*, O!
The sweetest hours that e'er I spent,
Were spent among the lasses, O!
BURNS.

Gaelic.—*Ras*, a rush, a shrub, a bough, a vegetable growth; *riasg*, coarse moorland grass, rushes; *rasan*, underwood, brushwood.

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RUSTLE.—To shake in turning over or moving; the rustling of silk when a lady walks; the rustling of the leaves by the winds, &c.

Gaelic. — *Rusal*, to turn over in searching, to rustle the leaves; *ruslach, rusladh*, searching, turning over.

S.

SABBATH (The Witches'). — The Walpurgis dance of German superstition, a wild and riotous assemblage of evil spirits and of human beings in league with them.

This word is not derived from the "Sabbath" of the Jews and the Bible, which supposes "rest," but from the

Gaelic.—*Sabaid*, a tumult, a disturbance, an affray, a commotion. This word is sometimes written *tabaid*, which is the same as the French *tapage*, a noise, a tumult.

SABRE. — A short, broad, curved sword.

French, *sabre;* Spanish, *sable;* German, *sabel;* Italian, *sciabla;* Polish, *szabla;* Magyar, *szablya, szabra*, to cut.—Wedgwood, Chambers.

Gaelic.—*Sabaid*, a quarrel, a fight; *beart*, a weapon, an instrument; whence by corruption, *sabeart* and *sabre*, a weapon for fight, quarrel, or defence.

SAD.—This word in the Elizabethan era was often used in the sense of serious and attentive, without such implication of grief or melancholy as now belongs to it.

Tell me in *sadness* who she is I love?
Romeo and Juliet.

My father and the gentlemen are in *sad* talk.—*Winter's Tale.*

The conference was *sadly* borne.—*Much Ado about Nothing.*

Welsh, *sad*, wise, sober; Low German, *sade*, rest, quiet, from *setten*, to set or fix.—Stormonth.

Hence the phrase still in use, "in sober *sadness*."—Nares.

Gaelic.—*Saod*, care, attention, hope, expectation; *saodach*, careful, attentive, serious.

SAGE.—Wise, prudent, sagacious.

French, *sage*. . . . Latin, *sagax*, sapiens. Wedgwood.

Gaelic.—*Seadh, seadhach*, discreet, sensible, prudent.

SAIL.—To float; whence *sails*, the instruments on which the winds act for the propulsion of a ship.

It has been generally assumed that the *sails* of the ship gave name to the action of the hull upon the water, but this idea is not supported by either popular or poetic usage. We say that "a steam vessel will sail" on a certain day, though she may have no sails. Dryden speaks of

Little dolphins when they *sail*
In the vast shadow of the British whale;

and Shakspeare has

A winged messenger from heaven,
When he bestrides the lazy-pacing clouds
And *sails* upon the bosom of the air.

The slow and graceful flight of a bird through the air is described by the same word, which is not derived from the German and Anglo-Saxon *segel*, a sail, but from the

Gaelic.—*Seòl*, to guide, to direct; also, a way, a method (the ship is under *way*). Thus the implement, the "sail," is the method, means, or way, by which the ship is propelled. The common nautical phrase "where do you *hail* from?" or "where does the ship *hail* from?" appears to be the

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aspirated form, *sheòl* (the *s* silent), and means "where do you *sail* from?" The French word *voile*, a sail, is from another Gaelic word, *buail* or *bhuail*, to move quickly. See Armstrong's *Gaelic Dictionary*.

SAIR (Lowland Scotch).—Very, very much.

SORE (English).—Very. "Sore distressed," very much distressed.

This word is not to be confounded with the word "sore," a hurt, a bruise, a wound, a pain.

Gaelic.—*Sar*, very, very good or excellent; an augmentative particle or prefix expressing a great degree of any quality.

SAKE.—This word has no synonym in any known language, the Gaelic excepted, unless a periphrasis be resorted to. "For my sake" is rendered in French "pour l'amour de moi."

The Saxon *saka*; Dutch, *sake*, a cause, as "for my *sake*," "for my cause."—BAILEY.

Final cause, end, purpose; from the Saxon *sac*, and Dutch *saeke*.—JOHNSON.

Literally a dispute, a cause, an end, a purpose; Old English, *sake*; Anglo-Saxon, *saca*; German, *sache*.—CHAMBERS.

This word appears in the *Dictionary of the Oldest Words in the English Language*, by Herbert Coleridge, where it is used in the sense of dispute or contention. But none of the derivations offered by any English Dictionary throws light upon its true meaning in such phrases as, "I loved her for her own sake;" "Do justice for justice's sake." The true etymon appears to be the

Gaelic.—*Sgath* (*ská*), shelter, whence by corruption, for euphony and by transposition of letters, *sak* or *sake*, on account of, for the sake of; also, shelter, protection; as *air sgath sgoinne*, for the sake of decency, i.e. on account of, or under the shelter or protection of decency; *sgath an tighe*, the shelter of the house. For sake of my love, i.e. for the sheltering or protection —or on account of my love.

SALISBURY PLAIN (Stonehenge).

SALISBURY CRAGS (Edinburgh).—Arthur's Seat.

Salisbury, so called from being built near the chief seat of the Druidical religion, Stonehenge, or the *Coir Mhor*, the place of religious consolation, whence Salisbury, the City of consolation.

Gaelic.—*Sòlas*, comfort, consolation, joy, delight; *burg*, a burgh, a borough, a town.

SALOOP (Slang).—A thin soup.

SLOP.—A word of contempt applied by drinkers of strong liquors to tea, broth, gruel, and other weak beverages.

A greasy-looking beverage formerly sold on London stalls in the early morning. . . . Within a few years coffee stalls have superseded *saloop* stalls, but Charles Lamb in one of his Essays has left some account of this drinkable, which he says was of all preparations the most grateful to the stomachs of young chimney-sweeps.—*Slang Dictionary*.

Gaelic.—*Slaop*, to parboil, to simmer.

SALTANT.—Dancing, leaping.

SALTATORY.—Having reference to dancing or leaping.

SAUTER (French).—To jump. to leap.

From the Latin *saltans*, *salto*, *saltatum*.—CHAMBERS.

Gaelic.—*Saltair*, to tread, to trample, to walk; *saltrachachd*, treading, walk-

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ing, treading under foot; *saltraichte*, trodden under foot.

SALVE.—An ointment to allay or soothe the irritation of a sore.

From Latin *salvus*.—JOHNSON.

Gaelic. — *Sabh*, ointment; *saimh* (*saiv*), peace, tranquillity; *samhach*, peaceful, quiet, serene.

SAMMY (Slang).—A silly, "soft" person.

Dicky Sam, a native of Liverpool. *Samh* in Keltic signifies, as a substantive, rest, ease; as an adjective, pleasant, still, calm. *Samachan* denoted a soft, quiet person; the similarity of the meanings of this word with those of the English word *soft* and its congeners leads me to suppose that in its uncomplimentary sense *Dicky Sam* was equivalent to *soft*, or *sawft*, to give it the true Lancashire breadth of sound. To this day the word *sammy* is still used in an uncomplimentary sense.—*The Former Topography of Liverpool*, by JOSEPH BOULT.

Gaelic.—*Samh*, a clownish, or rustic person; *samhach*, uninformed; *samh*, *saimh*, quietness, softness, stillness.

SANK-WORK (Slang).—The making of soldiers' clothes for military outfitters and contractors; a term used by the work-people to signify the low rate of their earnings.

Mayhew says the word is derived from the Norman (French) *sang*, blood, in allusion either to the soldier's calling or the colour of his coat.—*Slang Dictionary*.

Gaelic. — *Seang*, hungry-looking, under-fed; *seangaichte*, made lean, thin, and attenuated; *seangachd*, leanness.

SAP.—The juice, or blood of trees and vegetables. French, *sève*.

Gaelic.—*Sabh*, ointment, salve, sap; *sugh*, sap, juice (whence sugar, the juice of the cane, the maple, or the beet).

Sanscrit.—*Sava*.

SARACEN.—A name given to and adopted by the Moors after their settlement in Spain.

Derived by Ducange from *Sarah*, the wife of Abraham; by Hottinger from the Arabic *saraca*, to steal; by Forster from *sahra*, a desert. But the true derivation is from the Arabian *sharkeyn*, the eastern people, first corrupted by the Greeks into σαρακενοι, the Latin *saraceni*.—*Penny Cyclopædia*.

Commonly explained from the Arab *shark*, the East, *sharki*, eastern. The difficulty is that the Moslems would not have appeared to themselves in the character of Easterns, but only to the Western nations whom they were attacking. In fact, the name of *Saracens* seems to have been unknown to the Arabs themselves, and only to have been in use among the Greeks, who never would have devised a name with an Arabic explanation.—WEDGWOOD.

But if the Greeks did not borrow words from the Arabic, they certainly borrowed largely from their Keltic predecessors, and this obscure word resolves itself either into the

Gaelic.—*Sar*, excellent, pre-eminent; *ach*, a skirmish; whence "Saracens," excellent skirmishers, which they undoubtedly were; or into *sar*, excellent; *each*, a horse; *sar eachach*, having many horses; whence by corruption, "Saracens," people possessing many excellent horses. Possibly the latter derivation should be accepted, and the conjecture is strengthened by the fact of the well-known celebrity of the Arabian horses, a celebrity that has endured for ages, and that still exists.

SARDINE.—A small fish about the size of a sprat, well-known when potted and preserved in oil as a delicacy for the table. It is commonly supposed to derive its name from the island of Sardinia, on the shores of which it abounds. The word has been adopted into English from the French; but as the island in that language is

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called *Sardaigne*, and not *Sardine*, it is possible that the resemblance to the name of Sardinia is a mere accident, and that the root is the

Gaelic.—*Sard, sardail,* a sprat.

SASSENACH.—The Gaelic name for the English, or Southerners, supposed to be a corruption of Saxon; but, as the word was used by the Gael for generations before either the Danes or Saxons set foot in England, the root of the word ought to be looked for elsewhere, and may possibly be found in the

Gaelic.—*Deas* (pronounced *jeas*) and *seas*, south; *sios, seas*, down southward; and *duine, dhuine,* men; whence "Sassenach," the Southern men.

SATIN.—A kind of silk.

Soie (French).—Silk.

Satin; Portuguese, *setim*, said to be a Chinese word.—*Notes and Queries*, quoted in Wedgwood.

Gaelic.—*Sioda,* silk; *siodachan, siodail,* silky. See Shoddy.

SATIRE.—A composition either in prose or verse, that ridicules the vices or follies of the age, or of some particular person or persons.

Satyre or *satire;* French, *satyre;* Latin, *satyra;* Greek, σατυρος.—Ash.

Originally a dish *full* of various kinds of fruit;—a species of poetry, originally dramatic, exposing and turning to ridicule vice and folly. Latin, *satira, satura*, a dish; *satur*, full, akin to *satis*, enough.—Chambers.

A poem in which the manners of the times were freely treated without respect of persons. Greek, Σατυρος, a play in which the chorus consisted of *satyrs*.—Wedgwood.

The derivation either from *satira*, a dish, *satur*, full, or *satis*, enough, is not to be accepted. That from the Greek *satyr*, a creature with the head and body of a man, and the legs and feet of a goat, is more to the purpose. It is supposed that the satyrs of mythology were only rude peasants clad in goat-skins, who took part in the festivals of Bacchus or Dionysus, and followed the processions with shouts and riotous laughter. And as the function of the satyrs was to mock and laugh and make wild uproar, the name was in course of time given to poems and other compositions which excited laughter at, and mockery of the vices and follies of mankind. Like many others in the Greek and Roman Mythology, the word came from an older people, and is traceable to the

Gaelic.—*Sitir,* loud laughter; the neighing of a horse; *sitrich,* to neigh, to laugh obstreperously.

SATISFY, Satiate, Satiety.—All these words are derived from one root, signifying plenty or abundance; and though introduced into the English language immediately from the French or the Latin, have their original root in the

Gaelic.—*Suth,* plenty, abundance.

SAUNTER.—To wander about, to stroll, to loiter.

From the French *sauter, sauteler*, to skip about.—*Gazophylacium Anglicanum.*

Aller à la Sainte Terre, from idle people who roved about the country, and asked charity under pretence of going *à la Sainte Terre*, or the Holy Land;—or from *sans terre*, as having no settled home.—Johnson.

Gaelic.—*Saunt,* carnal inclination; lust; *sanntach,* lustful; *sanntair,* a person with a lustful inclination who goes prowling about after women;

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translated in Armstrong's *Gaelic Dictionary* as "a stroller or lounger."

SAVOURY.—Pleasant to the palate, having agreeable taste.

French, *saveur;* Latin, *sapor*, taste; *sapio, sapere*, to smack, taste or smell, to relish. Probably the syllable *sap* represents the smacking of the lips.—WEDGWOOD.

Gaelic.—*Sugh*, juice; *sughmhor* (*su vor*), juicy, sappy, succulent; *sughmhorachd* (*suvora*), savoury.

SAW.—A notched or toothed instrument for cutting through wood or stone.

Anglo-Saxon, *syge* or *saga;* Teutonic, *sage;* all *a secundo*, from cutting.—*Gazophylacium Anglicanum.*

Italian, *sega;* Latin, *sego*, to cut.—CHAMBERS.

Gaelic.—*Sàbh* (*sàv*), a saw; *sàbhadh*, the act of sawing.

SAWDER (Slang).—Soft sawder, gross flattery; cajolery.

I don't like to be left alone with a gal; it's plaguy apt to set me a *soft sawderin'* and a courtin'.—*Sam Slick in England.*

Gaelic.—*Sodal*, flattering, fawning; cajolery; *sodalach*, a flatterer, a cajoler, a parasite.

SCAB.—A word used by the Trades' Union of the Shoemakers, according to the *Times* (October 27, 1875), as a term of abuse for non-unionists.

A paltry fellow, so named from the itch often incident to negligent poverty.—JOHNSON.

Coriolanus talks, according to Shakspeare, of certain "poor rogues" who make themselves *scabs*. But some of the words which he uses to work out his metaphor show that he had not in his mind the sort of *scab* which is described in the rules of the Union of Boot and Shoe Riveters and Finishers. An appeal which was decided against the appellants in a case of picketing at the Middlesex Sessions yesterday gave occasion for the production of the book of rules of this Union, and the reading of the articles therein which defines or describes a *scab*. According to the definition this unhappy being seems to be one of the direst offenders against the human race that imagination can well conceive. He is to his trade it seems "what a traitor is to his country." He is detested of all, even of those whom he serves. He "sees not beyond the extent of a day, and for momentary and worthless approbation would betray friends, family, and country." Finally, after many other characteristics had been recited, he is branded as "an enemy to himself, to the present age, and to posterity."—*Daily News*, Jan. 26th, 1876.

Scab, a worthless person. Shakspeare uses *scald* in a similar sense.—*Slang Dictionary.*

Gaelic.—*Sgob*, to pluck, to snatch; *sgobanta*, eager, voracious.

SCABBARD.—The sheath of a sword or other sharp instrument, to protect the edge from injury.

Might be plausibly explained from being made of *scale-board*, or thin board, in the same way that a hat was called a beaver. But this explanation is opposed to the old English form of *scawberk*. This may have passed into the French *escaubert*, by which *vagina* is glossed in John de Garlandia. . . . The first syllable should mean blade, as giving the word the meaning of blade-cover; but no one has succeeded in making out that signification.—WEDGWOOD.

Gaelic.—*Sgath*, *sgiath* (*t* silent), to shelter, to protect; *beart*, an implement, a machine, a blade, a weapon; whence "scabbard," the protection of the weapon.

SCALD.—To hurt, wound, or injure with a boiling liquid.

French, *échauder;* Italian, *scaldare*, to heat, warm, scorch, scald; Latin, *calidus*, hot; Gaelic, *sgald*, pain, torture, scald.—WEDGWOOD.

Gaelic.—*Sgall*, to scald; *sgallta*, scalded, burned, bare, bald; *sgalltach*, scalding hot.

SCALD.—Scabby, particularly in the head.

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SCALD-HEAD.—A disease in the skin of the head.

To be revenged on this same *scald*, scurvy, cogging companion, the host of the Garter.—*Merry Wives of Windsor.*

Derived from the Icelandic *skalladur*, bald; used for mean, shabby, disgusting; in short, a general term of contempt.—NARES.

Gaelic.—*Sgall*, baldness; a scab; *sgallach*, bald; also troublesome, impertinent; *sgallachan*, a bald-headed person.

SCALE (Lowland Scotch).—To disperse. "The school scales;" *i. e.* the children disperse to play or to their homes. "The kirk scales," *i. e.* the congregation disperses at the close of the service.

That *scale* also means to separate and fly off, as *scales* fly from heated metal, is proved by the following passages, which Mr. Steevens cites for that purpose:—

They would no longer abide, but *scaled* and parted away.—*Holinshed.*

Whereupon their troops *scaled* and departed away.—*Ibid.*

NARES.

Gaelic.—*Sgaoil*, to disperse, to spread abroad; *sgaoilte*, dispersed; *sgaoilteach*, scattering, spreading out, dispersing.

SCALE.—The small shell-like covering on the skin of fishes.

Dutch, *schaele*, bark, shell, crust, scale; German, *schale*, a shell, dish, bark of a tree, &c.—WEDGWOOD.

Gaelic.—*Sgail*, a covering.

SCALLAWAG (American Slang).—A low, lazy, shiftless person.

SCHALK (German).—A rogue, a vagabond.

A scamp, a scapegrace. A *scallawag* has been defined to be like many other *wags* a compound of loafer, blackguard, and scamp.—BARTLETT'S *Dictionary of Americanisms.*

You good for nothing young *scallawag*, is that the way you take care of that poor dear boy?—*Sam Slick, Nature and Human Nature.*

Gaelic.—*Sgalag*, *scallag*, a farm-labourer of the lowest class in the Hebrides in former times, who was held to compulsory labour, and in a position little better than that of a slave. Many of the class emigrated to the United States at the close of the last and the beginning of the present century, and brought the word into the New World. A full account of the miserable condition of these people was published by the Rev. J. L. Buchanan, in 1793, in his *Travels to the Western Hebrides from* 1782 *to* 1790.

SCALP.—A cliff.

Gaelic.—*Sgealp*, *sgeilp*, a shelf; *sgeilpeach*, cliffy, shelvy, rocky.

SCALY (Slang).—Disreputable, that will not bear the light; mean, bad. Following out the wrong idea of the etymology of this word, the moderns have invented another slang word, "fishy," that has the same meaning.

Shabby or mean; perhaps anything which betokens the presence of the old serpent; or it may be a variation on *fishy*. Shakspeare uses *scald*, an old word of reproach.—*Slang Dictionary.*

The true etymon is the

Gaelic.—*Sgail*, a shadow, a veil, a curtain; *sgaileach*, shadowy, dark, concealed, hidden, unfit to see the light.

SCAMMERED (Slang).—Violently drunk, and employing abusive words.

Gaelic.—*Sgeamh*, abusive language; *sgeamhail*, using abusive and violent words; *sgeamhair*, a person who uses vile language, whether drunk or sober.

SCAN.—To look with critical eyes; to mirror another's merits or demerits in your own mind.

Italian, *scandere*, to mount, ascend; also to *scan* a verse, to examine it by counting the feet; hence to examine narrowly.—WEDGWOOD.

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Gaelic.—*Sgàth*, a shade, a reflection; *sgàthan*, a mirror.

SCANDAL.—A reproach; also, a report injurious to a person's character.

Low Latin, *scandalum*; French, *scandale*, Vossius derives the Greek σκανδαλον from σκαξειν, to halt, and explains it to be anything laid in the way that may cause the passenger who strikes his foot against it to stumble or fall.—RICHARDSON.

Latin, *scandalum*; Greek, σκανδαλος, a trap for an enemy, a stumbling-block, an offence.—WEDGWOOD.

Gaelic.—*Sgaineadh*, a bursting out; *sgainneal*, a reproach, a calumny, a scandal; *sgainnealach*, scandalous; *sgainnealaich*, to calumniate; *talach*, a complaint, a murmur, an expression of dissatisfaction; *talaich*, to complain, to express dissatisfaction; whence the breaking out of dissatisfaction with, or complaint against another. Another possible derivation that merits inquiry and consideration is,

Gaelic.—*Sgon*, bad; *dealbh*, an image, a picture, a representation; whence *sgon-dealbh* (pronounced *sgondalav*), a bad or wicked representation of a thing, *i. e.* a scandal.

SCAR.—A rock, a mountain.

SCAUR (Lowland Scotch).—A crag, a steep rock.

Scar, a broken precipice. "This," says Mr. Henley, on the following passage, "is its known signification in every part of England where rocks abound." Whence Scarborough, as Mr. Todd has observed. This word occurs in an unintelligible passage of Shakspeare, which Rowe first altered, and most of the other commentators have attempted to amend by conjecture:—

I see that men make ropes in such a *scarre*,
That we'll forsake ourselves.—*All's Well that Ends Well*, Act iv. Scene 2.

So read all the folios; which makes it very improbable that it was an error of the press for *scene*, as Mr. Malone and others have thought.—NARES.

Gaelic.—*Sgor*, a steep rock, a scaur.

SCARCE.—Rare, separated in space.

SCARE.—To frighten a mass of people until they separate.

From French *eschars!* Dutch, *schaers*, rare, uncommon, difficult to come by.—BAILEY.

Italian, *scarso*; Dutch, *schaers*, not plentiful, not copious.—JOHNSON.

Scarce, literally, picked out. Low Latin, *scarpsus*, *excarpsus*, for *excerptus*, past participle of *excarpo*; *ex*, out of, and *carpo*, to pick.—CHAMBERS.

From the Icelandic *skirra*; and the German *scheren*, to drive away.—CHAMBERS.

Gaelic.—*Sgar*, to separate; applied originally to the separation of a multitude by terror or defeat; subsequently and improperly to a single person.

SCART, sometimes SCARF (Lowland Scotch).—A cormorant.

Like *scarts* upon the wing by the hopes of plunder led.—*The Invasion of the Norsemen.*

Gaelic.—*Sgarbh* (*scarv*), a cormorant.

SCATH.—Injury.

SCATHE.—To injure, to harm.

You are a saucy boy! is't so indeed?
This trick may chance to *scathe* you.
Romeo and Juliet.

German, *schaden*, to injure; Anglo-Saxon, *sceatha*, damage, hurt; Gaelic, *sgad*, misfortune, loss; *sgath*, to lop, to prune; destroy, injure.—WEDGWOOD.

Gaelic.—*Sgàth*, to destroy; destruction, waste, havoc, ruin; *sgaid*, a loss, a misfortune.

SCATTER.—To disperse, to separate with violence.

Dutch, *schetteren*, to resound, to scatter; Italian, *scatterare*, to scatter, to throw loosely about.—WEDGWOOD; STORMONTH.

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Gaelic.—*Sgàth*, to lop, to prune, to cut off, to destroy; *sgathadair*, a lopper off, a pruner, a cutter; *sgathte*, pruned, lopped, scattered.

SCAVENGER. — A cleanser of the streets from refuse and decayed matter.

Perhaps from the Anglo-Saxon *scaeptha*, shavings, and *feagan*, to take up; or from *scapan;* Teutonic, *shaben;* Belgian, *shaven*, to shave, and the Teutonic *fegen*, to make clean.—*Gazophylacium Anglicanum.*

Anglo-Saxon, *scafan*, to shave, to scrape.—WORCESTER.

The *scavage* or shewage was originally a duty paid on the inspection of customable goods brought for sale within the city of London; from Anglo-Saxon *sceawian*, to view, inspect, look. . . . Afterwards the inspection of the streets seems to have been committed to the same officers, unless the name was used in the general sense of inspectors. The labourers by whom the cleaning of the streets was actually done were called *rakers*.—WEDGWOOD.

Gaelic.—*Sgamhan* (*scavan*), refuse, dross, dirt.

SCELERAT (French).—A blackguard, a scoundrel, a rogue.

Latin, *sceleratus*, de *scelus*, crime. Au 16me siècle on disait *scélére*. *Scélérat* est un latinisme ou un italianisme, *scelerato*.—LITTRÉ.

Gaelic.—*Sgalag*, a servant, a dishonest servant or knave, a serf. See SCALLAWAG.

SCENERY.—This word is peculiar to the English language, and signifies a widely extended or panoramic view of the beauties or grandeur of Nature, as in the phrases, "mountain scenery," "woodland scenery," "rural scenery," "pastoral scenery," &c.

Neither the French nor the Germans have any synonymous word by which these expressions could be rendered. The French *paysage*, the nearest approach, signifies a landscape; and the Germans have *landschaft*, a landscape; *darstellung*, a representation; and *anblick*, a glance, a sight, a view, a *coup d'œil;* but neither of these corresponds entirely with the English "scenery." The word is of recent introduction into the language, and does not appear in *Gazophylacium Anglicanum*, Blount's *Glossographia*, 1681, Cocker's *Dictionary*, 1724, Bailey's *Dictionary*, 1731, or any other before Johnson. The latter derives it from "scene," the Latin *scena*, the Greek σκηνη, a representation on the stage; and cites Addison's definition of it. "As the continued appearances of places or things." But though the word "scenery" is new, "scene," from which it is held to be derived, and which was used in an entirely theatrical sense, was in use in the Elizabethan era, if not earlier, and belongs to all, or nearly all, the languages of modern Europe.

Scene, or sene, is the front or forepart of a theatre or stage, or the partition between the players' vestry and the stage; a comedy, a tragedy, or the division of a play into certain parts; viz. first into acts, then again into scenes, which sometimes fall out more, sometimes fewer, in any act; the definition of a scene being *mutatis personarum*. In old times it signified a place covered with boughs, or the room where the players made them ready. BLUNT (*Glossographia*).

Mr. Wedgwood's definition is:—

Scene, scenery; Greek, σκηνη, the cover or tilt of a waggon; a tent, booth, stage, or scaffold; the stage on which the actors performed; a scene at a theatre.

It would be singular if the English language, in which it is unique, should have borrowed from the theatre, and from its artificial accessories, a word that expresses the beauties of Nature on the grandest scale. Should not the root be sought elsewhere? And have philologists not been led from the true

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source by the accidental resemblance to the Greek and Latin root? Addison's definition already quoted, and that of Mr. Donald in *Chambers*, "scene," a number of objects presented to the view at once; and "scenery," the appearance of anything presented to the eye, suggest the

Gaelic.—*Sin*, to reach out, to stretch, to prolong; *sineadh*, prolongation; whence "scene," and by addition, "scenery"—a prolongation of natural and beautiful objects presented to the view at the same time, as the mountains, the meadows, the groves, the forests, &c.

SCHICKSAL (German).—Fate, destiny, fortune; that which shall befall during one's lifetime.

Gaelic.—*Saoghal*, the world, universe, life, lifetime; *saoghalach*, long living, *saoghalachd*, long life; *gu saoghal nan saoghal*, henceforth and for ever.

SCOFF.—To jeer, to jest, to mock, to deride.

From the Greek σκωπτω, to ape, to jeer, to *scoff*.—JUNIUS.

Probably from Anglo-Saxon, *scufan*, *sceofan*, to shove.—RICHARDSON.

Old Norse, *skaup*, *skauf*, *skop*, derision. . . . Possibly a *shave*, a dry wipe. Compare Dutch, *schampen*, to graze the surface; to deride, scoff, abuse.—WEDGWOOD.

Gaelic.—*Sgafarra*, lively, alert; *sgafair*, a bold, lively, aggressive person; *sgaffaire*, a reviler; *sgaffanta*, vehement in speech, angrily derisive; *sgaffantachd*, vituperation.

SCOIL.—Loose stones, rubbish, the head of a quarry.

Gaelic.—*Sgoilt*, to split, to cleave, to rend asunder; *sgoiltean*, splinters, fragments, refuse.

SCOLD.—To reprimand, to blame angrily.

From the Dutch *scholden*, to quarrel clamorously and rudely.—JOHNSON.

Dutch, *scholden*, to scold, revile; Swedish, *skalla*, to cry out loud, to scold, to make use of abusive language.—WEDGWOOD.

Gaelic.—*Sgall*, to trouble, to disturb; *sgallte*, disturbed, troubled, annoyed; *sgallais*, derision, mockery, blame; *sgallaiseach*, opprobrious; *sgal*, to cry aloud, to squall.

SCON, SCONE (Lowland Scotch).—A cake, a kind of roll or bread.

SCONCE (Slang).—A contemptuous word for the head.

Must I then show them my unbarbed *sconce*?—SHAKSPEARE, *Coriolanus*.

Why does he suffer this rude knave now to knock him about the *sconce* with a dirty shovel?—SHAKSPEARE, *Hamlet*.

Gaelic.—*Sgonn*, a block of wood, a lump, a cake, a dunce; *sgonnasach*, silly, puerile, stupid; *sgonnaire*, a dunce. In modern Scottish slang, *caky* signifies eccentric, odd, demented, more or less crazy.

SCORE.—To mark the numbers of tricks or winnings at a game of chance or dexterity; literally, to scratch, to notch or make a mark with chalk.

SCORE.—A public-house reckoning, when the numbers of glasses or bottles ordered by one person or a company are recorded on a slate. A larger mark or notch than the ordinary one signifies twenty, whence a "score," twenty.

SCARIFY.—To make marks on the flesh with a whip or other instrument of punishment.

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A notch, thence from the custom of keeping account by cutting notches on a stick, an account, or reckoning, the specific number of twenty (a *score*) as being the number of notches it was convenient to make on a single stick . . . Old Norse, *skera;* Dutch, *schore, schoore,* a notch or score.—WEDGWOOD.

Gaelic.—*Sgar,* cut, hash, slash, gash, scarify; *sgoradh,* scoring, marking, scarifying.

SCOT.—The reckoning. "To pay the scot, to pay the bill."

SHOT.—The reckoning, the bill.

SCOT and LOT.—A tax laid upon individuals according to their ability to pay and their station in life.

SCOT-FREE.—Free from payment, untaxed, unhurt.

Scot, a quantity of anything, a lot, a share; Anglo-Saxon, *sceat.* — *Slang Dictionary.*

French, *escot,* payment of one's own share of a common expense. Italian, *scotto,* the reckoning at an inn. *Schott,* contribution, tribute.—WEDGWOOD.

Anglo-Saxon, *sceotan,* to shoot, to throw down money; German, *schiessen,* to shoot. —CHAMBERS.

Gaelic.—*Sgot,* part, or share of a reckoning.

SCOTCH.—A corruption of *scutch,* to bruise flax.

Shakspeare says, "We have *scotched* the snake, not killed it;" *i. e.* "we have *scutched* or bruised the snake"; an error of the press which the compositors of Shakspeare's time had not knowledge enough to correct, but which he would himself in all probability have corrected if he had been in the habit of reading his proofs.

And sang those tunes to the *overscutched* huswifes.—SHAKSPEARE, *Henry IV.* Part II.

Seems to be a corruption of *overscutched,* much lashed with a whip. Mr. Steevens seems to be in error in deducing it from *overscotched;* to *scotch* being rather to score or cut with a knife or sharp instrument, than to slash with a whip or rod.—NARES.

Gaelic. — *Sguids* (*scutch*), thrash, swish, lash; bruise or dress flax; *sguidseach,* thrashing, lashing, scutching.

SCOTCH COLLOPS.—Minced veal, mutton or beef.

The second word in the name of this dish common in Scotland seems to be derived from the

Gaelic.—*Calba,* the leg; *calpa,* the calf of the leg, probably because it was once the custom to make the mince or *collop,* from that part of the animal. No other derivation can be suggested for "collop."

SCOUNDREL.—A bad and worthless person, a man without principles or honour; a man who would rather cheat and steal than work.

This word, and the derivations sought for it by all the lexicographers, in every imaginable source except the right one, afford a remarkable as well as amusing proof of the value of Gaelic to all who would trace the roots of colloquial English.

Latin, *abscondere,* to hide; a man whom a bad life and guilty conscience force to abscond.—*Gazophylacium Anglicanum.*

Scoundrel, in the absence of any foreign analogues we may suggest the possibility of this word having originally been *scumbrel;* from *scumber, scummer,* to dung, with filth bescumbered.—MARSTON.

Compare Danish *skarn.* dung, dirt; metaphorically a good-for-nothing, a scoundrel.—WEDGWOOD.

Scondaruolo, Italian, a hider.—*Skinner.* A mean rascal or low petty villain; a word rather ludicrous.—JOHNSON.

Either from the Dutch and German, *schande,* ignominy; or from the Italian, *scondere,* to hide.—WORCESTER.

The instances of the usage of this word are so modern, that it seems difficult to connect it with an Anglo-Saxon origin. The

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first etymology of Skinner seems plausible. —RICHARDSON.

Probably from the German *schand-kerl; schande*, disgrace, and *kerl*, a fellow.—WEBSTER and CHAMBERS.

Latham marks this word with (?) to denote the uncertainty with which he regards its origin.

Gaelic.—*Sgon*, bad, vile, worthless; *droll, droil, droilean*, an idle, stupid person; *dreallaire*, a loiterer, a man who neglects his work; *sgonnair*, a rascal; *sgonnairail*, rascally; *sgon-bhaloch*, a bad fellow.

SCOUR.—To rub, to wash, to clean with the brush.

Dutch, *scheuren, schoren*, to tear; German, *scharren*, to scrape, rake, scratch; French, *escurer*, to scour, cleanse.—WEDGWOOD.

Gaelic.—*Sgur*, to scour, to cleanse; *sguradh*, cleansing, scouring, purification.

SCOURGE.—To lash with a whip or rod; to punish, to chastise.

Italian, *scoreggia*, a leathern thong; French, *escourgée*, a scourge; Gaelic, *sgiurs*.—WORCESTER.

Latin, *corrigia*, a strap, from *corium*, leather.—WEDGWOOD.

Gaelic.—*Sgiùrs*, a scourge; *sgiùrsach, sgiùrsadh*, a whipping; *ruith sgiùrsadh*, running the scourge; or, in English phrase, "running the gauntlet."

SCOW.—A flat-bottomed boat.

From the Dutch *skouw*, a boat.—WORCESTER.

A small boat made of willows, covered with skins. (Morayshire.) A flat-bottomed boat employed as a lighter in canals and rivers. (Lanarkshire.)—JAMIESON.

Gaelic.—*Sgoth*, a Norwegian skiff; a flat-bottomed boat, a scow.

SCRAG.—A scrag of mutton, a neck of mutton.

SCRAGGY.—Thin in the neck.

Gaelic.—*Screag*, dry, shrivelled, thin.

SCRAGGY.—Lean, shrivelled, dried up, old, withered, fleshless, sapless.

Gaelic.—*Sgreag*, to dry, to shrivel, to parch, to desiccate; *sgreagach*, dried, hard, shrivelled; *sgreagag*, a dried-up old woman; *sgreagan*, a scrag, anything dry.

SCRAMBLE.—To catch at anything eagerly in a crowd among many competitors; to catch with haste preventive of another.

The same with *scrabble*, from the Dutch *scraffeln*.—JOHNSON.

From provincial English *scramp*; akin to the Danish *scramle*, to rumble.—CHAMBERS.

The root of this word—by the change, for the sake of euphony, of the *l* into *r*—is the

Gaelic.—*Sglaim*, plunder, booty; *sglaimaire*, one who strives to appropriate too much to himself; *sglamaireach* (*sklamarach*), voracity; scrambling, greediness to obtain more than one's share.

SCRAN (Slang).—Broken victuals.

"Bent on the *scran*," begging for broken victuals; also an Irish malediction of a mild sort, "Bad *scran* to you!"—*Slang Dictionary*.

Scran, fine *scran*; a promiscuous collection of eatables; the refuse of human food thrown to dogs; daily bread.—JAMIESON.

Gaelic.—*Sgrath*, to peel, to pare; *sgrathan* (*t* silent), peelings, parings.

SCRAPE.—To remove an outer coating of dirt or other superfluity, by means of an appropriate instrument.

From the Anglo-Saxon *screopan*; Icelandic, *scrapa*, to creak, grate; from the sound.—CHAMBERS.

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Derived from the harsh sound of scraping, scratching, tearing; Norse, *skrapa;* Dutch, *schrabben;* Spanish, *escarbar,* to scratch like an animal with the paw; Provençal, *escarpir,* to tear to pieces. . . . *Scrape,* in the sense of being in a difficulty, is perhaps from the metaphorical sense of Swedish *skrapa,* to reprimand. It may however be from the figure of a narrow exit, when he can only scrape through, on the same principle on which we call a narrow escape, "a close shave."—WEDGWOOD.

The true derivation seems to be, not from the act of removing, but from the thing, or the nature of the thing, removed or scraped, as in the

Gaelic.—*Sgreamh* (*skrèv* or *skrave*), rind, skin; *sgrabach,* rough, shaggy, rugged, coarse; *sgreabhag,* a crust, a scab; *sgrabanachd,* roughness, shagginess.

The slang word "scrape" for a difficulty, in Danish, *scrap,* seems to be derived from this root as Mr. Wedgwood supposes, and to mean that a person is in such a position as to have some of his roughness, or superfluity, or outer crust scraped off, before he can get out of it.

SCRATCH (Slang).—Miscellaneous, worthless, as "a scratch crew;" a crew of a ship, got together at random, ignorant of each other, of seamanship, and of their officers. On the turf, "a scratch race," according to the *Slang Dictionary,* "is a race where any horse, can run without restriction." At Cambridge, a "scratch" boat race is one where the crews are drawn by lot.

This word is not derived from "scratch," to claw, rub or assault with the nails; the French *gratter,* the German *krazzen,* but from the

Gaelic.—*Sgrait* (*sgratch*), a rag, a shred; *sgraiteach,* ragged, shabby; *sgraitean,* a ragged disreputable-looking person.

SCREECH (Lowland Scotch, *screek*).—To cry out with a shrill, disagreeable sound; to shriek in a prolonged manner.

Irish and Gaelic, from the sound.—CHAMBERS.

Italian, *scricciolare, scricciare;* Danish, *skrige;* Swedish, *skrika.*—WEDGWOOD.

Gaelic.—*Sgreach, sgreuch, sgriach,* screech, scream; *sgreucachag,* a shrill-voiced woman; a jay; *sgreuchail,* a screeching and screaming.

SCREED (Lowland Scotch).—A long discourse; a repetition; a rehearsal of a story or discourse.

He'll *screed* far off effectual calling
As fast as any in the dwalling.
BURNS, *The Inventory.*

To talk facetiously and frequently.—JAMIESON.

A criminal who was to be hanged at Inverness for murder, requested to see the editor of the local paper, the day before his execution, in order that he might read what was to be said of the event in the next number of his journal. "Ech, Mr. Crithers," he said when the editor presented himself, "what a *screed* you'll hae about me next week!"—BLACKWOOD'S *Magazine.*

To give one a *screed* of one's mind is a phrase that is always used to denote a discourse that is not pleasing to the hearer.—JAMIESON.

Gaelic.—*Sgread,* a shriek, a screech, a loud cry; *sgreadair,* one who calls out loudly, a bawler.

SCREW (Colloquial).—A mean, niggardly, avaricious person.

In some American colleges, an excessive, unnecessarily minute and annoying examination of a student by an instructor is called a *screw.* The instructor is often designated by the same name.—*Hall's College Words.* BARTLETT.

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Gaelic.—*Sgrud*, to pry, search, examine, scrutinize; *sgrudadh*, *sgrudachadh*, catechizing; *sgrùb*, to act in a mean, niggardly manner; *sgrubail*, mean, niggardly, parsimonious; *sgrubair*, a scrub, a screw, a miser. See SCRUB.

SCRIBBLE.—To write hastily, carelessly, or illegibly.

It is probable that the immediate source of this word is the Latin *scribere*, to write. It has an anterior root in the

Gaelic.—*Sgriob* (*screeb*), to scratch, to scrape, to furrow with the plough; *sgriobair*, a scraper, a scratcher, a grater; *sgriobh*, to write, record, engrave; penmanship.

SCRIVENER. — A law writer, an attorney, a copyist.

This word is usually derived from the Latin *scribere*, itself a form of the more ancient Keltic, *sgriob*, to scratch with a stylus or pen; and *sgriobh*, to write.

Gaelic. — *Sgriobhadair*, a writer; *sgriobhainn* (*scriven*), a writ, a bill, evidence, *i. e.* that which is written; *sgriobhainnear* (*scrivaner*), a scrivener, a notary, a clerk, a writer. See SCRIBBLE.

SCROFULA.—A disease of the skin.

SCORBUTIC.—Afflicted with scurvy or "scrofula."

Italien, *scorbuto;* du Germanique *scharbock;* Hollandais, *scheurbuik;* Suèdois, *skoerbuig;* Anglais, *scurvy.*—LITTRÉ.

The Latin term *scrofula* has been traced to *scrofa*, a sow; but the origin is dubious.—BRANDE *and* COXE, *quoted in Latham*, who marks the word with a (?).

Mid-Latin, *scorbutus;* French, *scorbut;* German, *scharbock.* The origin of *scorbutus* is unknown.—WEDGWOOD.

Gaelic.—*Sgreab*, the scurvy; a scab, a blotch, scabies; *sgreabach*, blotched, scabbed, scrofulous.

SCROGGY (Lowland Scotch).—Short, stunted; applied to shrubs and trees.

It's up the *scroggy* mountain
And down the *scroggy* glen,
We daune gang a milking
To Charlie and his men.
Jacobite Ballad.

Gaelic.—*Sgrog*, to shrivel, compress, dry up; *sgrogach*, anything shrivelled; a little old woman; *srogair*, a withered, dried-up old man; *scrogag*, stunted shrubs.

The name of Wormwood Scrubbs—overgrown with furze-bushes—near London, is probably a corruption of Wormwood "scroggs."

SCROIL, SCROYLE. — Rubbish, refuse, a paring or peeling; anything torn off and thrown away as worthless.

By heaven, these *scroyles* of Angiers flout me.
SHAKSPEARE, *King John.*

Hang 'em! *scroyles!* There is nothing in them in the world!—BEN JONSON, *Every Man in his Humour.*

From the French *écrouelle*, a scabby rogue.—JOHNSON. [*Escrouelles*, the king's evil, always used in the plural. No such word as *écrouelle.*]

Gaelic.—*Sgròill*, a paring, a scraping, that is thrown away as worthless; refuse; to peel, to take the skin off, to excoriate.

SCRUB (Colloquial). — A niggardly mean person.

Scrub, a low, mean fellow employed in all kinds of dirty work.—GROSE.

This word is not to be confounded with another written in exactly the same manner; "scrub," to rub, or scrape, from the Gaelic *sgriob*, but

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springs from a different source and train of idea.

Gaelic.—*Sgrub*, to be niggardly; *sgrubail*, niggardly, parsimonious; *sgrubair*, a churl, a niggard; *sgrubadh*, miserliness, niggardliness. See SCREW.

SCRUB.—To scrape or clean by rubbing.

SCRUBBING-BRUSH.—A brush with which to cleanse or rub floors, &c.

Low German, *schrubben;* Danish, *skrubbe*, intensitive of rub.—CHAMBERS.

Gaelic.—*Sgriob*, to rub, to scrape, to scrub clean, to scratch; *sgriobach*, the itch; the scratch, scratching; *sgriobair*, a scraper, a wool card, a curry-comb.

SCRUTINY.—A search, an examination.

This word was probably introduced into the English language from the French *scrutin;* the Latin *scrutare*, to search, and *scrutinium*, a search or examination. The root is the

Gaelic.—*Sgrud*, to examine, to search, to question; *sgrudadh*, examination, scrutiny; *sgrudach*, searchable; *do-sgrudach*, inscrutable, unsearchable; *sgrudair*, an investigator. See SCREW.

SCUD.—To move rapidly away, to sail before the wind.

SCOOT (American Slang).—To walk rapidly, to run.

The fellow sat down on an hornet's nest; and if he didn't run and holler, and *scoot* through the briar bushes, and tear his trowsers.—*Hill's Yankee Stories.* BARTLETT.

Dutch, *schudden*, to shake, to jolt, to wag. Hence as the figure of shaking expresses the exertion of superior power over an object, the English *scud* is used to signify the movement of a body under the influence of overpowering force.—WEDGWOOD.

Gaelic.—*Sgud*, to walk or move rapidly, to sail; *sgudach*, moving rapidly, scudding.

SCULDUDDERY (Lowland Scotch).—Fornication, obscene language.

Gaelic.—*Sgail*, an example; *druis*, *drus*, lust, obscenity, fornication; *draoida*, obscene. In the Irish branch of the language *sgaldruth* signifies fornication.

SCULLERY.—An appurtenance of a kitchen, where the pots and pans and dirty dishes are cleansed.

SCULLION.—A servant whose duty it is to attend to the work of the scullery.

Mr. Wedgwood tries the Latin, the French, the Italian, the Norse, the Swedish, the Spanish, the Languedocian, and other languages and dialects, for a satisfactory derivation of these words; but does not try the

Gaelic.—*Sguileach*, rubbish, refuse; *sguillean*, a large basket; a hamper, to put refuse in; *sguille*, a kitchen-boy, a scullion; *sguillean*, a scullery, a place to put the hampers and baskets with the remnants of the repast, and with the dirty dishes, preparatory to their cleansing; *sguidlear*, a scullion, a dirty drudge; *sgudal*, filth, refuse, offal.

SCUM.—That which rises to the top of a boiling liquid, in contradistinction to the dregs, which sink to the bottom.

French, *écume;* Italian, *schiuma;* Danish, *skum;* Dutch, *schuym.*—JOHNSON.

Old French, *écume*, Gaelic, *sgum;* from the humming sound of agitated waves.—WEDGWOOD.

Gaelic.—*Sgùm*, foam, froth; *sgùmach*, frothing, foaming.

SCUNNER (Lowland Scotch).—To loathe, to be disgusted at; loathing, disgust, abomination.

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Gaelic.—*Sgeun*, a sudden fright or terror; a look expressive of dread, terror or disgust; *sgeunaich*, to terrify; to chase away in fear; to disgust.

SCURVY.—"A scurvy knave," signifies a mean or sorry knave; "scurvy treatment," unworthy or mean treatment.

The word is generally derived by English philologists from the disease of the skin called "scurvy."

Gaelic.—*Sgreamh* (*skrave*), loathing, abhorrence, disgust; *sgreamhaich* (*skravach*), to loathe, to disgust, to turn the stomach; *sgreamhail*, loathsome, abominable.

Possibly the disease called "scurvy" is from the same root, and is not derived from *scurf*, the dried perspiration found upon the skin, as commonly supposed, and may signify not the scurfy disease, but the loathsome or "scurvy" disease.

SCUTTLE.—To sink a ship by boring a hole below low-water mark.

Gaelic.—*Sgud*, to cut off at one blow; *sgudadh*, the act of cutting off at one blow or stroke.

SCYTHE.—An implement for cutting or mowing the grass.

Sithe.—Old Norse, *sigd*, a sickle, a sword; Platt Deutsch, *seged*, *segd*, *seed*, *seid*, a kind of sickle or bill-hook for cutting turf.—Wedgwood.

Anglo-Saxon, *sithe*; Icelandic, *sigd*; Low German, *seigd*, *seid*, a sickle, akin to Latin *securis*, an axe; *seco*, to cut.—Chambers.

The word should be spelled "scythe," not *sithe*, and is not from the root sickle, but from the

Gaelic.—*Sgud*, to lop, to prune, to cut off at one stroke; *sgudach*, lopping, cutting down, mowing.

SEAL.—To close a letter, or affix a mark or impression on the wax used for the purpose; to ratify an agreement by affixing a mark.

Latin, *sigillum*, diminutive of *signum*, a mark; Italian, *sigillo*; Old French, *sael*; and Spanish, *sello*, a signet or seal.—Wedgwood.

Gaelic.—*Saoil*, a seal, the impression of a seal, a mark; to seal, to mark; *saoille*, sealed, marked with a seal.

SEAR.—Sere, dried, withered.

Serre (French).—The claw of an eagle or other bird of prey, from its dried-up appearance.

Dutch, *zoor*; Platt Deutsch, *soor*, dry; Anglo-Saxon, *searian*, to dry, to dry up; French, *sorer*, to dry herrings in the smoke; Greek, ξηρος, dry.—Wedgwood.

Gaelic.—*Searg*, to dry, to wither; *seargta*, dried up, withered; *seargach*, withering, fading; causing to wither, fade, or dry up.

SEARCH (French, *chercher*).—To seek, to try to discover, to examine.

The origin, as Diez has well shown, is Greek κιρκος, a circle, from the idea of going round through every corner of the space which has to be searched.—Wedgwood.

Literally, to go round or in a circle; French, *chercher*; Latin, *circare*.—Chambers.

From Greek, κιρκος, a circle.—Stormonth.

There are no "corners" in a circle; the root is probably the

Gaelic.—*Sir* (pronounced *shir*), search, seek; *sireadh* (*shireadh*), seeking.

SECURE.—Safe, out of the reach of care, harm, or danger.

Sicker (Lowland Scotch).—Safe, sure.

Derived immediately from the Latin and French, but having an anterior root in the

Gaelic.—*So-cair*, secure; *do-cair*, insecure.

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There appears from the prefixes "so" and "do" to have been originally a Gaelic word *cair*, equivalent to the modern Gaelic *curam*, the Latin *cura*, now obsolete.

SEEM.—To appear as if real.

SEMBLANCE.—An appearance, or likeness of the reality.

SEMBLER (French).—To seem, or appear.

Anglo-Saxon, *seman*, to appear; German, *ziemen*, to be suitable; Latin, *similo*, to make alike.—CHAMBERS.

There is considerable difficulty in tracing the development of the verb *seem*, to appear. Diefenbach regards as undoubted that it is a secondary application of *seem*, to be fitting.—WEDGWOOD.

Gaelic.—*Samhlach*, to compare, to liken; *samhuil*, a likeness; *samhladh*, a resemblance, an appearance of likeness.

SEHR (German).—Very.

SEHR-GUT.—Very good.

SORELY.—Exceedingly, as in the phrase "sorely puzzled."

Johnson is of opinion that the idea of soreness or pain always attaches more or less to the word "sorely;" and that *sore*, and not "very" is the root of the idea.

Gaelic.—*Sar*, an augmentative prefix, expressing a great degree of any quality; *sar-mhaith*, very, or exceedingly good; *sar-mhaiseach*, very, or exceedingly beautiful (German, *sehr-schön*). See SAIR and SORE.

SEIZE.—To take violent hold or possession.

French, *saisir*; Mid-Latin, *sacire*, to put in possession. It may be doubted, however, whether the word is not of Keltic origin; Gaelic, *sas*, to lay hold of, seize; *sas*, a hold, a grasp; an instrument.—WEDGWOOD.

Gaelic.—*Sàs*, to lay violent hands on to take by force; to rob, to plunder; extort; *sàsach*, grasping; *sàsda*, fixed, fastened.

The root *sàs*, conjoined with the fact that the Keltic races invariably speak of the Saxons as *Sassanach*, suggests that possibly their synonym for Saxon is from the same source; *sas*, to take by force, to seize; and *dhuine*, whence *sasdhuine* (*sas-uine*), men who plunder and invade, as the Saxons certainly did in England and the South of Scotland. In reference to the origin of the Saxons, Mr. Pezron, in the *Antiquities of Nations*, says,—

These (Keltic) exiles, who had the name of Parthians given to them, finding that they were expelled their country by a wicked faction, gave them the name of *sacae*, that word signifying a thief, robber, and the like.

On this subject see SASSENACH, *ante*.

SENATE.—An assembly of elders.

SENILE.—Aged, foolish with old age.

SENIOR.—An elder.

Latin, *senex*, an aged man; Welsh, *hen*; Gaelic, *sean*, old.—WEDGWOOD.

Gaelic.—*Sean*, *seann* (pronounced *shan*), old; *seanacach*, sagacious, having the wisdom of age; *seanachd*, old age; *seanachaidh*, a reciter of old stories and legends; a historian; *seanadh*, a senate, a synod.

SENESCHAL.—A chief servant, an old servant.

Mid-Latin, *siniscalcus*, famulorum senior, the steward; from Gothic *sineigs*, old, superlative, *sinista* and *skalks*, a servant.—*Grimm*. In like manner the *starost*, or steward of a village in Russia, signifies eldest.—WEDGWOOD.

Gaelic.—*Sean*, old; *sgalag*, servant.

SENTINEL (from the French *sentinelle*).—A soldier on guard.

SENTRY.—A sentinel.

From the Latin *sentire*, to perceive or dis-

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cern; for a sentinel is set to observe the approach of the enemy.—*Gazophylacium Anglicanum.*

French, *sentier;* Old French, *sente*, a path; the sentry being confined to a short path or beat.—STORMONTH.

The word *sentinelle,* though modern in its application, is of very ancient origin, and appears to have been given by the Druids to an officer appointed to tend or watch the ancient fire in the sacred circle, and to see that the flame or spark was not extinguished. The roots are the

Gaelic.—*Sean,* old; *tein,* fire; *teineil, teinteach,* pertaining to the fire.

SERENE.—This obsolete word (unrelated to the modern word spelled in the same manner, and signifying quiet, placid, soft, calm) is explained by Nares as "a blight or unwholesome air."

Some *serene* blast me, or dire lightning strike.—BEN JONSON.

The fogs and the *syrene* offend us.—IDEM.

Gaelic.—*Soir,* the blighting east wind.

SERPENT. — A snake, a creeping reptile of the order *ophidia.*

The serpent is a symbol of eternity, and as the symbol of renovation, is an attribute of Esculapius, the god of the healing art; and also of his father Apollo.—FAIRHOLT.

From the Latin *serpens, serpo;* Greek, ἕρπω, to creep.—WORCESTER.

If the serpent is called in Sanscrit *sarpa,* it is because it was conceived under the general idea of creeping; an idea expressed by the word srip; but the serpent was also called *ahi* in Sanscrit; in Greek ἔχις or ἔχιδνα; in Latin *anguis.*—*Max Müller's Lectures on the Science of Language.*

The derivation of "serpent" from the Greek ἕρπω is not satisfactory. The Egyptians and other ancient nations, and the Druids, who all symbolized the serpent, and dignified it as the sign of renovation, eternity and wisdom, must have had a higher idea of it than as a merely creeping thing.

Gaelic.—*Sar,* a lord or prince; *piantaidh,* pains, pangs. If this derivation be accepted, the word "serpent" would signify the "Lord of Pains or Pangs," and would account for it as the symbol of "Medicine" and "the Healing Art;" and its adoption by Esculapius. Another derivation offers itself in *sar,* a lord; *painntir,* a snare; *painntireach,* an ensnarer, a beguiler.

This etymology recommends itself as a description of the "serpent" that beguiled the mother of mankind. The words *sauros, saurian,* appear to be from the same root of *sar,* lord.

SERVANT. — One who labours for another; to serve, to wait upon or labour for another.

SERVE.—To labour for another.

SERVICE.—The act or condition of labouring for others.

These words have been imported into the language from the Latin and French, but have an anterior origin in the

Gaelic.—*Saoth, saothair* (*t* silent), labour, toil, pains; *saothraich,* to toil, to labour, to plod, take pains; *saothrach,* plodding, industrious, laborious; *saothraiche,* a labourer. See SORROW.

SESAME.—This word is used in the *Arabian Nights,* in the tale of *Ali Baba and the Forty Thieves,* and is generally interpreted as the name of a corn or grain. But another etymon offers in the

Gaelic.—*Seasamh,* a station, a secure place; *seasach,* steadfast, firm; whence "Open sesame" would not mean "Open rye, corn, barley or other grain," but

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"Open strong and secure place;" a phrase which conveys the meaning very much better, than that which is commonly received.

SHABBY.—Mean and contemptible in conduct, spirit, or behaviour.

This word though written in the same manner, differs in its origin from "shabby," worn or threadbare in apparel, which is correctly traced by the latest Dictionaries to the German *schaben*, to rub.

Gaelic.—*Séap* (pronounced *shap* or *shab*), to sneak, to skulk, to crawl; *séapach*, crawling, mean, sneaking, contemptible; *séapair*, a sneak, a craven, a man of shabby behaviour.

SHACK (Provincial English).—To rove about idly.

SHACKABACK.—A lazy fellow who loves to doze in the sunshine, and would rather beg than plough.

Gaelic.—*Seac* (pronounced *shack*), sapless, without pith or substance; *seacaichte*, withered, dried up, gone to waste; *seachan*, to avoid, to shun; *seachantachd*, shunning, avoiding (applied to one who shuns his work or duty); unlucky, worthless, unpropitious; *seachrain*, to wander, to go astray, to vagabondize; *seachranachd*, going astray, wandering, erring; *seachranaich*, a wanderer, a vagabond.

SHAG-RAG.—A mean beggarly fellow.—HALLIWELL

Shag-rag, a bye word for a beggarlie souldier.—COTGRAVE.

A scurvie *shag-ragge* gentleman new come out of the North.—*Exchange Ware at the second hand*, 1615. NARES.

Gaelic.—*Seach* (*shack*), withered, decayed, dried up; *rag*, stiff.

SHAGREEN.—A dried, polished, and granulated skin, remarkable for its beautiful appearance and pale green colour that resembles malachite.

CHAGRIN (French).—Grief, vexation.

This word, originally borrowed from the French, has made good its footing in English, and is generally pronounced like *shagreen*.

The French have but one word and one spelling for the two things, which M. Littré attempts to link together. He says,—

Chagrin est un cuir *grenu* fait d'ordinaire d'une peau de mulet ou d'âne. . . . Ce mot est nouveau dans la langue: on ne peut donc y apercevoir, que le mot chagrin, peau rude et *grenue*, qui s'emploie pour frotter, polir, limer, est devenu, par metaphore, l'expression d'une peine qui ronge. . . , *Chagrin*, peine morale.

M. Littré cites the Italian for "shagreen," which he finds to be *zigrino*, but if he had sought in the same language for "chagrin" in the sense of grief or vexation, he would not have found *zigrino*, but *affanno*, *angoscia*, *cordoglio*, &c. The true etymology of *chagrin*, grief, as distinct from *shagreen*, a dried skin, has yet to be discovered.

Shagreen. French, *chagrin*; German, *schagrin*; Russian, *schagrime*, is a sort of leather grained so as to be covered with small round pimples or projections. It is very hard, and is used as a covering for small cases and boxes and for other purposes. It is prepared in Russia, especially at Astrachan, in Poland, and in various parts of the Levant. It is made chiefly of the skin of horses, asses, and mules. A piece of the skin of the back immediately above the tail is the part selected as the most suitable. The skin is soaked in water, scraped and stretched on frames, while small soft seeds, such as mustard seeds, are pressed into it, and is then dried with the seeds in it. . . It is afterwards polished, soaked in a lye, and dyed in various colours.—*Penny Cyclopædia.*

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French, *chagrin*, care, grief. According to Diez, from the *shark-skin*, a rough substance called *shagreen*; French, *peau* or *chagrin*, which from being used as a rasp for polishing wood, was taken as a type of the gnawing of care or grief. Genoese, *sagrino*, to gnaw; *sagrinâse*, to consume with anger; Piedmontese, *sagri*, shagreen; *sagrin*, care, grief.—WEDGWOOD.

Gaelic.—*Seac* (pronounced *shac*), dried, shrivelled; *graine*, a grain; *gràinneach*, *grainneanach*, granulous, granulated; whence, *shagreen*, dried and granulated.

SHAKE.—To tremble or shiver with cold or fear or sickness; also to put into motion, to sway to and fro, as to shake hands, to shake the head, to shake in the wind, &c.

SHAKY (Colloquial).—Infirm, debilitated.

SHAKING (Colloquial).—"He has had a severe *shaking*," said of a person who has just recovered from a serious illness.

The word *shake* is not traceable to the Teutonic, French, or Latin sources of the English. Mr. Wedgwood finds Old Norse, *skaka*; Dutch, *schocken*; Swabian, *shokken*, to shake; but the indigenous root seems to be the

Gaelic.—*Seak* (*shak*), to wither or cause to wither; to decay, waste away, shrivel up; *seachaichte*, withered, shrunken, sapless; whence to *shake* like withered leaves, or like a person in old age from debility and decay; *seac thinn* (*shak-hinn*), from *seac*, to become withered, and *tinn*, an illness, a disease, a withering illness, a consumption; *seac-thinneach*, severely indisposed; consumptive; in a wasting sickness; labouring under a chronic ailment.

The word which was originally applied to the involuntary shaking and shivering of age and infirmity, was afterwards extended to voluntary motions, such as are synonymous with the French *ébranler*, and the German *schütteln*, *wanken*, &c., and became an active as well as a passive verb.

SHAKES (Slang).—"No great shakes," a person or thing of little worth.

A bad bargain is said to be "no great *shakes*;" "pretty fair *shakes*" is anything good or favourable. In America, "a fair *shake*" is a fair trade or a good bargain.—*Slang Dictionary*.

Gaelic.—*Seach* (*shake*), a turn, an alternative.

SHALL.—One of the two auxiliary verbs which in the English language are used to express action or being in futurity.

Much has been written on the difference between "shall" and "will," and the changes of meaning which they undergo when used in the first, second, and third persons singular and plural. We say indifferently "I shall go," or "I will go," for both of which forms the French have but one, *j'irai*. The other languages of Western Europe are in the same predicament. But when in the second and third person it is said "thou *shalt* go" or "he *shall* go," the auxiliary verb expresses not only the idea of futurity, but of command or compulsion;—"you shall do it," that is to say, "because it is my intention to compel you to do it." Philologists have derived "shall" from the Anglo-Saxon *sceal*, I owe, or, I ought, a corruption of the German *schulden*, to owe; and according to nearly all of them the difference between "I *will* go" and "I *shall* go" is a difference between the idea of simple futurity and the idea of duty;—"I will

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go" they hold to be equivalent to the French *j'irai;* and "I shall go" to signify *je dois aller;* "it is my duty to go." In support of the latter meaning they quote a line from Chaucer: "The faith I *shall* to God;" i. e. the faith I owe, and therefore *shall* pay to God. The two senses of this word exemplify how curiously the Gaelic and the Saxon elements are combined in Anglo-Saxon English. The idea of duty and compulsion involved in certain uses of the word, of which the phrase in Chaucer is an instance, is clearly from the German *schulden*, and the Anglo-Saxon *sceal*. But the idea of mere futurity without command or compulsion, or hint of debt or duty, as in the use of the word in the first person singular and plural, as "I shall go," "we shall go," is from an entirely different source, the

Gaelic.—*Seal* (pronounced *shale*), a space of time, a while; *sealan*, a little while; *sealach*, momentary, of temporary continuance. Thus "I shall go" or "I shall come" means, it is my intention to go or to come at a future time, near or remote. Thus it will appear that the first person singular and plural of this auxiliary is from the Gaelic, and that the second and third are from the Teutonic. *Sealladh* signifies the compass of vision, the extent to which one can see in the physical world, or look forward to in the moral or intellectual.

Professor Erasmus Rask, in his interesting "Tractate on the Longevity ascribed to the Patriarchs," Copenhagen, 1828, says that *sal* is the Persian for a year or a space of time.

SHALLOW.—Having little depth.

Quasi, sea-low; or from *shew* and *low*: i.e. water so low that you can see clearly to the bottom.—*Gazophylacium Anglicanum.*

Probably from *low-show;* a place which by want of depth of water, the bottom may be seen; or from *schallen*, Teutonic, to make naked or apparent.—BAILEY.

From *shoal*, and *low*.—JOHNSON (Latham's *Todd's Johnson* queries the derivation, but suggests no other).

Shallow, shelve, shoal; Swiss, *schalb, schelb*, slanting, shelving; in proportion as the shore shelves or slants, the sea is *slow* in deepening: hence, shallow, shoal, undeep.—WEDGWOOD.

Literally, a *shelf*, a sand-bank.—CHAMBERS.

Anglo-Saxon, *scylfe*, a shelf. *Ruddiman.*—WORCESTER.

Gaelic.—*Siolaidh* (*shiolai*), to subside, to settle down, to filter, to sink; *sioladh*, subsidence. *Glen Sioladh*, near Oban, is the name of a glen once covered with the waters of the bay, and still partially submerged after heavy rains.

SHALLOW-COVE (Slang). — A tramp or beggar, who goes about half naked, without covering to his head or feet, and but little on his body, in order to excite compassion.

SHALLOW-MOT.—A woman who adopts the same mode of procedure. "To go on the shallows;" to go half naked.

Gaelic.—*Sealladh* (*shalla*), a spectacle, an exhibition, a display.

SHAM.—To counterfeit, to make a false pretence; a thing which is not what it appears to be.

From the Welsh *shommi*, to cheat.—JOHNSON.

Probably a *hide-shame*. German, *schanddeskel*, a sham, a flam; what one takes for a cloak to cover one's shame with.—WEDGWOOD.

From root of *shame*.—CHAMBERS.

Gaelic.—*Seamasan*, an evasion, a quibble, a sham; a false pretence; *seamasanach*, evasive, tricky; *seamasanachd*, shamming; *samhla*, a semblance

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samhlach, resembling; *samhlaich*, to compare, to liken. *Fo samhla bruadair*, "under the semblance of a dream." The Kymric for "sham" is *ffugid*, which appears to be the etymology of the kindred English word *fudge*.

SHAMBLES.—Places where butchers kill cattle or sell the flesh.

Anglo-Saxon, *scamel*, dresser, table.—Bosworth.

To make a *shambles* of the Parliament House. Shakspeare, *Henry VI.*, Part III.

Shambling, act of moving awkwardly and irregularly, condemned by Johnson as a low, bad word.—Latham.

A queer, *shambling*, ill-made urchin.—Sir Walter Scott, *Kenilworth*.

May not the word "shambling" be derived from the awkward action of an animal led along with a rope round its neck?

Gaelic.—*Siaman*, *sioman*, (pronounced *shama*), a rope; *buaiaidh*, a cow-stall, a cattle-stall.

SHANANIGAN.—A Slang word used in the Californian region by the miners to signify commercial fraud.—*Daily Telegraph*, Aug. 18, 1876.

Gaelic.—*Sean* (*shan*), old; *ainghean*, excessive greed, avarice; also excessive love (of money).

SHANDYGAFF (Slang).—A mixture of ale and ginger-beer or of ale and gin.

Perhaps *Sang de Goff*, the favourite mixture of one Goff, a blacksmith!—*Slang Dictionary*.

Gaelic.—*Sean* old; *deoch*, a drink, a strong drink; whence *sean-deoch*, corrupted into *shandygaff*, the old drink, the old, familiar, or favourite drink.

SHANDREDAN.—An Irish word often used in England, signifying an old fashioned or ricketty car, carriage, or other vehicle.

Gaelic.—*Sean*, old; *dreachadan*, mould, type, sort; whence *seandreachadan*, something of "the old type" or model; an antiquated carriage.

SHANGAN (Lowland Scotch).—A cleft stick.

He'll clap a *shangan* on her tail.—Burns, *The Ordination*.

Gaelic.—*Seangan* (pronounced *sheangan*), a cleft stick.

SHANK.—A word derisively used to describe a lean leg, without much calf or flesh upon it.

Anglo-Saxon, *earmscanca*, the arm-bone; German, *schenkel*, the shank; Italian, *zanca*, leg, shank, skin; Spanish, *zanca*, leg of a bird, a long thin leg.—Wedgwood.

Gaelic.—*Seang* (*shank*), lean, slender, thin.

SHANTY.—A rude house or hut; an old house.

This word is principally used to designate the huts inhabited by navigators (excavators) when constructing railways, far distant from towns. It is derived from the French *chantier*, used by Canadians for a log-hut, and has travelled from thence by way of the United States to England.—*Slang Dictionary*.

The French *chantier* signifies a wood-yard where wood is sawn and adapted for commerce, and not a house. The true origin of the word is the

Gaelic.—*Sean* (*shan*), old; *tigh* (*ti*), a house.

SHARE.—A division, an allotment, a portion.

Gaelic.—*Sgar*, to separate, to disunite, to sever, to set apart; *sgaradh*, a parting, a separation.

SHARGIE (Lowland Scotch).—Lean, dry, withered.

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SHARGINESS.—Decrepitude, desiccation, shrivelling.

Gaelic.—*Searg*, to wither, dry up, decay, fade; *seargach*, causing to fade or to wither; *searganach*, a person of a dry, shrivelled appearance.

SHARKIE.—Dried and preserved meat imported into England from Brazil, where it is known by the Portuguese name of *charque*.

It seems akin to the French *charcuterie*, which is chiefly applied to hams, sausages, and other preparations of the dried or salted flesh of swine. M. Littré derives the French word from *chair*, flesh, and *cuite*, cooked; but seems to be unaware of the Portuguese term, or of the anterior root in the

Gaelic.—*Searg*, dried up, to dry up; *seargaich*, to cause to dry up, to shrivel, to scorch. *Searcadh*, is marked as obsolete in Armstrong's *Gaelic Dictionary*, and rendered flesh, delicate meat; the best part of flesh meat.

SHAVE (Slang).—A trick; a piece of cheating or extortion; a false claim wilfully raised.

Shaver, a cunning fellow.—NARES.

Thou art an hackney that hath oft been tried,
And art not coy to grant him such a favour,
To try the courage of so young a *shaver*.
CRAWLEY'S *Amanda*, 1635.

There were some cunning *shavers* amongst us who were well versed in the art of picking locks.—*History of Francion*, 1655. NARES.

This term was much in vogue in the Crimea, during the Russian campaign, and signified a hoax, a false alarm, a sell. "To *shave* a customer," is to charge him more for the article than the marked price, used in the drapery trade. When the master sees an opportunity of doing this, he strokes his chin, as a signal to the assistant who is serving the customer.—*Slang Dictionary*.

Gaelic.—*Seamh* (pronounced *shave*), a trick; a superstitious charm for good luck; *seamhair*, a trickster.

SHE.—The third personal pronoun singular, applied to the feminine sex.

Gaelic.—*Te* (pronounced *tche*), a woman; *ise* (*eeshe*), her.

SHEBEEN.—An unlicensed place where spirituous liqours are sold at forbidden hours, and to which people resort on Sundays.

These *shebeen* shops abound in Edinburgh, Glasgow, Dublin, and other large cities, and are usually entered by the back in obscure courts and alleys. To *shebeen* is to sell liquor in this manner. The derivation appears to be from the

Gaelic.—*Seop*, to sneak, slink, to steal away privately; *ion*, *ionad*, a place, a room.

SHED.—To drop, to let fall; "to *shed* a tear;" "the trees *shed* their leaves;" "Whoso *sheddeth* man's blood," &c.

Anglo-Saxon, *scedan*; Low German, *schudden*; German, *schutten*, allied to the Greek σκεδαννυμι, to scatter.—WEDGWOOD, CHAMBERS, &c.

Gaelic.—*Séid* (pronounced *shed*), to blow as the wind when it shakes the leaves from the trees; to drive by blowing; to cause to drop or fall by the action of the wind; *seideach*, stormy, passionately grieved (to the shedding of tears).

SHED, WATERSHED.—The natural flow of the waters from a high land to the plains.

This word is not from the same etymological root as to shed, to let fall, but from the

Gaelic.—*Siad* (*shead*), to go obliquely, flow, to run to the side.

SHEEPISH.—Easily abashed, over-timid.

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SHEEP'S EYES (Slang). — "To cast sheep's eyes," to look furtively, said generally of a bashful lover.

Sheepish, like a sheep, bashful, foolishly diffident.—CHAMBERS.

To make sheep's eyes at a person, is to cast amorous glances on the sly.—*Slang Dictionary.*

It is doubtful, notwithstanding the easy acquiescence of philologists in the commonly received derivation of these words, whether they have any relation to the animal called the sheep. The sheep is not more timid, though considerably more stupid than other animals. The French say, "*bête comme un mouton*," where the English say, "stupid as an ass." Neither is a sheep's eye a particularly amorous one. The true origin of the words is the

Gaelic.—*Seap* or *seop*, to slink away, to steal off furtively, to sneak, to be over diffident; *seapach*, timid or sly; *seapaire*, a sly, timid, or cowardly person.

SHEER.—This word in modern parlance seems to mean either perpendicular, as a "*sheer* cliff;" or complete, entire, or utter, as "*sheer* nonsense," "*sheer* force of character," "*sheer* humbug," &c.

Johnson, and after him later authorities, derive it from the Saxon *scyr*, pure, clear, unmingled; but this etymology receives no support from the Teutonic. The German dictionaries have *hell, klar, unvermischt.* Shakspeare in *Richard II.*, Act v. Scene 3 uses it in a sense which is pleonastic, if it means *clear.*

Thou *sheer*, immaculate and silver fountain!

Milton in *Paradise Lost* uses the word in a different sense :—

Thrown by angry Jove
Sheer o'er the crystal battlements;

and again :—

High overleap'd all bound
Of hill and highest wall, and *sheer* within
Lights on his feet.

"Sheer" in Milton does not convey the same meaning as "sheer" in Shakspeare. Perhaps the word having many meanings, has more than one origin.

Gaelic.—*Sior* (*shee-or*), continuous, constant, perpetual.

This explanation removes the pleonasm from Shakspeare's line, and supplies a new and appropriate epithet for a fountain.

SHEER, SHEER OFF (Nautical and Vulgar).—To go away, to depart.

Gaelic.—*Siar*, to lurch, to go obliquely, to go off sideways.

SHERIFF.—A legal functionary in an English, Scotch, and Irish shire or county.

The title is supposed to be derived from the Anglo-Saxon or German *shire-reeve.* At a farewell dinner given on the 1st November, 1872, to Mr. J. W. Thoms, the founder and Editor of *Notes and Queries*, the chairman, Earl Stanhope, said in reference to this word,—

Suppose a man were to ask who was the principal local authority in a neighbouring district; he might be told the Sheriff of Middlesex. Suppose the same person were to steer round the Cape of Good Hope and enter the Red Sea, and to stop at Jedda, the port for Mecca, he would again be told that the *scheref* was the local authority. If he relied merely on his own branch of observation, he might come to the conclusion that the word *sheriff* was derived by Europe from Asia; but if an inquiry were sent to *Notes and Queries*, some Arabic scholar would show that *scheref* was purely Arabic, and was never translated into any other language. Or there might be some Saxon scholar who would tell him that the English word was derived from *shire-reeve*, the chief officer of the county, and that the word had no connexion whatever with Arabia.

SHIRRA (Lowland Scotch). — The sheriff.

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Gaelic.—*Sir* (*shir*), to search; *sireadh*, a searching; *siorramh*, a sheriff, *i. e.* a searcher out; *siorramachd*, a sheriffdom, a county.

SHICE (Slang).—Nothing; "to do a thing for *shice*," to work without payment.

SHICER (Slang).—A worthless person; a vagabond, an idler; one who is down in the world, and keeps himself down.

Gaelic.—*Sios* (*shios*), down, downwards.

SHICKSTER (Gipsy Slang).—A lady; also, a woman of the town.

Shakester or *shickster*, a female. Among costermongers the term is invariably applied to ladies, or to the wives of tradesmen, and of females of the classes immediately above them. Among the Jews the word signifies a woman of shady antecedents; supposed to be derived from the Hebrew *shiktza*.—*Slang Dictionary*.

Gaelic.—*Siochaire*, a fairy-like person; *siachair* (*siacair*), a poor creature; *sigean* (*shigean*), a silly person.

SHILLELAH.—A stick, wand, or bludgeon.

The oak saplings which grow in a certain wood in the parish of *Shillelah*, county Wicklow, are believed to be of a peculiarly tough and knotty character.—TAYLOR'S *Words and Places*.

Gaelic.—*Seileach* (*shellach*), a willow; *slath*, a wand.

SHINE (Slang).—A quarrel, a disturbance.

SHINDY.—A domestic disturbance, or severe rebuke of her servants by a mistress.

Gaelic.—*Sion* (*s* pronounced *sh* before the vowels *e* and *i*), a storm, a blast; *siontach*, stormy, tempestuous, windy, rainy; *siontachd*, tempestuousness, storminess; *tigh*, a house; whence *sion-tigh*, or shindy, a storm in the house.

SHINGLES.—An eruptive disease of the skin; a variety of herpes or tetter in which the vesicles spread round the body or limb, like a girdle.

From the Latin *cingulum*, a belt, a girdle; *cingo*, to bind.—CHAMBERS.

Gaelic.—*Sean*, old; *salar*, an eruption, a disease.

SHIRE.—A county; a minor territorial division in England, Wales, Scotland, the United States of America, and the British Colonies.

Share, shire; Anglo-Saxon, *scir*, a share, a shire, a territorial division; *sceran, scyran*, to shear, shave, cut off, divide, part, share. . . French, *déchirer*, to tear; Italian, *scevare*, to sever, sunder or tear apart. . . . German, *pflug-schar*, a plough-share, the part of the plough which turns up the furrow-slice; Gaelic, *sgar*, tear asunder or separate. The radical image is the harsh sound of scraping, scratching, tearing, cracking, all agreeing in a separation of a portion of the body operated upon.—WEDGWOOD.

The obvious resemblance of this word to *share*, a portion, and *shear*, to cut off, has led Mr Wedgwood and all previous English etymologists to accept these words as the derivation of *shire*, a county. But possibly this all but universal consent has been erroneously given. It is to be remarked that *all* the Welsh and Scotch counties are called *shires*, and that in England there are no less than thirteen counties that are not included among the *shires*, viz. in the South: Cornwall, Sussex, Kent, Surrey, Middlesex; on the East, Essex, Suffolk, Norfolk: and on the North, Durham, Westmoreland, Cumberland, and Northumberland. With the exception of Cornwall, all these counties were among the earliest portions of the British soil that were invaded and taken possession

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of by the Saxons and Danes. To many of them the Saxons gave names, such as Essex, the East Saxons; Middlesex, the Middle Saxons; Sussex, the South Saxons; Norfolk, the North-folk; Suffolk, the South-folk. Northumberland, Cumberland, and Westmoreland clearly received their names from the Anglo-Saxons, and they are not called *shires*, but counties. It is noticeable that all the inland and western and the southern counties that lie between Sussex and Cornwall, where the Britons remained longest after the first swarms of the Saxons had made good their footing in the East and North of England, received a name that the Saxons did not give to those parts of the island which they themselves possessed. The Saxons had no *shires*, the Britons had. The fact suggests a British origin for the word.

Gaelic.—*Tir*, earth, or land, commonly pronounced *tshir* (see Monro's *Gaelic Grammar*); *tir-mor*, a continent, a large or great land. If this derivation be accepted, Yorkshire would mean Yorkland; Devonshire, Devonland; and the derivation from the Anglo-Saxon *sciran* would have to be abandoned. It is noticeable that the common people in England seldom pronounce the word as *shire*, but as *sheer*, a fact which serves to strengthen the probability of its Gaelic or British derivation. The word is the same in Kymric. The German name is *Landbezirk*, or "land circle," equivalent to the French *arrondissement*.

SHIRK.—To avoid lazily or dishonestly the performance of a work, a duty, or an obligation.

A modification of *shark*, signifying in the first instance to obtain by rapacious or unfair proceeding, then to deal unfairly, and finally to avoid or escape from anything by unfair proceeding.—WEDGWOOD.

A form of vulgar *shark*, to play the thief, to shift for a living, from *shark*, the fish.—CHAMBERS.

It seems erroneous to derive the word *shark*, which means a rapacious and greedy thief, and *shirk*, to avoid a duty, from the same root. *Shirk* is more clearly traceable to the

Gaelic.—*Searg* (pronounced *sherg* or *sherk*) to dry up, to wither, to lose power and energy; also a weak and useless person, one dried up with age, infirmity, or hopeless indolence; *seirg*, decay of the faculties; *seirgean*, a shrivelled or sickly person who cannot work; *seargach*, evanescent, fading.

SHIRT (Slang).—"To have one's shirt out," to be in an ill-temper.

SHIRTY.—Ill-tempered.

Ill-tempered. When a person is in an ill-humour he is said "to have his *shirt* out."—*Slang Dictionary*.

He said he would write his father a *shirty* letter, and teach him to keep to his own affairs, and not to meddle with his.—*Evidence in the Bravo Case*, Aug. 1876.

Gaelic.—*Searbh* (*sherv*), bitter, disagreeable, ill-tempered, acerb; *searbhaich*, to embitter; *searbhaichte* (*shervechte*), embittered, ill-tempered. The Persian *sherbet*, and the French *sorbet*, pleasant drinks with a slight admixture of bitter to flavour them, are words very probably of kindred derivation.

SHOAL.—A large quantity or multitude of fish, as a shoal of whales, herrings, mackarel.

This word in the phrase "a school of fish" applied to a large number of fish swimming together, appears to be derived from the Dutch "een *school* visch."—BARTLETT'S *Dictionary of Americanisms*.

Anglo-Saxon *scolu*, a company; Dutch, *school*, a crowd; Old German, *schuole*, a gathering, *scholen*, to meet.—CHAMBERS.

Anglo-Saxon, *sceol*, a multitude, which

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Tooke considers the past participle of *scylan*, to divide, to separate.—WORCESTER.

The radical meaning seems to be a clump or mass; Dutch, *scholle*, a clod, mass, lump of ice; *scholen*, to flock together.—WEDGWOOD.

Gaelic.—*Siol* (pronounced *shole*), seed, or brood, or progeny; *seol*, a tide; *seol-mara*, a sea-tide.

SHODDY.—Old cloth, reconsigned to the mill to be worked up anew.

A Lancashire word, much used in the United States to describe textile fabrics of an inferior and fraudulent description, whether of linen, woollen, cotton, or silk. This word, which has not yet found its way into the Dictionaries, is to be traced to the

Gaelic.—*Sioda* (*shodda*), silk; *siodail*, silky; *siodachd*, silkiness; applied in derision to those inferior fabrics of silk, that were partly made up of cotton.

SHOOL (Slang).—To saunter idly, to vagabondize, to beg rather than work. *Roderick Random*, quoted in the *Slang Dictionary*.

Gaelic.—*Siolgach* (*sholgach*), lazy, spiritless, worthless; *siolgair*, a vagabond, a lazy lout, a sluggard; *siolgaireachd*, mean laziness.

SHOTE.—A word used in America, with or without a depreciatory adjective, as "a poor shote," to signify a worthless person.

Shote or *shoat*, an idle, worthless fellow; it is also provincial in England, in this sense.—BARTLETT'S *Dictionary of Americanisms*.

Shote, a young pig.—HALLIWELL.

Gaelic.—*Seot* (*sheot*), an inferior animal in a drove or herd; *seotair*, a drove; a useless creature, a lazy fellow; *seotach*, slovenly, lazy; *seotanta*, lazy; *seotantachd*, sloth, laziness; *siota* (pronounced *shota*), an ill-bred child, a spoiled child; *siotach*, pampered, spoiled, ill-mannered, ill-conditioned.

SHREW.—This word, almost obsolete in conversation and literature, lives in Shakspeare's *Taming of the Shrew*. A "shrew" meant an ill-tempered, irascible, voluble woman with a copious flow of abusive language; but the word was not wholly confined to the female sex, and was applied, though more rarely, to men of a similar infirmity.

From "shrew," was supposed to come "shrewd" which meant, and still means, cunning, far-sighted, more than usually sagacious, with which word and "shrew" the connexion is not obvious. The imprecation, common in Shakspeare's time and for a century and a half later, "beshrew me!" supposed to signify "curse me" [with a shrew for a wife]! comes from the same root. The etymon of "shrew" in the first sense, has been asserted by nearly all English philologists from Johnson downwards, to be the German *schreien*, to shriek, call or cry out; and of "beshrew," *beschreien*, to bewitch. A very absurd derivation found favour before the time of Johnson, from "shrew mouse," a harmless little animal which was supposed to be particularly venomous, and injurious to cattle if it chanced to crawl over their backs.

The primitive sense of the word seems to be shown in German, *schroff*, rugged, passing into the notion of harsh, hard, sharp, disagreeable, bad. A *shrewd* air is a sharp air, a *shrewd* man, a man of a hard, clear judgment. In Hesse the word appears under the form of *schrô*, *schrâ*, *schreff*, in the plural *schrowe*, *schrawe*, *schrewe*, rough to the touch, poor, miserable, bad. Ein *schroes* pferd, an ill-fed, poor horse; ein *schroes* essen, coarse bad food; ein *schrâ* maul, a sharp tongue; ein *schrower*, a shrewd man, one ready of speech and act. Pl. D. *schrae*

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weide, bare, scarce pasture; ene *schrae* tied, a shrewd time, hard times; *schrae* huus holen, to keep a spare house.—WEDGWOOD.

Gaelic.—*Sruth* or *srù*, to flow; whence "shrew," one with a fluent tongue. The word was formerly used in a favourable as well as an unfavourable sense, so that a "shrew" might have meant one prone to wordiness, whether for good or evil. "Shrewd," if this derivation be accepted, would signify the quality of one who had a *flow* of ideas; whence a shrewd suspicion, a suspicion that flows, or has flowed through the mind. These words of such different significations are pervaded with the one idea of running or flowing, which links them together, as the common German and other derivations fail to do. The modern Gaelic for a "shrew" is *tè ladarna*, an audacious and abusive woman; the words for "shrewd" are *ciallach*, sensible, prudent, rational; *glic* and *sicir*, wise, sagacious.

SHRIVEL.—To shrink or dry up, to contract into wrinkles.

Perhaps from the German *schrumpeln*, to rumple, whence *schrump*, *schrumpel*, a furrow or wrinkle.—*Gazophylacium Anglicanum.*

From the Dutch *schrompeln.*—JOHNSON.

Gaelic, *sgreubh*, *sgreag*, dry, parch, shrivel. English dialect, *shravel*, dry faggot wood; related to Old English *rivel*, to wrinkle; as Dutch, *schrompelen*, to English rumple, or as Swedish *skrynka* to *rynka*, to wrinkle.—WEDGWOOD.

Gaelic.—*Sgreubh*, dry up, crack by drought; *sgreubladh*, state of drying up, parching, or shrivelling.

SHRUB.—A cordial compounded of rum, sugar and other ingredients, well known in London and the great cities of England.

From root of *sherbet.*—CHAMBERS.

Gaelic.—*Srub*, to suck, inhale, drink; *srubag*, a little gulp, a drink; *srubadh*, a large mouthful of drink.

SHUN.—To avoid, to turn away from.

SHUNT.—To turn a train on another line of rails.

Shun, properly to shove, in which sense it is still used provincially; then to *shove* on one side, to avoid. Synonymous with *shun* and probably a mere corruption of it is *shunt*, a word which having become obsolete in cultivated languages has been revived in the terminology of railways; a train is said to *shunt*, when it turns aside to allow another to pass.—WEDGWOOD.

Gaelic.—*Seun* (pronounced *shun*), to deny, to refuse, to decline, to forbear, to avoid; to turn out of the path (to *shunt*); *seunta*, denied, refused, turned off to one side; *seunadh*, a refusal. The Gaelic *seun* signifies not only to avoid, but to endeavour to avert or avoid evil by means of charms or enchantments; as in the following: *seunach*, of or belonging to charms, enchantments, or incantations; *seunadair*, an enchanter, a magician, an averter of evil omens; *seunail*, fortunately, by means of the avertment of evil; *seunmhorachd*, magical power to avert evil and produce good; *seunta*, defended from evil by enchantment; *seuntas*, a magic charm for protection against evil.

SICK.—Not well, in bad health.

In neither of the two great recognized sources of the English language can this word be traced. The Teutonic has *krank*, the French *malade*. The forlorn attempts to derive it from the Latin *siccus*, and the French *sec*, dry, are not satisfactory. The Flemish has *seik*, derived like the English from the

Gaelic.—*Sgith*, weary, fatigued, worn out with ill-health; *sgithich*, to weary, to wear out; *sgithichte*, wearied, worn out,

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sick of any malady. The transition from *sgithich* (*skick*) to *skick* and *sick* is obvious. To be "sick" of a person or thing is to be "weary" of it. *Seac*, infirm, debilitated, weakened, decayed.

SIDANEN.—"This," says Nares, "is a Welsh epithet for a fair woman, and was sometimes applied to Queen Elizabeth."

In Kymric *sidanen*, from *sia*, silk, signifies silky, from the same root as the Gaelic *siod*. But to call a woman "silky" is not a particularly appropriate compliment, and it is possible that the true meaning is to be found in the

Gaelic.—*Seud*, a jewel; also a darling; whence *seudach*, abounding in jewels; *seudag*, a little jewel, a charm; *seudair*, a jeweller, &c.

SIERRA.—A long range of mountains.

Sierra, Arabic; not, as is usually supposed, from the Latin *serra*, a saw, but from the Arabic *sehrah*, an uncultivated tract.—TAYLOR'S *Words and Places*.

As there are no cultivated tracts on the summits of high mountains, and as there are very many uncultivated tracts in the plains, the Arabic derivation is probably erroneous.

Gaelic.—*Sior*, long, extended, perpetual; *siorruidh*, eternal; whence *sierra*, the long extended, or the eternal (hills).

SIGH CLOUT (Obsolete).—A clout, rag, or cloth to strain milk or other liquids through.

Sigh clout, a rag to strain milk through.—STAUNTON'S *Shakspeare*.

Sie, to strain milk.—WRIGHT'S *Provincial Dictionary*.

My cloake it was a very good cloake,
It hath been always true to the wear,
But now it is not worth a groat,
I have had it four and forty yeare;
Sometime it was of cloth in graine,
'Tis now but a *sigh-clout*, as you may see,
It will neither hold out wind or rain,
I'll have a new cloak about me.

From the ballad, "*Take thy old cloak about thee*."

Gaelic.—*Sugh*, to drain, to dry, to strain; *sughadh*, draining, straining; *clud*, a clout, a rag.

SILL.—The timber, stone, or other material at the base of a door or window.

Anglo-Saxon, *sayl*; Gaelic, *sail*, a beam; French, *seuil*; Italian, *soglio*, a threshold; Latin, *solum*, a foundation.—WEDGWOOD *and* CHAMBERS.

Gaelic.—*Sail*, a beam of wood; *sail bhuinn*, a beam of wood that serves as a foundation.

SILT.—Sand or ooze left by the straining or flow of water, a deposit of earthy matter from a stream.

Provincial English, *sile*; Breton and Swedish, *silen*, to strain.—CHAMBERS.

Gaelic.—*Sile*, to filter, to strain.

SIMSON (Slang).—Water put into the milk by dishonest milk vendors to increase the quantity. The parish pump is sometimes called "Mr. Simson."

Whether such modern slang words as these are imported into English by the Gaelic-speaking natives of Scotland or Ireland, or whether they have remained latent in the language of the vulgar since the pre-Saxon era, and only appear above the surface and come into print by accident, it is impossible to decide.

Gaelic.—*Siomlach*, a cow that gives milk without having a calf, whence metaphorically, the pump; *seamasan*, an evasion, a trick. See SHAM.

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SIR.—A title of respect applied to a man; also a title of personal or hereditary nobility, as in Knighthood and Baronetage.

Sieur.—Je suis *sieur* de la maison. . . . C'est folie d'adonner son cœur aux hommes de monde, car ils ne font conte des pauvres femmes quand ils sont *sieurs* d'elles. Contraction de *seigneur.*—LITTRÉ.

This word is generally supposed to be a corruption of "senior" or elder, though applied to young men as well as to old; which it certainly seems to be in the French *seigneur*, a lord; the Italian *signor*, and the Spanish *señor*. It may be questioned however, whether the English "Sir" and the French *sieur*, are not of Keltic origin, and traceable to a different root from "senior," or to the idea either of old age or paternity.

Gaelic.—*Saor* (the *ao* pronounced like the French *eu*), to set free, to redeem, to deliver; *saor* (adjective), free, ransomed, delivered, exempt; *saorsadh*, freedom.

In the days when thraldom, bondage, serfdom, or slavery was permitted, the title of *saor* or free, would be one of respect, and not to be applied to any person belonging to these inferior classes. To call a man a "free man" in that early time was in degree almost equivalent to calling him a nobleman or a gentleman. *Saor*, in Gaelic, also signifies a workman of any kind, but more especially a carpenter, and in this sense the word was perhaps originally applied to a man liberated from serfdom or predial toil, and "free" to work at his trade in the towns. In this sense the "freemen" of English electoral towns and boroughs, may have first acquired their designation. In France *le sieur* is distinguished from *mon sieur*, as a person of lower social rank. Another possible derivation of the English *sir*, and the Celtic-French *sieur*, and *monsieur*, is the

Gaelic.—*Sar*, a hero, a prince, a superior person. In a primitive age, when all men were fighting-men, and to be heroic was the highest object of ambition, the title of *Sar* would be greatly prized. A similar turn of thought appears in the colloquial French, *mon brave*, applied familiarly to a dear friend or companion. But whether *saor* or *sar* be the correct root, either is preferable to *senex* and *senior*, and their French, Italian, and Spanish derivatives.

In *Antony and Cleopatra*, Cleopatra addresses her women as "Sirs."

How do you, women?
What, what? good cheer! Why, how now, Charmian?
My noble girls! Ah, women, women! look!
Our lamp is spent! It's out! Good *sirs!* take heart!
We'll bury him! . . . . . .
Ah women, women! come; we have no friend
But resolution and the briefest end.

Upon this passage Mr. Staunton remarks, "Mr. Dyce has shown that this form of addressing women was not unusual. It is twice used in Beaumont and Fletcher."

If the word "Sir" is derived not from the Latin *senior*, or old, but from the Gaelic *saor* or free, distinguishing the person addressed as not in bondage, thrall, or servitude, the word would be quite as appropriate to the one sex, as to the other, and appears in Shakspeare's time to have been so considered.

SIRE.—A father; a title of respect used to a king, emperor, or other monarch. The word is also employed to signify the procreating male of animals, especially the horse.

From the Latin *senior*, an aged person.—WORCESTER.

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The question has been raised whether the word (*sir* or *sire*) is a contraction of *signore, seigneur*; or whether it is an adoption of the modern Greek κυρ, sir, master, from κυριος, lord.—WEDGWOOD.

Gaelic.—*Sar*, a prince, a lord, a master, the head of a nation; a tribe, or a household; a hero; a great father. See SIR.

Hebrew.—*Sarah*, a princess.

SIT.—To rest in the medium position, between standing and lying down.

SEAT.—A place on which to sit.

SITE, SITUATION.—A place, where anything is, or is to be established, set down, or seated.

The root of this word appears in Latin and Greek, and in nearly all the languages of modern Europe, and is derived from the

Gaelic.—*Suidh*, to sit; *suidhe*, a seat.

SKAIN or SKEIN.—An obsolete English word for a sword.

With a band of six hundred Irishmen in mail, with darts and *skaynes* after the manner of their country.—HOLINSHED.

A crooked sword or scimitar. Randle Holme describes it as a *skean* or Irish dagger, which is broad at the handle and goes taper all along to the point. Supposed to be of Erse extraction, being chiefly borrowed from the Irish and Highlanders.—NARES.

From the Anglo-Saxon *sceg-ene, gladius*, a sword, a skein.—RICHARDSON.

Gaelic.—*Sgian*, a knife.

SKAIN'S-MATES.—An obscure phrase in Shakspeare.

Skains-mate, a companion of some sort, from the term *mate*; but the *skain* has been variously interpreted. Some go to *skein*, a sword; others to *skains* of silk. But unluckily both are equally objectionable; for Mercutio and the Nurse (in *Romeo and Juliet*) could not well be *mates*, either in sword-play, or in winding *skains* of silk. Others, as the Nurse is no very correct speaker, suppose her to mean *kins-mates*; but then, no such word as *kins-mate* has been found. Malone, Steevens and Capell, are for the first interpretation; Warner, and Mr. Douce, for the second. Mr. Monck Mason proposed the third. In this grand difficulty, as it is dangerous to be too positive in arguing upon the words of such a speaker as the good old Nurse, we must leave the readers to choose for themselves. In her anger at the raillery of Mercutio, she says of him to Peter,—

Scurvy knave! I am none of his flirt-gills. I am none of his *skains-mates*.

Romeo and Juliet, Act ii. Scene 4.

I am inclined to think that the old lady means, "roaring or swaggering companions."—NARES.

The word *skains-mates* has been a sore puzzle to all the commentators. Some have derived it from *skain*, a knife or dagger, others suppose it is a mispronunciation of *kins-mates*. Douce ventures a random conjecture that the *skains* in question might be *skeins* of thread and that the Nurse meant nothing more than sempstresses. The difficulty after all proves of easy solution, the word *skein* I am told by a Kentish man, was formerly a familiar term to express what we now call a *scape-grace* or ne'er-do-well.—HOWARD STAUNTON.

Gaelic.—*Sgonn*, rude, bad, unmannerly, boorish; a blockhead; *sgiun, sgiunach*, a bold shameless woman.

SKATE.—To propel one's self rapidly on the ice.

SCUD.—To run rapidly like a hare, and to sail rapidly like a ship; to move rapidly and easily.

Gaelic.—*Sgud*, to move quickly and continuously; *sgudachd, sgutachd*, rapid continuous motion.

SKEDADDLE.—To run away, to disperse as one of a crowd.

This word came into circulation during the Civil War in America in 1863, and excited much controversy as to its origin. By some it was derived from the Greek σκεδαζω, and σκεδαννυμι, to disperse, and by others from the Lowland Scotch "scale," to disperse, like children from school or a congregation from church. It is probably a corruption that commended itself to the many Irish recruits in the Federal armies.

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Gaelic.—*Sgath*, to cut off; *adhl*, a hook. A ludicrous perversion of the English "cut it," and "hook it." *Sgaithearachd*, a lopping off, a scattering; to scatter, disperse, to fling about.

SKELLUM (Lowland Scotch and Old English).—Defined in the *Glossary* to *Robert Burns*, as "a worthless fellow."

To run away the rascal shall have scope,
None hold him, but all cry, Lope, *scellum*, lope! TAYLOR 1630.

Skellum, a scoundrel; a cant term for a thief.

He ripped up Hugh Peters, calling him the execrable *skellum*.—PEPYS'S *Diary*.

Give way, quoth the Paladine. and let me send that *skellum* to perdition.—*Pagan Prince*, 1690. NARES.

She tauld thee weel thou wast a *skellum*,
A blethering, blustering drunken *blellum*.
BURNS, *Tam o'Shanter*.

Skellum, a rogue; Dutch, *schelm*, a carcase, carrion, dead animal; German, *schelm*, a rogue; Old High German, *scelmo*, *scalmo*, pestilence.—WEDGWOOD.

Gaelic.—*Sgeilm*, *sgiolam*, a froward, impertinent, tale-bearing, coarse-minded person; *sgiolomach*, addicted to tale-bearing and mischief-making.

SKELP (Lowland Scotch).—To slap with the flat of the hand.

"To *skelp* the doup," a woman's phrase used in reference to a child.

Poet Burns! poet Burns! wi' your priest *skelping* turns!
Why desert ye your auld native shire?
The Kirk of Scotland's Alarms.
BURNS.

Gaelic.—*Sgealp*, to strike with the palm of the hand; *sgealpach*, the act of striking or skelping.

SKERRIES.—Well-known rocks on the coast of England.

SCAUR, SCAR.—A steep rock, a mountain; whence Scarborough in Yorkshire, and Nab Scaur in Westmoreland.

SKERRIEVORE, or THE GREAT ROCK.—Well known for its beautiful lighthouse, on the west coast of Scotland.

Gaelic.—*Sgeir*, a rock in the sea; *sgeireach*, rocky; *sgeireag*, a little rock; *sgeireagail*, a sea full of little rocks; *mor*, *mhor* (*vor*), great.

SKETCH.—A rough, rapid, and ready delineation of a scene or person.

French, *esquisse*; Italian, *schizzo*, from *schizzare*, to squirt or spirt; to dash or dabble with dirt or mire; to blur or blot; also to delineate the first rough draught of any work, as of painting or writing.—WEDGWOOD.

Gaelic.—*Sguids* (pronounced *skilch* or *skulch*), to lash, to slash; to strike or stretch out and produce the effect intended at one blow.

SKILL. — Discernment, aptitude, knowledge derived from practice.

Anglo-Saxon, *scylan*; Icelandic, *skilia*, to separate, discriminate, understand.—CHAMBERS.

Skile, to separate; an iron slice for skimming the fat of broth.—WRIGHT'S *Obsolete and Provincial English*.

Gaelic.—*Sgaiol*, to disperse (Scottice, scale), *sgil*, *sgiol*, to separate, to divide; to shell peas, or divide the fruit from the husk.

SKILLIGOLEE.—This is a word of contempt applied by English paupers in the union workhouses, and by prisoners in the penitentiaries, to the thin broth or gruel served up to them as part of their rations.

Skilly. Water in which meat has been boiled, thickened with oatmeal. A word, I believe, of modern growth.—HALLIWELL.

Skilligolee is prison gruel; also sailors' soup of many ingredients. The term is occasionally used in London workhouses.—*Slang Dictionary*.

Gaelic.—*Sgaoil*, to dispense or disperse, to distribute; *sgaoileadh*, distri-

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bution; *gu*, with; *liadh* or *liagh*, a ladle, *i. e.* that which is served or divided out with a ladle, and may apply either to the gruel or soup which the paupers and prisoners despise, when they require beef or mutton or other solid food. The word is susceptible of a derivation from *sgeile*, misery; in which case, "skilligolee" would mean *sgeile gu liadh*, misery with a ladle.

SKIP.—To jump, to leap, to move the legs suddenly in running.

Danish, *kippe*, to leap.—WORCESTER.

In Anglo-Saxon *forth-scipe* is expedition, speed, despatch; but all other traces of the word are lost.—RICHARDSON.

Welsh, *cip*, a sudden start or effort; *ysgip*, a quick snatch; Gaelic, *sgiab*, to start or move suddenly; to skip, is to move with a sudden start.—WEDGWOOD.

Gaelic.—*Sgiab*, to start suddenly. Mac Intyre's *Gaelic Dictionary*.

Sgiab, to pass off with celerity. Armstrong's *Gaelic Dictionary*.

SKIPPER (Old English and Colloquial).—The master or captain of a ship. Generally supposed to be a corruption of *shipper*.

Oh where 'll I get a skeely *skipper*
To sail this ship o' mine?
Ballad of Sir Patrick Spens.

Gaelic.—*Sgioba*, a ship, a skiff; a ship's crew, a boat's crew; *sgiobair* (*sgioba fear*, a man), the skipper, the man or master of the ship or crew, a shipmaster, a pilot.

SKIRMISH.—A slight encounter before or after a great battle.

Italian, *scaramuccia*; French, *escarmouche*.

The word properly signifies a row or uproar from a representation of the noise of people fighting. Anglo-Saxon, *hrean*, clamour, outcry; Breton, *garne*, clamour, battle-cry; Welsh, *garn*, *ysgarn*, shout, bawling, outcry; *ysgarmer*, outcry; also a skirmish; Gaelic, *sgairneach*, crying aloud, shouting.—WEDGWOOD.

Gaelic.—*Sgar*, to separate or disjoin by force; *sgaradh*, separation; *uinich*, bustle, hurry. Whence a body separated from the main army, engaged in a hurried encounter, outside of the lines of the general conflict. The modern Gaelic renders skirmish by *arabheag*, a little fight; from *ar*, a battle, and *beag*, little.

SKIRT.—The lower fold of a garment, a border.

Gaelic.—*Sgiort*, an edge, a border.

SKITTLES.—A favourite pastime among English workmen, in which nine wooden pins or billets are set up, to be overthrown by the player with a ball.

Johnson does not mention this word. Worcester attempts no derivation. The Editor of Chambers' traces it from *shot*. Mr. Wedgwood ignores it altogether.

Gaelic.—*Sguit*, to scatter; *sgiot*, disperse, scatter, throw about; *sgiotachd*, *sgiotadh*, scattering, throwing down.

SKULK.—To loiter, to hide, to sneak; to avoid work in a cowardly manner.

Old Swedish *skolka*, to be at leisure, to shirk, allied to Danish, *skiule*; Swedish, *skyla*, to hide, conceal; Dutch, *schuilen*.—WEBSTER.

The origin seems to be the Anglo-Saxon *scylan*, to separate.—RICHARDSON.

Danish, *skulke*, to sneak; Icelandic, *skjal*, a hiding-place.—CHAMBERS.

Gaelic.—*Sgiolg*, to creep or slip in and out; *sgiolgaire*, a skulk; one clever in concealment, and in slipping in or out unobserved.

SKULL.—The bony envelope or covering of the brain, the cranium.

Danish and Swedish, *skal*, shell; Old Norse, *skal*, a bowl; Old English, *schal*, a drinking-cup.—WEDGWOOD.

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Danish and Swedish, *skal*, a shell. — CHAMBERS.

Gaelic.—*Sgail*, a covering, to cover.

SKY.—The atmosphere around, and that always to the onlooker seems to be above the earth, the visible heavens, formerly but erroneously called the firmament.

The various languages of Europe render the idea either by a word expressive of a covering, as in the Latin *cælus*, French *ciel*, the Italian *cielo* (derived from the Gaelic *ceil*, to cover, which see), or from that of something heaved or lifted up over the earth, as in the modern Lowland Scotch and Old English, *lift*, and the modern German, *luft;* the Germans have *himmel* from the same root as the English *hummock*, something raised up, lifted, *heaved* or *heaven*. The Danish and other Scandinavian languages have *sky*, which signifies not heaven but a cloud that obscures it, which has a curious resemblance to the Greek σκια, a shade, and the Sanscrit *sku*, to cover.

Gaelic.—*Sgiamh*, beauty, loveliness; *sgiamhach*, beautiful, lovely, *i. e.* the beautiful blue sky.

SLAB.—A smooth stone.

Welsh, *yslab, llab*, a thin slip.—WEBSTER, CHAMBERS, &c.

Gaelic. — *Sleamhuinn* (*slav-uin*) smooth, slippery; *sleamhnad* (*slav-nad*), *sleamhnuich*, to slip, to slide on a smooth surface.

SLAB.—Slime, viscous earth or clay.

SLOBBY, SLOBBERY.—Slimy, dirty slippery earth.

SLOPPY. — Disagreeably wet under foot.

Make the mixture thick and *slab*.
SHAKSPEARE.

Anglo-Saxon, *slipan*, to slip.—RICHARDSON.

The sound of dabbling in the wet.—WEDGWOOD.

Gaelic. — *Slaib*, mire, filth, dirt; *slaibeach*, *slaibeil*, miry, filthy, dirty, sloppy.

SLACK.—Loose.

SLACKEN.—Loosen, unbind.

Welsh, *yslac* (*llac*, *lax*); German, *schlaff*, *schlapp*; Swedish, *slak*; Icelandic, *slakr*; akin to Latin, *laxus*, loose.—CHAMBERS.

The sound of the flapping of a loose sheet, or of dabbling in liquids is represented equally well by a final *b* or *p* as by a *k*, and hence the syllables *flab*, *flap*, &c.—WEDGWOOD.

Gaelic.—*Lasach*, loose, slack, not firm; *lasaich*, to slacken, to loosen, to intermit.

SLAM. - An ancient game at cards.

Raffe, *slam*, trump, noddy, whisk, hole, sant, new cut,
Unto the keeping of four knaves he'll put.
TAYLOR'S *Works*, 1630.

Slam is also a term at whist, used when one party wins the game before the other has scored a trick.—HALLIWELL.

Slam (Lowland Scotch) means a share of anything acquired by forcible or artful means from *slem*, craft.—JAMIESON.

Gaelic.—*Slam*, *slaim*, to monopolize, to usurp, to acquire plunder or booty; *sglaim*, to acquire a large share of anything by force or dexterity; *slamaire*, *sglamaire*, a usurper, a greedily acquisitive person; *slamaireachd*, *sglamaireachd*, usurpation, voracity.

SLANG.—The language of the vulgar, or words vulgarized by constant repetition, and peculiar to certain trades and professions.

Connected with Latin *lingua*, the tongue; literally the language of the gipsies.—STORMONTH.

Norse, *slengja*, to fling, to cast.—WEDGWOOD.

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The German for slang is *Pöbelsprache*, the talk of the populace, synonymous with the

Gaelic.—*Sluagh*, a multitude, a people, a host, an army, a mob; *teanga*, the tongue, a speech, a dialect. *Teanga*, with the aspirate, as in the phrase from the Gaelic translation of the Psalms (xxxiv. 13), becomes *theanga*, pronounced *eanga* or *heanga*, "*Gleidh do theanga o'olc*," "Keep (or save) thy tongue from evil." From these two words abbreviated and corrupted into *slua* and *eanga*, or *slua-eanga*, is derived the English word "slang."

SLASH.—To lash with a whip.

SLASHING.—Severe. A "slashing" review in modern literary slang signifies a piece of criticism that shows no mercy to the author.

Icelandic, *slasa*, to strike, to lash; *slash* is improper.—JOHNSON.

The representation of the sound of a blow cutting through the air. The same form is used to represent the dashing of liquids, or the flapping of loose clothes.—WEDGWOOD.

Gaelic.—*Slais* (pronounced *slash*), a lash; to drub, to beat; *slaiseadh*, lashing, whipping; *slaiste*, lashed, whipped.

SLATE (Slang).—To beat; a "good slating," a good beating.

To pelt with abuse; to beat, to lick; to scold.—*Slang Dictionary.*

Slat, to strike, to slap, to beat with violence.—WRIGHT.

Gaelic.—*Slat*, a wand, a stick, a rod; a yard measure; a sceptre.

SLATE (Lowland Scotch, *sklate*).—A blue grey stone, well known, that splits easily into laminæ or sheets, and is used for the roofing of houses, or in lieu of paper for school exercises.

Junius refers to slit; Tooke derives it from the Anglo-Saxon *scylan*, to scale, to separate; and traces it thus, *skailit*, *sklait*, *sklate*, slate; Old French, *esclate;* Gaelic, *sgleat.*—WORCESTER.

Gaelic.—*Sgleat*, a slate; *tigh-sgleat*, a slated house; *sgleatach*, slaty, abounding in slates; *sgleatair*, a slater, a tiler, a roofer.

SLAVE.—A bondsman, a thrall; one held in servitude, and who may be bought and sold.

ESCLAVE.—French.

This word is commonly supposed to be taken from the name of the Sclavonian race, the source from which the German slaves would be almost exclusively derived. But possibly it may be formed on the same principle with the synonym *drudge*, a name derived from dragging heavy weights and doing such like labourers' work. Danish *slaebe*, to drag, toil, drudge.—WEDGWOOD.

Gaelic.—*Sglamh* (*sclav*), to seize violently, to grasp, to clutch; *sglamhach*, greedy, grasping (enslaving); *sglamhaich*, to engross to one's self, to monopolize; to enslave; *slabhraidh* (*slav-rai*), *slabhruidh* (*slav-rui*), a chain; *slabhruidheach*, furnished with chains; enchained. In Irish Gaelic (see *The Remains of Japhet*, by James Parsons, M.D., 1787), a chain, or fetter is rendered by the word *slaveradh*.

SLEEVE.—"To laugh in one's sleeve."

It is difficult to trace the origin of this phrase. "To laugh in the sleeve" of one's vestment can scarcely be accepted as an explanation. Possibly the phrase arose in the marauding and lawless times when the Highlanders came down from their mountain fastnesses to plunder the Lowlands, and running off with their booty to the hills defied pursuit.

Gaelic.—*Sliabh* (*sleev*), a mountain of great extent; an extended heath high up on the mountain side or top, whence the robbers in their inaccessible *sliabh* or

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mountain fastnesses, defied pursuit and vengeance. The phrase thus became proverbial, after its original meaning was lost. *Sliabhair*, a mountaineer.

SLEIGH.—A sledge for travelling over the snow.

Gaelic.—*Slighe*, a way; a journey.

SLEUTH-HOUND (Lowland Scotch).—A hound that follows on the track of its prey.

SLOT.—The print or track of a stag's feet on the ground.

Sleuth-hound, a blood-hound; Icelandic, *slod;* Irish, *sliocht*, a track.—JAMIESON.

Gaelic.—*Slaod*, a trail, a track; *slaodan*, the rut of a wheel; *slaoid*, to drag, to trail, to pull.

SLEWED (Slang).—Very drunk.

A sea term; when a vessel changes the tack, she, as it were staggers, the sails flap, she gradually heels over, and the wind catching the waiting canvas, she glides off at another angle. The course pursued by the intoxicated or *slewed* man is supposed to be analogous to that of the ship.—*Slang Dictionary.*

Slew or *slue* (maritime), to turn around as a mast or boom lying on its side, by moving the ends while the centre remains stationary or nearly stationary.—WORCESTER.

Slew, to turn round, properly to *slip*.

A rynnard cord they *slewit* o'er his head,
Hard to the bank, and hangit him to ded.

Slewit, i.e. slipped It is the same word with the English *slive*, to slip.—WEDGWOOD.

Though a drunken man may "slip," "slew" or turn round, the etymology scarcely explains the slang word, which seems to be of a different origin from the nautical term.

Gaelic.—*Sluig*, swallow, absorb, drink eagerly; *sluigte*, swallowed, engulfed; *slugach*, swallowing, gulping; *slugaid*, the gullet; *slugair*, a glutton, a devourer, a deep drinker.

SLICE.—To divide a broad substance into thin flat partitions.

Old French, *esclisser*, to divide; Old German, *sleican*, to split (see *slit*); Anglo-Saxon, *slitan;* Swedish and Icelandic, *slita*, to tear.—CHAMBERS.

Gaelic.—*Slis*, a shave, a slice, a thin board; *sliseag*, a thin slice of anything; *sliseagach*, shavings.

SLIGHT or SLEIGHT OF HAND.—The art of performing conjuring tricks, to deceive the eye. French, *léger de main*, from whence it is supposed is derived the English "slight," a corruption of "light of hand."

Sleight, dexterity, from the root of *sly;* German, *schlau*, and the Swedish *slog.*—WEDGWOOD.

In such a matter as religion he would hardly hope to convert half England, with deft speech and *sleight* of words.—*Times* Sept. 29, 1874. *Mr. Gladstone on Ritualism.*

Gaelic.—*Slaight*, roguery; *slaightear*, a rogue; *slaightearachd*, roguery; *sloighte*, dishonesty, roguery (German, *schlecht*, bad); *sloightir*, a rogue, a dishonest person, a cozener, a deceiver; *sloightireachd*, roguery, deception, rascality, cozening.

SLIM.—Slender.

A cant word as it seems, and therefore not to be used.—JOHNSON.

From the Dutch *slim*, bad, worthless; German, *schlimm.*—WORCESTER.

Gaelic.—*Slim*, lean, slender; *sliom*, slender, sleek, smooth; *slionachd*, slenderness.

SLOCK.—To entice away, to inveigle.

Slockster, one that *slocks* or entices away another man's servant.—BLOUNT'S *Glossographia*, 1684.

Gaelic.—*Slaoightear*, a rascal, a knave.

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SLOCKDOLOGER (American Slang).—A heavy blow, a knock-down blow; sometimes written *socdologer*.

This strange word is probably a perversion in spelling and pronunciation of *doxology*, a stanza sung at the end of religious services, and as a sign of dismissal. Hence a *socdologer* is a conclusive argument, the winding up of a debate, a settler; and figuratively in a contest, a heavy blow, which shall bring it to a close.—BARTLETT'S *Dictionary of Americanisms.*

Gaelic.—*Slochd*, a pit, a grave; *dolach*, destructive, ruinous, *i. e.* a destructive or ruinous blow that will kill or send to the grave.

SLOGAN (Lowland Scotch).—The battle-cry of the Highlanders; the watch-word or gathering cry of a clan, such as "Stand fast, Craig Ellachie!" the war-cry of the Grants; "It's a far cry to Loch Awe!" the cry of the Campbells, &c.

Our *slogan* is their lyke wake dirge.—SIR W. SCOTT.

Corrupted from *slughorne*.—WORCESTER.

Slughorne, sloggorn. The watch-word used by troops in the field. Irish *sluagh*, an army, and *arm*, an horn.—JAMIESON.

Gaelic.—*Sluagh*, a people, a host, a multitude, an army; *gairm*, a cry, a shout, a call; whence *sluagh-ghairm*, a battle-cry, or call of the host.

SLOMMOCKING (Colloquial and Slang). Untidy, especially applied to women whose hair is out of order, dirty, and neglected.

Gaelic.—*Slam*, a lock of hair, a tuft; *slamach*, clotted, like uncombed and neglected hair.

SLOP.—A term of contempt applied by lovers of strong drink to tea and other unintoxicating liquors.

Gaelic.—*Slaop*, to parboil, to simmer, *slaopach*, parboiled, weak. See SALOOP.

SLOPER ("Ally Sloper").—A slang word applied to describe a vulgar, low person.

Gaelic.—*Sliobair*, a clumsy or awkward person; *slioback*, clumsy, awkward. See SLUBBERDEGULLION.

SLOSH.—To beat the water, to tread through soft mire.

SLUSH.—Melted snow and mud.

Provincial and familiar for wet mud, or dirty liquid, melting of snow. The origin is a representation of the noise made by dabbling or paddling in the wet.—WEDGWOOD.

Gaelic.—*Sloisir*, dash, beat against, as the sea against the shore; wash by working backward and forward in the water; to mix soft substances together (as snow and mud); *sloisreach*, dashing, rumbling, surging; *sloisreadh*, a dashing as of waves against the rocks or the shore.

SLOT.—The print of a deer's foot on the ground; the trail or track of a wild animal.

SLEUTH (Lowland Scotch).—The track of man or beast.

When the hounds touch the scent, and draw on till they rouse or put up the chase, we say: "They draw on the *slot*."—*Gentle Recreations*, quoted by NARES.

Gaelic.—*Slaod*, to trail along the ground, to leave a track; *slaodan*, a track, the rut made by a wheel; *slaodadh*, trailing. See SLEUTH.

SLOW.—Not fast, tedious, longsome, taking a long while to do.

Anglo-Saxon, *slaw, sleaw;* Danish, *slöo.*—WORCESTER.

Gaelic.—*Slaod*, to trail, to drag along the ground; *slaodag*, slow, trailing; also a slut or slovenly woman,

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not active in her work; *slaodair*, a lazy person, a sluggard.

SLOY (Obsolete). — A slatternly or slovenly woman.

Perhaps a contraction of disloyal, a disloyal person. (*Nares*). More probably a *slut*.—HALLIWELL.

How tedious were a shrew, a *sloy*, a wanton, or a foole.
Warner's Albion's England. NARES.

Exceeding brave from head to foot,
But married proves a *sloy* or *slut*.
Poor Robin. NARES.

Gaelic. — *Slaoid*, to trail on the ground; *slaodach*, *slaodag*, a slut, a slattern; *slaodair*, a lazy awkward lout, a lubber.

SLUBBERDEGULLION (Slang).—A mean, dirty fellow.

A burlesque word whimsically compounded of *slubber* and *gull*. It is used by Butler in *Hudibras*, where Trulla styles that hero, "base *slubberdegullion*." . . . The word occurs in Beaumont and Fletcher's *Customs of the Country*.—NARES.

This hybrid word seems to be a corruption of the

Gaelic.—*Slaopair*, a dirty, slovenly fellow; a lazy lout; *goileach*, a glutton.

SLUGGARD. — A slow, idle, lazy person.

SLUGGISH.—Slow, lazy.

Slug, Danish, and *slog*, Dutch, signifies a glutton; and thence one that has the sloth of a glutton.—JOHNSON.

From *slack*, slow.—WORCESTER.

From *slack*, one who is *slack* or not diligent, a heavy lazy fellow. Akin to Welsh *llac*; Low German, *slukkeren*, to shake to and fro.—CHAMBERS.

Gaelic.—*Sluch*, to quench, extinguish; whence a man whose activity is quenched by sleep or over-indulgence; *slugair*, a deep drinker, a glutton.

SLUM.—"A back slum;" a squalid, overcrowded district in a great city, inhabited by the poorest and most prolific of the population.

Perhaps from the Scottish *slump*, a marsh or swamp.—WORCESTER.

What are *slums*, and where is the word to be found and explained? Is it Romish or Spanish? There is none such in our language, at least, used by gentlemen. I would ask, may not the word be derived from *asylum*? seeing that the precincts of alleys, &c., used to be in ancient times, asylums for robbers and murderers.—*Notes and Queries.*

As it is the great characteristic of a "slum" to be overcrowded, and as none but the very poorest of the poor allow themselves to be overcrowded, it is probable that the root of this word is the

Gaelic.—*Sluagh*, a multitude; *mor*, great; whence *sluagh-mor*, very or greatly populous, abridged and corrupted into the English "slum!" *sluaghmhoireachd*, populousness, over populousness.

SLUT, SLATTERN.—A dirty, untidy girl or woman.

Danish, *slutte*; Bavarian, *schluitte*.—CHAMBERS.

Gaelic.—*Slaod*, a lazy, dirty person; *slaodach*, lazy, sluttish; *slaodair*, a lazy, slovenly, awkward man; *slaodag*, a slut, a dirty female; *slaoit*, dirt, filth. See SLOY.

SLY.—Meanly and secretly cunning.

Danish, *slu*; German, *schlau*; Swedish, *slug*, cunning; Norwegian *slög*, and Swedish *slog*, dexterous.—CHAMBERS.

Sleight, dexterity. The radical unity of *sly* and *sleight* was formerly more distinctly felt than it is now.—WEDGWOOD.

Gaelic.—*Sliog*, *sliogach*, sly, sneaking, subtle; *sliogair*, a sly, sneaking person; *sligheach*, artful, sly, cunning; *sligheadair*, one who lives by fraud and cunning; *slighearachd*, deceit, cunning.

SMACK.—To strike with the open hand.

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Johnson in his fourth folio edition has not included this word, though he gives every variation of the meaning of "smack," to taste, derived from the German *schmecken*, a word of a totally different origin and signification.

Gaelic.—*Smag* or *smac*, a large hand; *smachd*, to chastise, to correct with the hand.

SMALL.—Little.

Small, Saxon; *smal*, Dutch.—JOHNSON.

Anglo Saxon, *smael*; Old German, *smal*; Welsh, *mal*, *ysmal*, light.—CHAMBERS.

Gaelic.—*Smal*, dust, cinders, embers; *smodal*, light particles, crumbs; *smiolamas*, fragments, small pieces, broken victuals.

SMASH.—To break into small pieces.

Italian, *smaccare*, to crush; German, *schmessen*, to smite, same as *mash*, to break in pieces with violence.—WORCESTER.

Gaelic.—*Smuasaich*, to break into fragments; *smuais*, *smuis*, marrow, the juice of the bones; also to smash, to break into pieces; to break the bones; *smuisreadh*, a breaking of bones.

SMATTERER.—One who has a slight or superficial knowledge.

SMATTERING.—Superficial or imperfect knowledge.

This word is supposed to be corrupted from *smack*, to taste.—JOHNSON.

Literally to *smack* in eating; hence to have a slight taste or superficial knowledge.—CHAMBERS.

Smatch, a taste or small touch of a quality.—WEDGWOOD.

Gaelic.—*Smad*, a particle, a jot; a small piece or portion of anything.

SMEAR.—To rub with a liquid, to obliterate or confuse a mark, as in writing.

Anglo-Saxon, *smeiran*.—LATHAM'S *Johnson*.

Gaelic.—*Smeur*, to anoint, to rub over with oil or other unguent; *smeuradair*, a sheep-smearer; *smeurta*, smeared, rubbed over.

SMEDDUM (Lowland Scotch).—Intelligence, spirit.

Gaelic.—*Smiodan*, spirit, bravery, animal spirits, intelligence.

SMELL.—To inhale an odour, pleasant or unpleasant.

This word has no root in the Anglo-Saxon, French, German, Latin, or other recognized sources of the English language.

Gaelic.—*Smeal*, *smealach*, a dainty, a sweet; *smealas*, a relish for sweet things. Though originally applied to that which was pleasant, as the "smell" of the rose or the lily, the word in course of time was extended so as to include the odour of things unpleasant.

SMICKER.—To look amorously or wantonly; to hold up the chin in a conceited or over-confident manner.

SMIRK.—To smile affectionately.

A *smicker* boy, a lither swain,
Heigh ho! a *smicker* swain,
That in his love was wanton fair, &c.
Lodge, Corydon's Song. NARES.

Swedish, *smeka*, to stroke; Danish, *smigre*, to flatter; German, *schmeicheln*, to flatter, to coax, caress, fondle, &c.—WEDGWOOD.

Gaelic.—*Smig*, the chin; *smigeadh*, a smile, or a smiling and conceited expression of face; *smigean*, mirth, merriment, fun. See SMUG.

SMIGGINS (Slang).—A contemptuous name given to the thin soup supplied to prisoners.

Gaelic.—*Smug*, *smuig*, spittle, saliva.

SMILE.—A pleasant expression of the face, mouth, and eyes, caused by love, joy, or satisfaction.

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The ultimate origin of the expression may be the caressing of an infant with the mouth and chin, whence the designation of the chin seems to be used in expressing the idea of caressing. Sw. *smekes*, to caress one another, to bill and kiss; *smekung*, a darling. Gaelic, *smig*, *smigean*; Manx, *smeggyl*; Lith. *smekeas*, the chin. In the same way, from Fin. *leuha*, the chin; *leuhaille*, to use the chin to kiss, sport, smile. So also *giveu*, a smile; *giveniaith*, flattery, seem connected with *jéu*, chin, jaw, mouth. The introduction of the *u* at least, need cause no difficulty, as we have both *gweufa* and *geufa*, a bit, curb, from *geu*, jaw.—WEDGWOOD.

Gaelic.—*Smig*, the chin; *smigeadh*, a smile; *smioralas*, vigour, liveliness.

SMOKE.—The vapour produced from burning animal or vegetable substances.

Anglo-Saxon, *smoca*; Low German and Dutch, *smook*; German, *schmant*; Welsh, *mwg*.—CHAMBERS.

Anglo-Saxon, *smec*, *smeoc*; Greek, σμυχω, to burn in a smouldering fire; Gaelic *muig*, *much*, *smuch*, suffocate.—WEDGWOOD.

Gaelic.—*Smuid*, *smuig*, smoke, vapour; a signal fire; *smuideadh*, emitting smoke. See SMUDGE.

SMOULDER.—To decay, as a fire for want of aliment or movement in the embers.

Danish *smuldern*, from *smul*, dust; Low German, *smolen*.—CHAMBERS.

Gaelic.—*Smud*, *smuid*, smoke, smut; *smodach*, *smodal*, dirty, covered with dust.

SMUDGE.—To blacken with soot or other substances; to confuse the colours in painting.

SMUT.—Soot; also a disease in corn, that turns the grain into a black, substance or mildew. Metaphorically, obscene language.

SMOTHER.—To suffocate or prevent from breathing.

From the Saxon *smoran*.—JOHNSON.

Smother, *smoor*. The radical image seems to be dabbling in wet and dirt, whence follow the ideas of splashing, slobbering, dirtying, spotting; of a spot, stain, separate particles of dirt or dust, thickness of air, mist, smoke, and thence suffocation, choking, extinction.—WEDGWOOD.

From *smoke*, Danish, *smöger*; Saxon, *smitta*.—WEBSTER.

Formed upon the noun *smut*; Dutch, *smetten*; German, *schmitzen*; Swedish, *smitta*; Anglo-Saxon, *smittan*, *besmittan*; polluere, maculare, inficere, to defile, to dirty, to smear.—RICHARDSON.

Gaelic.—*Smod*, dirt, filth; *smodag*, dirty, filthy; *smodan*, a little dirty spot; *smuid*, smoke, fume, vapour, flying dust; *smuideach*, smoking, vapoury, dusty; *smuid*, smoke; *smuidre*, clouds of smoke or dust; exhalations; *smuidrich*, smoke, a cloud of smoke.

SMUG.—Pert, prim, conceited; sometimes used in the sense of neat, spruce, dressed up with a finery inconsistent with good taste.

This word is derived by most philologists from the German *schmücken*, to ornament or adorn. The German sense of *schmücken* is elevated; the English sense of "smug" is the reverse.

Smug is the past tense of *smeagan*, to deliberate, to study. Applied to the person or dress, it means studied, that on which care and attention have been bestowed.—*Horne Tooke*.

Gaelic.—*Smuig*, a face, an odd or funny face, a conceited expression of countenance; *smig*, the chin; whence the idea (see Byron's "smug apprentice" in *Childe Harold*) of a conceited, smirking person with extended chin; *smigeart*, one who has a prominent chin.

SNACK.—A slight hasty refreshment taken between the regular meals.

From *snatch*, as much as can be taken at a *snatch*.—RICHARDSON.

Snack, *snap*, *snatch*. A sharp sudden sound. The Scottish *snack* represents the

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snapping of a dog's jaws. A *snack* is familiarly used in the sense of a hasty meal. In vulgar slang *snack* or *snap* is booty; whence "to go *snacks*" is to go shares, or participate in the booty.—WEDGWOOD.

Gaelic.—*Snadh* (*dh* guttural), a sup of drink; *snadhach*, sappy, juicy; *snagan*, a deep drink. Thus the Gaelic derivation of the word suggests the friendly drink of liquor taken convivially, and to "go snacks," would signify, not to share in plunder, but to drink amicably out of the same cup or goblet with a companion.

SNAG.—A stump of a tree; a solitary tooth.

Of this word I know not the etymology or the original.—JOHNSON.

Perhaps from *snatch*, that which we seize hold of.—RICHARDSON.

Akin to the Irish and Gaelic *snaigh*, to cut down.—CHAMBERS.

Gaelic.—*Snaigh*, to cut, carve, lop; *snaigheadair*, a stone-cutter, a lopper, a carver, a wood-cutter.

The American word "snag," for a tree washed down with its roots from the banks of a river and stuck fast in the bed of the stream, so as to be perilous to navigation, as in the great river Mississippi, seems to be derived from another Gaelic word *snag*, a snake, also signifying slow motion, crawling; as *snagair*, a crawler. The "snags" in American rivers are moved slowly up and down by the action of the waves or current, and hence probably the name. They are sometimes called "sawyers," from the same idea suggested by their motion in the water.

Snag, a tree having its roots fastened in the bottom of a river, or a branch of a tree thus fastened. These are common in the Mississippi and Missouri rivers, and frequently destroy steam-boats which come in collision with them, by piercing their bows or sides. *Sawyer* may be truly called an American word, for no country without a Mississippi or a Missouri could produce a *sawyer* . . . . "*Snags* and *sawyers* just there were dreadful plenty."—*A Night on the Missouri.* BARTLETT'S *Dictionary of Americanisms.*

SNAKE.—A creeping reptile of which there are many varieties, from the common viper and adder to the rattle-snake and boa-constrictor.

SNEAK.—An artful, crawling, mean creature (applied to a man or woman).

From the Anglo-Saxon *snican*, to creep softly.—*Gazophylacium Anglicanum.*

Anglo-Saxon *snaca*, probably from *snican*, to creep; Icelandic, *snagr*; Sanscrit, *naga*. —WEDGWOOD, CHAMBERS, &c.

Gaelic.—*Snag*, *snaig*, to crawl, to creep; *snagaire*, a creeper, a crawler, a sneak. See SNAG, *ante*.

SNATHE.—To prune trees.—HALLIWELL.

SNEED.—The handle of a scythe.

SNED.—To prune, to lop.—HALLIWELL.

SNIT.—To cut or lop off with a sudden stroke.

Hence the name of *Sneyd*, which family bears a scythe on its coat of arms. The word is pure Saxon.—NARES.

Gaelic.—*Snaidh*, *snaigh*, hew, lop, cut down; *snaidheadair*, a wood-cutter, a hewer, a pruner, a lopper.

SNATTOCK (Obsolete).—A small thread.

A scrap or fragment. Todd conjectures that it is from *snathe*, to lop; a Northern word.—NARES.

From rags, *snattocks*, snips.—*Gayton*, quoted in NARES.

Gaelic.—*Snath*, a thread; *snathach*, full of threads.

SNOOD (Lowland Scotch).—The ribbon worn in the hair by young unmarried women.

Gaelic.—*Snuadh*, colour, adornment.

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SNORE.—To breathe loudly through the nose in sleep; French, *ronfler.*

The consonants *sn* play a large part in English words connected with some action or attribute of the nose; such as "snore," "snort," "snivel," "snout," "snot," "sneer," "sneeze," "snigger," "snap," "sniff," "snuff," &c.

Low German, *snoren*; German, *schnarchen*, from the sound.—CHAMBERS.

Swiss, *schnodern*, to snore, sniff, snort; Platt Deutsch, *snurre*, the snout, the nose.—WEDGWOOD.

The word is a corruption of the

Gaelic.—*Sron*, the nose; *srann*, to snore, snort; *srannach*, *srannail*, snoring; *flaiche*, a wind; the French *ronfler* = *sron-flaiche*, a wind from the nose.

SNOW.—Partially congealed rain; German, *schnee*; French, *neige*; Lowland Scotch, *snaw*.

Anglo-Saxon, *snaw*; Gaelic, *sneachd*; Latin, *nix*, *nivis*; Greek, νιφας, a snow flake.—WEDGWOOD.

Gaelic.—*Sneachd*, snow.

SNUG.—Warm, comfortable, cosy.

SNUGGERY.—A comfortable room, a warm and well-fitted little house or apartment.

From the Dutch *sniger*.—JOHNSON.

Snug, *snuggle*. To snuggle is to nestle, to lie close like an infant pressing itself to its mother's bosom; hence *snug*, warm and close. The ultimate origin is the figure of *snooking* or sniffing after food.—WEDGWOOD.

Akin to *sneak*.—CHAMBERS.

Gaelic.—*Snuadh*, beauty, appearance, colour, complexion; *snuadhach*, good-looking, pleasant to the eye; *snuadhaich*, to give a good colour or appearance to anything; *snuadhaichte*, well-coloured, adorned, made comfortable.

SNUM (American Slang).—"A prevarication and euphemism," says Bartlett, "for swear;—'I snum,' I swear."

Gaelic.—*Sniomh*, to twist; i. e. I twist out of the oath, and do *not* swear.

SO.—Johnson cites twenty-one different uses and shades of meaning for this word, all of which he traces to one root, the Anglo-Saxon *swa*, and the German *so*. But this multifarious syllable has come into the language from different sources unrelated to each other and unsuspected by Johnson.

In the following sentences, "I said *so*," i. e. I said *this* or *that*; "Do *so*," i. e. do *this* or *that*, the word is traceable to the

Gaelic.—*So*, this, thus, these, here; this or that place, this or that thing; as "I would not do *so*," i. e. I would not do this thing, or that thing; *So am fear*, here is the man! *Tha mi so*, I am here! *Treig so!* leave this (place)! "So saying he departed," this saying he departed; "So do and prosper," do this and prosper.

But when in colloquial and especially in feminine parlance, the word "so," synonymous with the French and Italian *si*, is used to intensify an adjective, as in the phrase "I am *so* glad to see you," "I am *so* sorry you are unwell," "This pudding is *so* nice," "He is *so* handsome;" it is evident that the idea of place is not attachable to it, and that the word might find its synonym in *very*. Here also the root is the

Gaelic.—*So*, a prefix to adjectives and substantives, implying facility, aptness, fitness, ease, equality, and sometimes goodness. *Deanta*, made or done. *So dheanta*, that may be easily

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done. *So bhlasda*, well tasted, i. e. savoury. *So aimsir*, favourable or good weather. *So chriaheach*, good-hearted. This prefix in Gaelic is the opposite of *do*, which signifies evil, as in *sonas*, good fortune, *donas*, evil fortune.

SOAP.—A well-known article of domestic use, compounded of oils or fats with soda, potash, clay, and other ingredients.

The name is commonly supposed to be derived from the Latin *sapo, saponis*, and the French *savon*.

"Soap," says Mr. Wedgwood, "was regarded by the Latins as a Keltic invention, and therefore it is reasonable that we should look to the Keltic languages for an explanation of the name. 'Prodest et *sapo*. Gallorum hoc inventum, rutilandis capillis, ex sevo et cinere.' *Pliny*."

Gaelic.—*Siab*, to wipe, to rub, to clean; *siabach*, cleansing, rubbing, wiping; *siabuinn*, soap, that which cleanses; *siabunnag*, soapy, detergent.

SOAR.—To mount in the air, to be free as a bird, to fly high; to excel.

From the Italian *sorare*.—JOHNSON.

Sorare, volare a giuco, e dicesi di falcone, voler par plaisir.—D'ALBERTI'S *French and Italian Dictionary*.

Italian, *sorare*; French, *essor*, a flight.—WORCESTER.

French *essorer*, to air or weather, to expose to the air; to mount or soar up; also being mounted, to fly down the wind.—*Cotgrave*. From *aura*, air.—WEDGWOOD.

Gaelic.—*Saoradh*, to free, to liberate; *saor*, free, to set a bird free to the air; *sar*, excellent, that which excels, or is high; *sar fhear*, a man who excels, who rises above his fellows.

SOBER.—Not guilty of excess in eating, drinking, speech or behaviour.

French, *sobre*; Latin, *sobrius*, probably from *se*, away from, and *ebrius*, drunk; *e*, out of, and *brius*, a cup.—CHAMBERS.

Latin *sobrius*, sober; as *ebrius*, drunk. No plausible explanation is offered of either.—WEDGWOOD.

The Gaelic prefix *so*, means pleasant, agreeable, right; the prefix *ea*, is equivalent to the Latin *dis* and the English *un*. Thus we have in

Gaelic.—*Brigh*, the juice, essence, the spirit, the drink; whence *so brigh*, the pleasant, wholesome, and temperate use of drink; and *ea brigh*, the unwholesome, intemperate use of juice, spirit, essence, the root of the Latin *ebrius*; intensified by the prefix *in*, whence in*ebriated*.

SOCAGE.—A legal term, signifying a tenure by any certain and determinate service. Also a privilege formerly claimed by millers of grinding all the corn, used within the manor or parish in which their mill was situated.

SOCK.—A ploughshare.

From Anglo-Saxon *soc* or *socn*, a liberty or privilege, or from French *soke*; Latin, *socus* or *soccus*, a plough.—WORCESTER.

Soccage, plough, service; *sock*, a ploughshare, from the Gaelic *soc*, snout, beak, chin, forepart of anything; ploughshare; Welsh, *swch*, a snout; *swch aradar*, snout of a plough.—WEDGWOOD.

Gaelic.—*Soc*, a coulter, a beak, a snout, a socket; a ploughshare; *socach*, socage, plough tenure; *socadh*, a coulter, a ploughshare.

SOCIAL.—SOCIETY, SOCIABLE, SOCIALITY, ASSOCIATE, ASSOCIATION. All these words are degrees and varieties of the one idea of companionship, friendliness and union, and of the feelings that produce the pleasure of the intercourse of human beings with one another.

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The only root to which philologists refer them is the Latin *socius*, a companion, a fellow, a mate.

Gaelic.—*So*, a prefix to nouns adjective, always used in the sense of pleasant and agreeable; *cià* (obsolete, see McLeod and Dewar), a man, a husband; *ciall*, a darling, a beloved person.

SOCK (American Slang).—To bonnet a man, and by a smart blow knock his hat over his eyes and nose.

To press by a hard blow a man's hat over his head and face. Used in Rhode Island. I have never heard it elsewhere. The New York phrase is "to crown him."—BARTLETT'S *Dictionary of Americanisms.*

Gaelic.—*Soc*, a beak, a snout; contemptuously, a nose.

SOCK (slang).—A feast, a dainty, a treat.

The Eton College term for a treat, believed to be derived from the monkish word *soke*. An old writer speaks of a man who did not *soke* for three days, meaning that he fasted. A correspondent says the word is still used by the boys of Heriot's Hospital School at Edinburgh, and signifies a sweetmeat, being derived from the same source as sugar, suck, &c.—*Slang Dictionary.*

Gaelic.—*Sògh*, luxury, delicious fare; a dainty, a delicacy; *sòghach*, *sòghail*, luxurious, dainty, sumptuous; *sòghalachd*, luxury, abundance of delicacies.

SOCK AND BUSKIN.—These two words are supposed to be the translation of the Latin *soccus et cothurnus*, and to symbolize Comedy and Tragedy; *soccus* signifying the shoe or shoes worn on the stage in Greece and Italy by comedians; and *cothurnus*, the high-heeled boots worn by the Greek actors in tragedy, to give them the appearance of great tallness, or at least of the requisite height, when seen from the greatest distance in their largest amphitheatres. *Soccus* may be translated a shoe, but it is not certain that *cothurnus* ought to be rendered by "buskin."

Dryden writes:—

Great Fletcher never treads in *buskins* here,
Nor greater Jonson does in *socks* appear.

Milton had previously written,—

And what, though rare, of later age
Ennobled hath the *buskin'd* stage.

The word in the use made of it by Milton, may signify something other than a boot; as will appear hereafter. The author of *Gazophylacium Anglicanum* derived *buskin* from the Latin *bottino*, and the French *bottine*, a little boot, words in which neither the *s* nor the *k* are represented, and in which a superfluous *t* is inserted; Johnson derived "buskin" from the Dutch *boosekin*, and in our own day Mr. Wedgwood has traced it to the French *brodequin*. But all these derivations are unsatisfactory. It may be suggested that the English version of *soccus et cothurnus* may be due to the accidental resemblance in sound of the Latin *soccus* to the Gaelic *sog*, and that *cothurnus* has been translated into "buskin," and "buskin" held to signify a boot without any etymological justification, and solely with the object of supporting the classical origin of the phrase. The roots that support the Keltic derivation of "sock and buskin," as distinguished from *soccus et cothurnus*, are to be found in the

Gaelic.—*Sog*, spirit, good humour, merriment; *busg* (Lowland Scotch, *busk*), to dress, to adorn; *busgadh*, adorning, dressing; *busgainnich*, to dress, to adorn, to prepare; as in the Scottish phrase, "a bonnie lass is soon *buskit*."

In Pope's lines, later than Milton's and Dryden's, we have

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Here arm'd with silver bows in early dawn,
Her *buskin'd* virgins tread the dewy lawn.

Buskin'd, may possibly mean booted, but it may also mean in the Scottish and old English sense, *buskit, busked; buscainnichd*, adorned, ornamented, or gracefully dressed. The French phrase does not support the English version. It is not *soc et brodequin*, but *soc et cothurne*. The Gaelic derivation admirably suits the requirements of the modern stage, without reference to shoes and boots, and signifies proper spirit, and proper dress for the parts to be represented. *Sog*, for comedy, finds an equivalent in the Sanscrit. Pictet, in his *Affinité des Langues Celtiques avec le Sanscrit*, says, page 33, Edition Duprat, Paris, 1838, that the Sanscrit for pleasure is *sauk'ya*, from the root *săk*, to render happy, equivalent to the Irish (Gaelic) *sògh*, pleasure, and *sughach*, joyous. The Greek ψυχη (*psyche*), soul, animation, is a word of the same derivation.

SOFT.—This word in modern slang and careless colloquial intercourse signifies that the person to whom it is applied is foolish, easily to be deceived.

Gaelic.—*Saobh*, foolish, deranged, silly, easily moved or led astray; *saobhchaint*, silly talk, nonsense.

SOFT-SAWDER (Slang). — Mendacious flattery, employed to wheedle, cajole, and deceive.

SAWDUST.—"To throw sawdust into a person's eyes," *i. e.* to deceive him.

SAWNY.—A fool, one easily deceived.

Gaelic.—*Sabhd* (*saw*), a lie, a fable; *sabhdach*, fabulous; *sabhdag*, a small lie; *sabhdair* (*saw-dair*), a liar; *sabhdaireachd*, the habit of lying to inveigle and flatter.

SOIN (French).—Care, tender attention.

SOIGNER.—To take care of, to attend to; to cherish with tenderness.

Origine douteuse.—LITTRÉ.

Gaelic.—*So*, pleasant; *inntinn*, mind; whence by abbreviation, *soin*, to esteem; *soinnean*, cheerfulness, pleasantness; *soinnionta*, well-tempered; *soinniontachd*, cheerfulness, pleasantness of temper; *soighne, soighneas*, pleasure, delight; *soighneasach*, pleasant, delightful.

SOIR (French).— The evening; the darkening, the gloaming; when the darkness steals over the sky from the east.

Gaelic.—*Soir*, the east.

SOL (Latin).—The sun.

SOLAR.—Appertaining to the sun.

Cicero derives *sol* from *solus*, alone, because there is but one sun and no more. By parity of reasoning, the moon has an equal claim to the name, because there is one and no more. But how beautifully appropriate is the derivation of the Roman *sol* from the Gaelic *soil*, which signifies clearness or light, an attribute of the sun in all nations and languages.—TOLAND's *History of the Druids*.

The number of words derived from *sol* or *soil*, the sun in Gaelic, is very great, and all convey the idea of warmth, light, comfort, and satisfaction. Even the French *sol*, the soil; and the English "soil," the earth, the ground, seem to spring from the same radix.

Gaelic.—*Soil*, the sun; *soil bheum*, a stroke of light, un coup de soleil; *soilleir*, clean, bright, light; *soilleirachd*, brightness, daylight, dawn; *soillsich*, to brighten, to clear; *solas*, light, knowledge, comfort, warmth, consolation, pleasure; *sòlasach*, pleasant to the senses or the mind, consoling; *solasta*, bright, luminous; *solus*, light, know-

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ledge; the sun, any heavenly body; *solusmhor;* great luminosity.

English philologists refer *soil*, the earth or ground, to the same root as *sully*, to make dirty. Mr. Wedgwood says, "it is not improbable that the Latin *solum* belongs to the same stock, having originally signified mud; then the ground, the lowest place, the foundation." But the Gaelic derivation releases the *soil* from the idea of dirt, which ought not to attach to the teeming bosom of bountiful and beautiful Mother Earth. In the Gaelic sense, the English word *soil* and the French *sol*, would signify that which the sun shines upon and fertilizes, *i. e.* this sunny (or soily) earth.

SOLDIER.—One who serves in the army of his country, or who volunteers his services to a foreign state.

This word is vulgarly pronounced *sojer* or *sodger;* and seldom except among the educated with the *l* fully sounded. The received etymology is from the French *soldat*, one who accepts *solde*, or pay; or the Latin *solidus*, solid cash, a piece of money. The Teutonic nations have mostly adopted the French word *soldat;* though the Germans sometimes call the soldier *kriegsmann*, or war-man. It is possible, however, that the vulgar English and Lowland Scotch pronunciation —Burns rhymes *lodger* and *soldier*— affords the true key to the etymology and that it is to be found in the

Gaelic.—*Saighdear* (*saoj-jaer*), from *saighde*, arrows; an arrower, a wielder of the arrow, which all soldiers were before the invention of firearms. *Is tu an saighdear*, thou art the soldier, thou art the hero; *saighdear-coise*, a foot-soldier; *saighdeasail*, military, brave, soldier-like.

The Latin *sagittarius*, an archer, confirms the idea that the origin of the vernacular *sodger*, as distinguished from the wrongly emended word *soldier*, is to be found in the Gaelic.

SON (Filius).—A male child. All philologists with the exception of Mr. Wedgwood have been contented to derive this word from the Saxon and Anglo-Saxon *sohn*. But its roots lie deeper and are to be found in the Sanscrit, *sunu*, a son, from *su*, to beget, to bear, to bring forth; and in the

Gaelic.—*Sonn*, a hero; among the warlike nations of remote antiquity every male child presented the hope of developing into a hero or warrior; *sonn-mharcach*, a boy on horseback, a courier, or messenger; *sonnta*, heroic, courageous; *sonntachd*, heroism, bravery, courage.

SONKEY (Slang).—A clumsy awkward person.

Gaelic.—*Saigean*, a squat fellow; *saigeanach*, thick-set, fat, clumsy, "like a Saxon."

SONSIE (Lowland Scotch).—Happy, fortunate, prosperous, well-favoured, healthy, good-looking, as in the phrase, "a *sonsie* and a bonnie lassie."

Gaelic.—*Sona*, happy, fortunate. "Is *sona* mise," happy am I myself *sonas*, good fortune, happiness.

"Sonsie" and "donsie" signifying in Lowland Scotch, happy and unhappy, are evidently derived from the obsolete Gaelic word—the same in Scotland and Ireland—*nasadh*, fame, reputation, report; whence with the good prefix *so*, *sonasadh*, abbreviated into *sonas*, happiness, the state of a person of good report and

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estimation; and with the bad prefix *do*, *donasadh*, abbreviated into *donas*, unhappiness, the state of a person in evil repute among his fellows and compeers. Whence following the same rules, the two Gaelic words *solas*, and *dolas*, from *las*, light, a flame, or to enkindle; *solas*, a pleasant light (of happiness); and the unpleasant light (of grief).

SOOL.—To satisfy with food.

SE SOULER (French).—To drink to excess, to intoxicate one's self; *soul*, intoxicated; surfeited, cloyed with too much food.

This unusual word, which appears from Ray to be provincial, is clearly derived from the French *saoule* or *soul*, which means "full or well satisfied with meat and drink."—NARES.

Souling, victualling; *soule* is still used in the North for anything eaten with bread (for a relish).—PERCY'S *Reliques*.

Soyle, pampered, high-fed, applied to a horse.

Probably from the French *saoul*, full, satiated.

The fitchew and the *soyled* horse.—SHAKSPEARE, *Lear*. NARES.

Gaelic.—*Sulair*, a voracious person or bird; *sult*, fatness; *so-oille*, drinkable, pleasant for drink; *so-oil*, pleasant drink.

SOONAMOOKEE.—The state barge of the Govenor-General of India, *i. e.* the *Golden Face*. *Times*, Letter from Calcutta, March 26, 1872.

Gaelic.—*Sona*, happy; *muig*, face. See SONSIE.

SOOT.—The unconsumed particles of coal and other fuel that escape into the atmosphere in smoke, or are lodged in the chimney.

SUIE (French).—Soot.

Condensed or embodied smoke; Saxon, *sot*; Icelandic, *soot*; Dutch, *soet*.—JOHNSON.

Gaelic.—*Sùidh*, *suithe*, soot; *suith*, to cover with soot; *suitheach*, sooty; *suithe-bhalaoch*, a sooty fellow, *i. e.* a chimney sweeper.

SORE, SORELY.—Very, or very much; used only in the sense of something disagreeable, as sore, or sorely distressed, sorely troubled, sore afraid, &c.

This word has been commonly but erroneously derived from the same sources as "sore," a hurt; "sorry," grieved; and "sorrow," grief or affliction, which are all of Teutonic origin, i. e. *sorgen*, sorrow. The German *sehr*, the same as the Gaelic *sar*, has no reference to "sorrow," but is always used in the sense of *very*.

Gaelic.—*Sar*, very, exceeding, excellent; as *sar mhaith*, very good; *sar bhochd*, very bad, &c.

SORN (Lowland Scotch).—To live at free quarters; to force one's self upon a friend or acquaintance and eat, drink, and lodge at his expence, after the welcome is exhausted. To sponge upon.

SORNER.—A sponge, a man who outstays his welcome, or comes without it.

This word is supposed by Jamieson and others to be corrupted from the French *séjourner*, and the English *sojourn*.

Gaelic.—*Saor*, free; *saoranach*, a free man; also, one who makes free, or lives in free quarters; *saornanachd*, making free; *sòrn*, a snout; whence metaphorically, to smell a feast, or thrust the snout into it, synonymous with the Old English "smell-feast," or parasite.

Mr. Cosmo Innes, in his *Lectures on Scotch Legal Antiquities*, page 70, in speaking of the Charter of Terregles,

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commends the words *sorryn* and *fachalos* to the attention of his students. "At first I set them down," he says, "for Keltic *and hopeless*, but upon consulting the record itself, I do not find the matter so desperate." He comes to the conclusion that *sorryn* means "sorn," and that *fachalos*, should be *frithalos*, which he calls a good Saxon word, made up of *frith*, protection, and *los*, the termination now written *less*. So that the sense is very near what the Old Dictionaries make it, *a pace regia exclusus*, an outlaw; and the intention of the Charter is seen to be that the land shall be free of *sorners* and outlaws."

Why words in Keltic should be *hopeless* to a scholar who desires to learn, it would be difficult for Mr. Innes to explain. A "sorner" has come through the Lowland Scotch to be an English word, as Mr. Innes understood it; but if he had carried his investigations into the to him, but not to others, *hopeless* Gaelic, he would have discovered that *fachalos* is derived from *fachail*, strife, and that *fachaileach*, means litigious, quarrelsome, violent, contentious. The two words occur in the Charter of Terregles, "and signify," says Mr. Innes, that "the barony is to be free from that which we know to have been the oppression of many parts of Scotland; the masterful quartering of brigands known technically as sorning." He should have added, and of quarrelsome and violent people, designated in the word *fachalos*.

SORROW.—Grief, pain (mental or bodily).

Gothic, *saurgan*, to sorrow; German, *sorge*; Finnish, *suru*, &c.—WEDGWOOD.

From the same root as *sore*.—HORNE TOOKE.

German, *seer*, *sehr*, sore; *schwer*, *geschwer* heavy, &c.—WEDGWOOD.

It would appear that "sorrow" originally signified bodily pain, as in the Scripture phrase, "In *sorrow* shalt thou bring forth children," and that the meaning was afterwards extended to include mental care, or anguish. At least such appears to be the idea inherent in the

Gaelic.—*Saothair* (*t* silent), labour, toil, pains; *saotharach*, painful, labouring; *saothraich*, to toil or moil; to work hard; a labourer, one who "earns his bread by the sweat of his brow."

SORRY.—Mean, low, contemptible, as in the phrases, "a *sorry* rascal," "a *sorry* bargain."

This word is not synonymous with, or derived from the same root as "sorry," sorrowful, but comes from the

Gaelic.—*Saor*, cheap; as in the phrase, *buntata saor*, cheap potatoes; *suaraich*, paltry, mean, contemptible.

SORT.—Class, kind, species.

French, *sorte*; Latin, *sors*, *sortis*, a lot; *sero*, to join.—CHAMBERS.

Gaelic.—*Seorsa*, genus, kind, description, sort.

SOT.—An habitual drunkard. French, a fool; *sottise*, a folly or a stupidity; a man who stupefies himself with strong drink.

Gaelic.—*Sod*, *sodlach*, a clumsy, awkward, stupid person; *sodair*, a clumsy, awkward animal or man.

SOUL.—The thinking, reflective, imaginative, conscious spirit which animates mankind.

Philologists, with the sole exception of Mr. Wedgwood, have gone no deeper

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than the Anglo-Saxon and its kindred languages, Danish, Dutch, and Icelandic, for the roots of this word. "The first and oldest sense of this word in these dialects," says Bosworth, as quoted in Worcester's *Dictionary*, "is life, the vital power of an animated being, and then the immaterial and immortal part, which animates our bodies." But anterior to the Anglo-Saxon is the

Gaelic.—*Saoil*, to think, to imagine, to suppose; *saoilsinn*, thinking, imagining, imagination. The Gaelic of "soul" is *anam*, the root of the Latin *anima*, and the Greek ἄνεμος, wind, or breath (of life).

SOUTH.—The point of the compass *downwards* from the Equator; German, *süden*; French, *sud*, *septentrion* and *midi*.

NORTH.—The point of the compass *upwards* from the Equator; German and French *nord*.

Gaelic.—*Suas*, down; *an airde tuath*, the northern *airt*, or point of the compass.

SOYLED.—Pampered, high-fed, applied formerly to a horse.

From *saoul*, French, full, satiated.—NARES.

SOUL (French).—Drunk; *se souler*, to get drunk.

Gaelic.—*Sult*, fat; *sult mhor*, great fatness, repletion, fertility. See SOOL.

SPAN.—A division, commonly measured by the hand; but applied in poetry to larger extensions either of time or space.

The length of the outstretched thumb and fingers. German, *spannen*, to strain or stretch. . . . The radical meaning is probably to fasten with *spans*, i.e. with chips, splinters, or pegs; Frisian, *sponne*, a peg or nail, &c. —WEDGWOOD.

Gaelic.—*Spann*, cut, sever, divide; *spannadh*, division.

SPAN NEW.—Very new and shiny.

"Span new;" "spick and span new," phrases applied to anything quite new and fresh.—*Slang Dictionary*.

Span-newe, is found in Chaucer's *Troilus and Cressida*, "This tale was all *span-newe* to begin." It is therefore of good antiquity in the language, and not having been taken from the French may best be referred to the Saxon, in which *spanna* means to stretch. Hence *span-new* is fresh from the stretchers, or frames, alluding to cloth, a very old manufacture of the country; and *spick and span* is fresh from the spike or tenter and frames. This is Johnson's derivation, and I cannot but think it preferable to any other.—NARES.

"Spick and span" seem to be related in colloquial English, but the etymology has never been traced. *Spioc*, in Gaelic is mean, paltry, insignificant; and "spang" is a thin, worthless plate of metal, a "spangle" that shines and glitters; possibly a small mean, shining article, quite new.

Gaelic.—*Spang*, a spangle, or anything bright and sparkling, whence "span-new" would seem to be an abbreviation and corruption of "spang" or "spangle," new; new and bright as a "spangle."

SPANGLE.—A small disc of shining metal; to adorn with "spangles."

Spangle, originally *spang*:—
Upon his head he wore a hunter's hat
Of crimson velvet *spang'd* with stars of gold.
Barnefield's Cassandra, 1595.
NARES.

Anglo-Saxon, *spanze*; Icelandic, *spong*, a clasp; Gaelic, *spang*, anything shining or sparkling.—CHAMBERS.

Gaelic.—*Spang*, any small thin plate of metal; anything bright or shining; *spangach*, shining, sparkling.

SPAR.—To fasten.

SPERRE.—To make fast.

SPERABLE or SPARABLE.—A small

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nail, such as are put into the shoes of rustics, and sometimes called clouts.

Calk your windows, *spar* up all your doors.
BEN JONSON.

When the steed is stolen, *sparre* the stable door.—SKELTON.

Anglo-Saxon, *sparran*, according to Skinner; but Kersey says *sparrow-bills*, which seems to offer the best derivation. They are still called *sparrow-bills* in the Cheshire dialect.—NARES.

All these obsolete or provincial words are from the

Gaelic.—*Sparrag*, a nail, a rivet, the bit of a bridle; *sparragan*, a little nail or rivet; *sparragaich*, to nail, to drive in, to rivet; *sparran*, a bolt, a bar. "Sparable," would seem to be a corruption of *sparrag buail*, to strike or drive a nail.

SPAR.—A mast, a beam.

Dutch, *sperre*, a rod; German, *sparren*, a rafter; Gaelic, *sparr*, a joist, beam; a hen-roost.—WEDGWOOD.

Gaelic.—*Sparr*, a joint, a beam, a spar, a cross-beam; a bar or splinter for a hen-roost.

SPAR.—To play with the fists in a boxing-match against an antagonist, preparatory to, or in anticipation of a blow.

To box with the hands; to fight with showy action; to dispute. From the French *s'éparer*, to kick out, akin to German *sperren*, to thrust.—CHAMBERS. (*S'éparer*, to take possession of, to lay hold of)

Gaelic.—*Spàrr*, to thrust in, to wedge in; to enforce, to drive, to dash forward. *Sparr e lamh*, he thrust his hand. MACINTYRE'S *Gaelic Dictionary*. *Sparr thu do chrog*, thou didst dash thy fist. ARMSTRONG'S *Gaelic Dictionary*.

SPARK (Obsolete).—A diamond.

SPARKLE.—To glitter like a star or a diamond.

Anglo-Saxon, *spearca*, a small particle of fire.—JOHNSON, ASH, BAILEY.

The meaning of these words (*spark* and *sparkle*) is developed on the same plan as that of the French *esclat*, signifying in the first instance, a clap, a crack, or explosion.—WEDGWOOD.

Anglo-Saxon, *spearca*, a spark; Danish, *sprage*; Swedish, *spraka*; and perhaps allied to the Latin *spargo*, to scatter.—CHAMBERS.

Gaelic.—*Speur*, the sky; *speurach*, etherial, glittering.

SPARROWHAWK.—The *falco nisus* of Linnæus, a predacious bird, not so large as the common hawk, and preying upon hares, rabbits, squirrels, rats, mice, pheasants, and small birds, which it takes on the wing.

Spar hawk; Anglo-Saxon, *spear hafoc*.—JOHNSON, WORCESTER.

A small species of hawk, destructive to *sparrows*.—CHAMBERS.

The English name of this bird has no connexion with the "sparrow," but is a corruption of the

Gaelic.—*Speireag*, a hawk. The illiterate have in a similar manner corrupted the word "asparagus" into "sparrow-grass," and for shortness by a still further corruption into "grass."

SPATE (Lowland Scotch and Northern English).—A sudden flood, an inundation; a rapid, speedful, and unexpected outpour.

Spait, *spate*, *speat*, a flood; a great fall of rain; anything that hurries men away like a flood; great fluency of speech, from the Gaelic *speid*.—JAMIESON.

Gaelic.—*Speid*, a mountain torrent in flood; an overflow, an inundation; *speid*, haste, great speed, velocity; *speideil*, active, quick, business-like.

SPAZIEREN (German).—To take a walk.

Gaelic.—*Spaisd*, to stroll, to saunter;

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spaisdear, a saunterer; *spaisdir*, to walk, stroll, saunter; take a walk.

SPEED.—Haste, progress, rapid movement.

Anglo-Saxon, *spedan*, to succeed; from *spedig*, prosperous; *sped*, success, virtue; Greek, σπευδω, to hasten.—WEDGWOOD.

Sanscrit, *spad*, aller, se mouvoir; Celtic, *spid*, mouvement.—PEZRON.

Gaelic.—*Spid*, movement, expedition, quickness; *spiod*, to pull along, to tug; *spiodadh*, a tug, a pull.

Sanscrit.—*Spad*, to move.

SPELL.—The Americans speak of a "warm spell" and a "cold spell," a long continuance or stroke of warm or cold weather; also of a "spell" of work.

Spain has obtained a breathing *spell* of some duration from the internal convulsions which have through so many years marred her prosperity.—*President Tyler*, 1844. BARTLETT.

Gaelic.—*Speal*, a scythe, whence, metaphorically, the stroke, swathe, or work done by one sweep of the instrument; also a turn of work, a little while, an interval; *spealanta*, acute, sharp, that cuts; *spealach*, cutting, severe.

SPIDER.—A well-known insect.

It has been generally held that the name is a corruption of "spinner," so called from the exquisitely beautiful and symmetrical web, which many varieties of them, especially the garden spiders, construct for the purposes of locomotion, habitation, and the capture of their natural prey. But it is probable that etymologists have been led astray by a too obvious fancy of their own. The word "spin" exists in many forms in the English language, as in "spinning wheel," "spinning jenny," "spinning machine," &c.; and has not suffered either the elision of the *n*, or the insertion of the *d*, which are necessary to form "spider." The old English was *spither*, which suggests a different root from "spin." The modern Gael have a name for this insect, *damhan-alluidh*, or little wild ox, which is singularly inappropriate, but their language contains a root *spid*, to which attaches two ideas that in their combination exactly express the form as well as the nature of the insect.

Gaelic.—*Spid* or *spiod*, cruelty, spite (q. v.); *spideag*, a delicate and slenderly formed creature; also, a malicious young woman. *Spideag* is a name applied to the nightingale, the robin-redbreast, and other slenderly and beautifully formed birds.

SPILL.—A thin shaving of wood, or a slight roll of paper, for procuring a light.

Gaelic.—*Spealt*, a splinter.

SPIN.—To draw out the wool, cotton, or silk from the distaff, and twist it into threads; to form a web, by drawing out threads, as a spider does from its own substance.

Etymologists finding the German word *spinnen*, and similar words in languages derived from or related to the Teutonic, have been contented with this root, and have sought no further. Mr. Wedgwood refers from "spin" to "spindle," and under the latter word says;—

The thread was fastened in a slit at the upper end of the spindle, and at the other end was a whorl or round weight for keeping up the circular movement. Hence the application of the name to any axis of revolution. In another point of view it was taken as the type of anything long and slender as

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spindle-shanks . . . The radical meaning of the word is simply a *splinter*, and the act of *spinning* seems to take its name from being performed by a spindle, instead of *vice versa*.

A reference to Gaelic will show that *spindel* was formed from "spin" and that the true idea of the English "spin" and German *spinnen* is that of pulling out; and lies in the

Gaelic.—*Spion*, draw out, pull, pluck, tear away; *spionach*, *spionadh*, pulling, plucking; *spionadair*, one who pulls or plucks; a spinner. From this primary root comes *spionna*, strength (the strength of the web formed of the threads that have been *drawn out;* that which has been "spun").

Dr. Armstrong in his *Gaelic Dictionary* cites a poem in which this word recurs four times.

Spion an eidheann o craobh,
Spion an iolair o ciar-chreich,
Spion an leanabh a mhathair ghaoil,
Ach na *spion* o m' ghaol mise!

which he thus translates:—

Pull or tear the ivy from its tree
Pull or tear the eagle from its prey,
Tear the infant from its mother dear,
But tear not me from my love.

The idea of a "spindle" cannot be associated with the word in any of these senses. The "spindle" was but the instrument used in "spinning" or pulling out the threads; and the "spinning" wheel afterwards adopted in the progress of domestic manufacture, superadded in the course of time the idea of revolution or rotatory motion, as in the phrase "to spin round," or in the word "spinning-top."

SPIRITUOUS LIQUOR, ALCOHOL.—Spirit produced from the distillation of grains or fruits.

It is certain that we owe the discovery and the name of Alcohol to an Arabian chemist. But several of the scientific achievements of the learned Moors are plausibly conjectured to have been known, not only to the Greeks, but to the priests of Egypt.—*All the Year Round. What we drink.* Oct. 23, 1875.

Arabic, *al kohl*, a powder of antimony to paint the eyes with. The name was afterwards applied, on account of the fineness of this powder, to highly rectified spirits; a signification unknown in Arabia.—WEBSTER.

Arabic, *al*, the; *kohl*, impalpable powder; hence anything brought to extreme tenuity. LATHAM.

L'article arabe *al*, le, étant mis à part, on est en doute sur l'étymologie du reste. Les uns tirent *cohol* de *qochl*, poudre très-fine, de *quhcal* enduire d'une poudre fine, d'un collyre; les autres de *kaly*, rotir, griller.—LITTRÉ.

The connexion between a fine powder and a fine spirit is not obvious. Wine was known in the very earliest times—witness the story of Noah and the traditions of Dionysus or Bacchus. It is most likely that spirits, distilled from wine, were of a contemporary period, and by no means so recent as Arabian civilization. But if the word "alcohol" be Arabic either for "the spirit" or "essence," or for a fine powder as asserted, it is none the less remarkable that the word resolves itself into two words much more ancient than the Arabic the

Gaelic.—*Ol*, a drink; to drink; *coilchean*, liquid flowing from an orifice; *coileach*, a rill, or small stream, the worm of a still.

SPITE.—Petty malice or vindictiveness.

Gaelic.—*Spiod*, malice, cruelty.

SPLASH.—To scatter water, mire, or other liquid clumsily or wilfully.

Splash, to daub with dirt in great quantities; from the Swedish *plaska*. They both have an affinity with *plash*.—JOHNSON.

The sound of dashing water is represented by the syllables *plad*, *plat*, *plash*, *splash*.—WEDGWOOD.

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Gaelic.—*Splaidse*, to fall with a noise, to squash.

SPLIT.—To cleave longitudinally.

SPLINTER.—A small fragment of wood cleft or cut from the block.

Dutch, *splitten*; German, *splissen*; Old German, *splizen*.—CHAMBERS.

Gaelic.—*Spealt*, a splinter; *spealtan*, a little splinter, a spill; *spealtair*, a cleaver, a "splitter."

SPLURGE (American).—A sensation; to make a splurge by ostentation and extravagance. Vulgar English, "to cut a dash."

Gaelic.—*Spling*, a bubble; the commotion and bubbles caused in the water by the dropping of a stone.

SPLUTTER.—To do anything confusedly, or with undue noise or irregularity. One "splutters" who speaks with his mouth full;—a pen "splutters" when it catches at an impediment on the paper and scatters the ink otherwise than in the formation of the letters.

Richardson and Webster trace the word to *split*, with which, however, it has no affinity.

Gaelic.—*Spliut*, to gush out suddenly as liquor from a vessel when broken.

SPOIL.—To lay waste, to plunder.

SPOILS.—Plunder taken from an enemy.

DESPOIL.—To plunder, to rob.

From the French *despouiller*; Latin, *spoliare*, to take the *spoil* or plunder. In the sense of waste, make useless, ruin, the word is a broad pronunciation of *spill*, to shed liquids, and thence to waste them.—WEDGWOOD.

Literally that which is stripped off, that which is taken by force; plunder, pillage, robbery; Latin, *spolium*, akin to the Greek σκυλον, in plural σκυλα, arms stripped off an enemy, from σκυλλο, to skin, to flay.—CHAMBERS.

Gaelic.—*Spiol*, to pluck, to snatch away, to take away; *spiolach*, taking away by force; *spioladair*, one that snatches, or plucks, or takes away by force; a spoiler. The Gaelic word has lost somewhat of its original force, and means not only to pull or snatch violently, but to nibble, as cattle do the grass, and to pick with the fingers; but the sense remains the same, though modified.

SPOKE (Slang).—"Put a spoke in the wheel of any one," *i. e.* to hinder, obstruct or do him a damage.

Spoke, literally a spike or splinter; one of the bars from the nave to the rim of a wheel.—CHAMBERS.

The slang word "spoke," in the sense of obstructing, or doing a malicious act, is not from this root, for to put a "spoke" in a wheel is to mend a wheel if broken.

Gaelic.—*Spog*, to seize upon with the claw, or the strong hand, in order to obstruct or hinder; *spogadh*, the act of seizing violently for the purpose of obstruction.

SPOLT (Colloquial).—A hard, heavy blow.

Gaelic.—*Spòlt*, slaughter, batter; to hack, to hew down with heavy strokes; *spoltadh*, slashing, slaying.

SPONDULIX (American Slang).—Money, plunder; a term of affection for gold or silver coin.

Gaelic.—*Spuinn*, spoil, booty, plunder; *dileach*, beloved; *duileach*, a term of affection for a girl.

SPORT.—Play, amusement, pastime.

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From the Italian *disporto*, or the French *déporter*, to pass time.—*Gazophylacium Anglicanum.*

Spott, a make-game. Icelandic.—JOHNSON.

Gaelic, *spors*; Old French, *desport.*—WORCESTER.

Gaelic. — *Spors*, diversion, sport, play, merriment; *sporsach*, sporting, sportive, fond of sport, playful, causing sport or diversion.

The Icelandic *spott*, cited by Johnson, and the Saxon and German *spott*, signify scorn, mockery, derision, and are always used in a disagreeable sense, and do not convey the Gaelic and English idea of innocent diversion.

SPOT.—A place, a locality; also, a mark, a blemish.

Spotte, Danish; *spotte*, Flemish.—JOHNSON.

Spot. English *patter* represents the rattling sound of rain-drops or hail; *spatter*, *sputter*, the scattering abroad of drops of liquid or mud. Dutch *spatten*, *bespatten*, to *bespatten* or splash; *spat*, a drop of what is splashed, or the *spot* or mark which it leaves. —WEDGWOOD.

Gaelic.—*Spot*, a place, a mark, a blemish; *gun spot*, without spot, spotless, unstained; *spotach*, spotted, speckled; *air an spot*, on the spot, "sur-le-champ," immediately.

SPOUSE.—A husband or wife.

ESPOUSE.—To accept in wedlock, to marry. French, *époux*, *épouse*, *épouser*; Italian, *sposo*, *sposa.*

Latin, *spondeo*, *sponsum*, to engage in marriage.—CHAMBERS.

Gaelic.—*Pos*, to wed, to marry; *posadh*, marriage; *posachail*, marriageable, nubile.

SPOUT.—The pipe or mouth of a vessel containing liquids.

SPUTTER.—To sound like liquid issuing from a "spout."

From the Dutch *spuyt* —JOHNSON.

Norse, *sputra*, to keep spitting, to sputter, to spirt; Dutch, *spuyten*, to spit, to spout. From signifying a gush of water, *spout* is applied to the pipe or mouth whence the water is ejected.—WEDGWOOD.

Gaelic.—*Spùt*, a spout; a small cascade; a downpour of rain; (used contemptuously) a bad, weak drink; slipslop; *spùtadh*, a cascade; *spùtachan*, a squirt, a syringe.

SPRACK.—Quick, alert, active, lively.

Pronounced *sprag* by Sir Hugh Evans in the *Merry Wives of Windsor.*—NARES.

Gaelic.—*Sprachadh*, strength, exertion, sprightliness; *spracail*, active, lively; *spracalachd*, activity.

SPRACKLE (Lowland Scotch).—To make way by sheer strength and exertion.

So far I *sprackled* up the brae,
I dinner'd wi' a lord.

BURNS.

Gaelic.—*Spracail*, strong, energetic.

SPRAY.—A little twig or shoot on the branch of a tree.

Of the same race with *spirt* and *sprout.*—JOHNSON.

Rather of the same race with *sprig.*—TODD.

Perhaps from *spread.*—RICHARDSON.

The word *spray* is used in two senses; scattered drops of water dashed into the air, and twigs or shoots of trees. The idea from whence both significations are developed is that of bursting open, springing forth, scattering abroad.—WEDGWOOD.

"Spray" and "sprig" were originally the same word, and have their root in the

Gaelic.—*Spreigh*, to scatter, to burst open; *spraigh*, idem.

SPRAY.—The drops of water scattered by the wind from the tops of the waves in stormy weather.

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Gaelic.—*Spreadh*, to burst; act of emitting a sound in bursting; *spraidh*, a sudden sound or burst.

SPREAD.—To extend, to scatter abroad; to overlay one substance with another; to diffuse.

From the Anglo-Saxon *sprodan*; German, *spreiten*, &c.—WORCESTER.

Gaelic.—*Spreigh*, to extend, to branch, to shoot. (See also SPRAY and SPRIG, all from the same root.)

SPREE (Colloquial).—A frolic; relaxation from labour; a drinking-bout, a carousal.

This word is usually supposed to be derived from the French *esprit*, or spirit, as if it were only persons of *spirit* who indulged in *sprees*. Another etymology offers in the

Gaelic.—*So*, pleasant; *brigh*, an effort, a relish, vigour, spirit. Thus *spree* would be *so-brigh* (*so-bree*), a pleasant effort, a pleasant display (of manly spirit). See SOBER.

SPRING.—An obsolete word for a grove of trees. (NARES).

Mr. Mason says that to this day many a piece of woodland is termed a *spring*. In this sense it occurs in Milton's *Paradise Lost* and Evelyn.—NARES.

Spring—quick—a young wood, a young tree. Still in use in Suffolk.—HALLIWELL.

Gaelic.—*Spruan*, brushwood; *spruanach*, abounding in brushwood and undergrowth of trees and shrubs.

SPRUCE.—Neat in appearance, well dressed; tidy, trim.

Perhaps from French *preux*, valiant, gallant.—SKINNER.

From Anglo-Saxon *sprytan*, to sprout.—JUNIUS.

From Latin *purus*, pure.—MINSHEW.

I know not whence to deduce this word, except from *pruce*. In ancient books we find furniture of *pruce*, a thing costly and elegant, and thence probably came *spruce*.—JOHNSON.

Perhaps a quotation from Hall will show the true origin of the word. He says, "Others were apparelled after the fashion of Prussia or *spruce*."—RICHARDSON."

The *spruce* fir was thus named because it was a native of Prussia.—NARES.

For masts, &c., the firs of Prussia (which we call *spruce*) and Norway are the best.—EVELYN.

There cannot be much doubt that the adjective *spruce*, meaning neat, smart, &c., originated either from the *spruce* leather, which was an article of finery, or from the neatness of the *spruce* fir!—NARES.

Gaelic.—*Spruiseil*, neat, trim; *spruisealachd*, tidiness, neatness, spruceness. MACALPINE'S *Gaelic Dictionary* says, "this word is common *to all languages*." If the author had looked a little further he would have found that the French, German, Italian, Spanish, Latin and Greek were not of the number.

SPRUCE BEER.—A beverage once common in England, but now seldom seen, so named, it has been supposed, from the "spruce-fir," from which it was manufactured and flavoured.

Nares supposes that "spruce" was an old name for Prussia, and that the "spruce-fir" was the Prussian fir. See SPRUCE.

Gaelic.—*Spruan*, brushwood.

SPUR.—An instrument at the heel of a horseman's boot used to incite a horse to swiftness.

Gaelic.—*Spor*, a claw or talon; to incite, to instigate; *sporach*, having spurs; *sporadh*, incitement, instigation.

SPURN.—To reject with disdain, anger, or contempt to make an effort.

Anglo-Saxon, *spura*, *spora*; Gaelic, *spor*; Welsh, *yspardun*; French, *éparer*, to kick; Latin, *spernere*, to despise; probably signified, first to kick, then to kick away, to despise.—WEDGWOOD.

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Gaelic.—*Spairn*, an effort, a struggle, a violent exertion; *spairneachd*, the state of struggling to disembarrass one's self of another.

SPURT.—A small effort; a small jet of water.

Gaelic.—*Spairt*, a splash, a drop; *spreadh*, to burst, to spread. See SPRAY.

SQUABBLE.—To quarrel; to contend verbally over small matters.

From the Swedish *kiabla*.—JOHNSON.

Words signifying noisy talk are commonly taken from the splashing of water. Swiss, *schwabbeln*, to splash; German, *schwabbeln*, *geschwabbel*, chatter.—WEDGWOOD.

Of uncertain origin; German, *quabbeln*, to shake.—WORCESTER.

Akin to Low German, *kabbeln*, to quarrel; Dutch, *kabbelen*, to dash as waves.—CHAMBERS.

Gaelic.—*Sgob*, pull, bite, contend; *sgobach*, that plucks or bites; *sgobadh*, act of stinging, plucking, biting, or contending; *sguabach*, a smart breeze of wind that stirs up the dust.

SQUALL.—To scream loudly like a child in pain or terror; also, a sudden gust of storm and wind.

From the Swedish *squala*.—JOHNSON.

Icelandic, *squala*; and Gaelic and Irish, *sgal*, to shriek. From the sound.—CHAMBERS.

Gaelic.—*Sgal*, to shriek, to yell; the loud swell of a bagpipe; *sgal-goithe*, a squall of wind; *sgalach*, yelling, shrieking, squalling.

SQUANDER.—To waste, to spend or disperse money lavishly and foolishly.

Squander, to disperse. "His family are all grown up and *squandered* about the country."—HALLIWELL.

To *squander*, a nasalized form of *squatter*, signifying in the first place to splash or spill liquids; then to disperse, scatter, waste. Danish, *squatte*, to splash, spirt, and, figuratively, to dissipate.—WEDGWOOD.

Provincial German, *schwenden*; High German, *schwinden*, to vanish, to dwindle.—LATHAM'S *Todd's Johnson*.

Skinner suggests the German *verschwinden*, to dissipate. It may be from the Anglo-Saxon, *evanian*, to diminish, to wane.—RICHARDSON.

Gaelic.—*Sgain*, to burst asunder, to burst into fragments; *sgàineadh*, bursting into fragments; *sgann*, a multitude; a herd, a drove.

SQUIB.—A piece of jocular or ill-natured writing issued to the annoyance of a political or personal opponent; a lampoon.

From the German, *schieben*, to push—the best etymology I could find; but not very probable.—JOHNSON.

Of uncertain etymology.—SKINNER, WORCESTER.

Gaelic.—*Sgob*, to pull, to bite, to sting; *sgobadh*, a bite, a sting, a thrust. See SQUABBLE.

STAB.—To pierce with a sharp-pointed weapon; to thrust with a sword, dagger, or knife.

STUBBLE.—The sharp stalks of the corn left in the ground at harvest.

Teutonic, *staven*, to thrust in.—*Gazophylacium Anglicanum*.

Old Dutch, *staven*.—JOHNSON'S *Dictionary*.

Gaelic, *stob*, stab, thrust, drive. Also a projecting pole, stump, stake, prickle.—WEDGWOOD.

Gaelic.—*Stob*, to push, to thrust; a prickle, a thorn, any pointed iron or stick; *stobach*, pointed, prickly, stubbly; *stobadh*, pushing, thrusting, driving; *stoban*, a little stump, a prickle; *stobanach*, stubbly, prickly.

STABLE.—A place of shelter for a horse.

Latin, *stabulum*, *sto*, *stare*, to stand; Spanish, *establo*; French, *estable*.—WORCESTER.

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Gaelic.—*Stà*, use, advantage; *peall*, a horse; *i.e.* a place for the use or advantage of the horse.

STAIR.—A series of small platforms one above the other, by which in houses an ascent is made from the lower to the upper apartments.

Gothic, *steigan*; Anglo-Saxon, *stigan*; Old English, *stage*, to mount, to step up.—WEDGWOOD.

Gaelic.—*Stair*, stepping-stones over a river; *staidhir* (*dh* silent), stairs in a house; *staidhreach*, having many stairs.

STALE.—To urinate, used in reference to horses and cattle.

LAY-STALL.—A place set apart for the reception of the excrement and urine of cattle.

Summe of Alexander's knightes drank oyle, and summe were at so grate mischefe that they drank their own *stalynge*.—*MS. Lincoln.* HALLIWELL.

A decorous expression for the urining of horses. Probably not as commonly taking place when the animal returns to the *stall* or stables, but from *stopping* the horse to let him *stale*. *Das Pferd stallt*, the horse stops.—WEDGWOOD.

Gaelic.—*Steall*, a gush, an outpour, a spout; a considerable quantity of any liquid; a heavy shower; *steallach*, spouting, squirting; *steallaire*, a watering can; a cascade; *steallag*, a little spout.

STALE.—A decoy; anything used to entice, draw on, and capture.

STALL-PIGEON.—A decoy.

From the same origin as to *steal*. Originally the form of a bird set up to allure a hawk or other bird of prey. It sometimes means a prostitute, from the idea that her object is to ensnare or entice.—NARES.

I pray you, sir, is it your will
To make a *stale* of me?
SHAKSPEARE, *Taming of the Shrew.*

I stand dishonour'd that have gone about
To link my dear friend to a common *stale*.
SHAKSPEARE, *Much Ado about Nothing.*

The derivation from "steal," which Nares adopted from Johnson, is not satisfactory. Possibly the *utility* of a decoy, to deceive, cheat, or entrap, is the true root of the word.

Gaelic.—*Stathail* (*sta-hail*), useful, advantageous; *stathalachd*, usefulness, advantageousness.

STALK.—To drive or press forward.

DEER-STALKING.—Pressing or driving the deer.

STEAL.—To go or walk out slily or quietly, so as to escape observation, as in the lines of Burns:—

I'll take my plaid, and out I'll *steal*,
And o'er the hills to Nannie O!

Gaelic.—*Stailc*, to drive; to press or push forward; *stailcadh*, driving or pushing forward the deer.

STALK.—To walk with long ungainly strides.

Anglo-Saxon, *staelcan*, *stealc*, high, elevated; Danish, *stalke*, to walk with long steps.—CHAMBERS.

The proper meaning is to set down the foot with marked effort, so as to throw the weight of the body on that leg; Gaelic, *stalc*, dash your foot against; *stailc*, to set down the foot suddenly; Irish, *stailc*, stop or impediment; English dialect, *stalk*, to poach the ground; the horse's feet to sink deep into it.—WEDGWOOD.

Gaelic—*Stalc*, to stiffen, to walk with a halting gait; *stalcach*, stiffening, hobbling, walking awkwardly; *stalcair*, *stalcadair*, one who walks awkwardly.

STALWART, STALWORTH.—Strong, stout, able; of great bodily vigour.

Perhaps from Anglo-Saxon, *stoel worth*, worth stealing.—JAMIESON.

Scotch, *stalwart*, perhaps from Anglo-Saxon, *stal ferhth*, a man of iron mood.—HICKES.

Written both *stalworth* and *stalwart*.—WORCESTER.

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Literally, *steel-hearted*; probably from Anglo-Saxon, *stal*, steel, and *fèhrth*, the mind.—CHAMBERS.

Johnson has not admitted this word, and Mr. Wedgwood has not attempted the etymology.

A corruption with elision of the gutturals of the

Gaelic.—*Stalc*, stout, stiff, strong; *feart*, energy; *feartach*, energetic; *fearachas*, manhood; *fearachd*, a feat of manhood; *steilleach*, lusty, robust, stout; *stathail*, profitable, strong, advantageous; *stiallair*, large and strong.

STANG (Lowland Scotch).—A pool, a pond.

The French had formerly *estaing*, now abbreviated to *étang*. Burns in *The Jolly Beggars* has "stank" instead of "stang."

I never drank the Muses' *stank*,
Castalia's burn and a' that.

The English word *tank*, erroneously derived from stagnant, is from the same root.

Gaelic.—*Stang*, a pool, a pond of stagnant water. The same in Welsh.

STANNARY.—A tin-mine.

From the Latin, *stannum*, tin.—JOHNSON.

The great *stannaries* of England are those of Devon and Cornwall, of which the *stannary* of Cornwall is the more important. The *stannaries* of Cornwall and Devon were granted by Edward III. to the Black Prince upon the creation of the Duchy of Cornwall, and are perpetually incorporated with that duchy.—KNIGHT'S *Political Dictionary*.

The tin-mines of the south of England were worked by the Keltic inhabitants of Britain long before the Romans landed in the country, and British tin was an article of trade with the Phœnicians.

Gaelic.—*Stàin*, tin; Cornish, *stian*; Irish, *stan*; French, *estaing*, *étain*.

STAR.—A heavenly body; either a planet, or wanderer, or a fixed body, like the Sun or Sirius; (if they be fixed, which astronomy cannot and does not assert.) The word "planet," from the Greek πλανεω, to wander or to make a journey, points to the origin of the Greek ἀστηρ, the German *stern*, and English "star" in the

Gaelic.—*Astar*, a journey.

STEAK.—A slice or piece of beef or other flesh for broiling or stewing.

Danish, *stega*; Swedish, *steka*, roast. Another derivation connects it with the German, *stück*, a piece; and a third with *stick*, the verb. "A steak," writes Horne Tooke, "being a piece or portion of flesh, so small that it may be taken up and stuck on a fork, or any sharp sticking instrument."—LATHAM.

Gaelic.—*Staoig*, a collop, a piece of flesh; a "steak."

STEAM.—The vapour of heated or boiling water.

Philologists unable to trace this word either to the leading Teutonic languages and dialects, where it appears as *dampf*, or damp, or to the Latin and French, where it is *vapor* and *vapeur*, have ascribed it to the Dutch *stoom*, and the Anglo-Saxon *stem*. The true etymon seems to be the

Gaelic.—*Stim*, *stiom*, a wreath; a curling wreath, such as smoke or vapour assumes when ascending to the sky.

STEED.—An ancient name for a horse, obsolete except in poetical composition.

STUD.—An establishment for the breeding and rearing of horses.

These words have been traced to the Anglo-Saxon *steda*, a horse or stallion; but have an older root in the

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Gaelic.—*Steud*, a race; to run a race; also a wave or billow running or racing to the shore. From this source the idea extended to the animal that ran a race, or was fleet as a billow, and *steud* came to signify a race-horse, and afterwards a war-horse; *steudach*, the running of a race; also an adjective signifying rich in steeds or horses; the word is also used to signify billowy or stormy; *steud shruth*, a racing stream, a mill race; *steudadh*, racing, running or darting forward; *steud*, a charger, a war-horse, a beautiful mare, a race-horse.

STEEL (Slang of thieves and vagrants).—A prison.

Gaelic.—*Stigh* (*stee*), in the house, within.

STEEP.—To soak in water.

Dutch and German, *stippen*; Swedish, *stöpe*, from the same root as *dip* with *s* prefixed.—Worcester.

There is no such German word as *stippen*. In that language "to steep" is rendered by *tunken*, *tauchen*, *einweichen*, and *wässern*, to water. The root is the

Gaelic.—*Stiob*, to steep, to soak; *stiobadh*, steeping, soaking, maceration.

STEER (Lowland Scotch).—Disturbance, commotion, strife, stir.

What's a' the *steer*, kimmer?
What's a' the *steer*?
Scottish Song.

Gaelic.—*Stair*, noise, confusion, disturbance, tumult.

STEER.—To direct the course of a vessel; to govern.

Anglo-Saxon, *stearan*, *styran*; Old German, *stuiran*; Icelandic, *styra*, to guide.—Chambers.

Gaelic.—*Stiuir*, to guide, steer, govern. (In French the helm is called the *gouvernail*.) *A thi tha stiuradh na eruinne*, "Oh, Thou who governest the globe."

STEIK (Lowland Scotch).—To close or fasten up the door, so as to make the house secure.

Taverns should be *steiked* at nine houres (nine o'clock).—Skene's *Acts of Parliaments*.

Steik the aumry and the kist,
Or else some gear will soon be miss'd.
Sir Walter Scott.

When one door *steiks* another opens.
Allan Ramsay.

Gaelic.—*Steach*, within, in the house, closed in; from *teach*, a house.

STEVEDORE.—A person whose business is to load or unload ships.

Steeve, to stuff or cram.—Jamieson.

Gaelic.—*Stiabh* (Northern English, *steive*), to lift; *stiabhadair*, a lifter.

STEW.—A mess of meat and vegetables slowly boiled and sodden.

Steward.—A servant in great households, or on board of ships, whose business it is to attend to the meat, drink, and provisions of the family or of the passengers; the manager of a farm or an estate. Under the Norman Kings of England, a great officer of the household was called the Lord High Steward. A functionary of this class who served the ancient kings of Scotland, of the royal line of MacAlpine, ultimately ascended the throne, and became the founder of the Steward, Stewart, or Stuart dynasty.

Etymologists have not connected the two words "stew" and "steward" in consequence of their error in not looking for the root of the first in the true

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direction. They have derived the savoury mess, known as a "stew," from the French word *étuve*, a stove, on the supposition that a "stew" was cooked on or in a stove; and the word "steward" from the Anglo-Saxon *stivard*, which in its turn they have derived from *stia*, a sheep-house (or hog-house), a stye; thus making of "steward" a person whose business it was to attend to the sheep or hogs. The true source of both words seems traceable to the

Gaelic.—*Stuth* (*stu*), any strong broth or strong liquor; also, food, sustenance, anything nourishing to the body; stuff, substance, matter, pith. With the addition of the word *fear*, man, aspirated, we have *stu-fhear*, or *stu-ear*, the man or servant who looks after the food and drink; or, in the royal household, the king's cup-bearer. It is not improbable, however, that the last syllable in "steward" or "Stewart" is from the Gaelic *ard*, high, lofty, great, eminent, and that "steward" means the high or chief provider of the royal household or hall.

STEW (Slang).—Vexation, excitement, anger, flurry.—"What a stew you are in!"

Scandinavian, *stew*, vapour, smoke, dust; German, *staub*, dust.—WEDGWOOD.

Gaelic.—*Stuaic*, a sullen or perplexed expression of countenance; *stuichdeag*, a surly or angry-looking woman; *sturrig*, rough, surly in temper; *stuirt*, sulkiness, pride.

STICK (Slang).—A term of contempt applied to a foolish or silly person, one devoid of sense.

Gaelic.—*Stic*, a fault, a blemish; *stig*, a skulking or mean look; *stigeach*, mean, sorry, abject; *stigear* (*stig* and *fear*), a low, stupid, abject person; *stigearachd*, in a mean, soulless, spiritless, stupid, abject manner; *steoch*, an idler.

STICKLE.—To argue a point of dignity or right.

STICKLER.—One who asserts his opinion on a question of dignity or right.

From Anglo-Saxon *stickan*, to cleave to; a busy-body in public affairs, a zealous person. BAILEY.

From the practice of prize-fighters who placed seconds with staves or *sticks* to interpose occasionally.—JOHNSON.

Sticklers were persons appointed on behalf of each of the parties in a combat, to see that their party had fair play, and to part the combatants when occasion required. . . . The proper reading of the word should be *stightlers*, from Anglo-Saxon, *stihtian*, i. e. *stitzle*, to govern or dispose.—WEDGWOOD.

Gaelic.—*Steidh*, a foundation; *steidhich*, to found, to establish; *steideil*, steady, firmly fixed.

STINGO.—Strong ale or beer, any strong drink. The "Yorkshire Stingo" was the sign of a well-known tavern in Paddington.

Such *stingo*, nappy pure ale, they had found, "Let's lose no time," said they, "but drink a round." *Praise of Yorkshire Ale*, 1697. HALLIWELL.

A sort of drink in Yorkshire.—BAILEY.

A cant word for sharp, old beer. So called because it *stings* the palate.—WORCESTER.

Gaelic.—*Stanna*, a vat, a tun; *gon*, to prick, to sting; large barrel; *gonach*, sharp, stinging.

STINGY.—Mean, parsimonious, niggardly.

Stingy is supposed to be of cant derivation.—ASH.

It may have been formed from the Anglo-Saxon *stingan*, to lay up, and consequently to hoard.—RICHARDSON.

I doubt whether *stingy* be of ancient use, or original, and rather think it to be a newly-coined word.—SIR THOMAS BROWNE.

Probably a corruption of *skingy*, used in

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Lincolnshire in the same sense; also in Suffolk in that of cold, nipping.—WEDGWOOD.

Stingy (?) Norman French, *chinche, chiche.* See *chinche* and *chittyfan*, covetous, niggardly. *Stint*, Anglo-Saxon, *stintan*, to stop.—LATHAM'S *Todd's Johnson.*

Gaelic.—*Santach*, avaricious; *staonta*, curbed, restrained.

STINT.—To curb or confine within limits of expense or food.

STUNT, STUNTED. — Undergrown, restrained in growth.

STENT.—A piece of allotted work, a task.

Gaelic.—*Staon*, curb, restrain; *staonta*, curbed, restrained, confined within limits.

STIR (Slang).—A prison.

In *stir*, in jail; Anglo-Saxon, *styr*, correction, punishment.—*Slang Dictionary.*

Gaelic.—*Stiuir*, management, direction, control; to direct, to steer; whence "in stir," under control (of the prison authorities).

STIRRUP.—The apparatus on which a horseman places the foot to mount or climb to the back of the animal.

English etymologists all agree in deriving this word from the German *steigen*, to mount, and Anglo-Saxon *rap*, German *reif*, a rope;—thus making it an abbreviation or corruption of *steigen-rap*. Another derivation offers in the

Gaelic.—*Streap*, to climb. The Modern Gaelic, evidently from the English, is *stiorap.*

STITH.—Swift, speedy, fleet.

STUD.—A collection of horses, a place for the breeding of horses.

STUD-HORSE.—A stallion.

On stedes that were *stith* and strong
They ride together.
Amis and Amiloun, NARES.

Anglo-Saxon, *stod*, *stodhors*, a stallion; German, *stute*, a mare; Dutch, *stuyle*, a stallion.—CHAMBERS.

Gaelic.—*Steud*, to run swiftly or speedily; *steudach*, swift; *steud-each*, a swift horse.

STOB, STUB, STUBBLE, STUBBORN.—All these words convey the idea of something standing stiff and erect in a person's way, or in opposition to his will, as "stob" and "stub," a piece of the trunk of a tree left in the ground, against which the foot may strike in walking;—"stubble," the stalks of corn left in the ground after the harvest is cut;—"stubborn," a stiff will.

Gaelic.—*Stob*, a stump, a thorn, a sharp pointed instrument; also to stab, i. e. to make a wound or thrust with a sharp instrument; *stobanach*, stubby, stumpy.

STOCK.—This word, of which Dr. Johnson gives no less than twelve varieties of meaning, seems to have a general relation to something stable, fixed, firm, or that supports anything else.

English philology has hitherto been content to trace it to the Teutonic *stock*, which means a stick, and to the French *estoc*. But the Teutonic for the English word "stock" is *stamm* (or stem), and the same meaning applies to the French *estoc*, which signifies not only stem, but line, lineage, or race. The true root appears to be the

Gaelic.—*Stoc*, *stochd*, a trunk, a stem, a pillar; a family, a race; wealth, store; *stocach*, having a trunk or bole like a tree; having posts or pillars; being well supported; substantial, having means or substance; *stocaich*, to stock, or plenish a farm.

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STOLID.—Foolishly calm and unmoved, impervious to emotion.

STOLZ (German).—Proud, inaccessible to emotion.

From Latin, *stolo*, a shoot; Greek, στελλειν, to put forth; a useless shoot, rubbed or cut off; metaphorically, a worthless, silly, foolish person; and hence *stolidus*, silly, senseless, foolish, stupid.—RICHARDSON.

Latin, *stolidus*, dull, foolish.—WEDGWOOD.

Latin, *stolidus*, dull, heavy, foolish, probably akin to the Sanscrit, *stha*, to stand still, and *sthal*, to stand.—CHAMBERS.

Gaelic.—*Stol*, to calm, to settle; *stolda*, sedate, solemn, slow and majestic in gait; *stoldachd*, solemnity in gait and attitude, frigidity of manner.

STOMACH.—That part of the body which receives and digests the food.

French, *estomac*; Latin, *stomachus*.—JOHNSON.

Greek, στομα, mouth; στομαχος, properly mouth or opening; the throat or gullet, the orifice of the *stomach*; neck of the bladder, *stomach* itself.—WEDGWOOD.

All philologists seem to be quite contented with the Greek derivation of the word "stomach," unknown to the English dictionaries of the seventeenth century, when the synonym was what is now considered a vulgarism, "the belly;" yet the derivation can hardly be considered satisfactory, for the mouth is not the stomach, any more than the gullet is. Considering that the stomach ought to be by all who desire to possess the *corpore sano* with the *mens sana*, the seat of temperance and sobriety, a curious and highly suggestive, though possibly an erroneous etymology is offered by the

Gaelic. — *Stuaim*, temperance; *stuama*, *stuamach*, temperate, abstemious, sober; *stuamachd*, temperance, sobriety, moderation.

STONE-HENGE.—The Saxon name of the venerable Druidical circle of which the sorely diminished and dilapidated remnants still stand upon Salisbury Plain.

The place was once called *Stoneng*, and the people in the neighbourhood usually call it *Stonage*, a word which also signifies any remarkable heap or collection of stones. Saxon or Anglo-Saxon writers, ignorant of the British language and disdainful of early British traditions, have asserted that this monument did not exist in the time of the Roman occupation of South Britain, because no Roman historian or geographer had mentioned it, and that its name was derived from the Saxon invader *Hengst*, or *Hengist*, after the Romans had departed. The argument that it could not have existed in the Roman era for this reason might, if good for anything, be used to prove that Jesus Christ did not preach in Jerusalem, because no Roman writer ever mentioned the fact. The British or Gaelic name of this remarkable monument was the *Coir-mhor*; from *coir*, justice, right, equity; and *mhor* (*mor*), great, signifying the great or high Court of Justice and Equity, where the Druidical priests sat to administer and enforce their laws. The word *coir* is the origin of the French *cour*, and English *court*, as applied to the seat of justice. After the Saxon and Danish invasions the meaning of the original word was so obscured that the early monastic writers interpreted *choir mhor* into the supposed Kymric *choir gaure* or *vaure*; which in its turn they rendered into Latin *chorea gigantum*, or the "dance of giants." To fit the etymology with a legend they invented a tradition of giants who danced

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from Ireland, and brought the stones along with them on their backs, to build the temple! The story was first reduced to writing by Giraldus Cambrensis, who says,—

> There was in Ireland, in ancient times, a pile of stones worthy of admiration, called the Giants' Dance, because giants from the remotest parts of Africa brought them into Ireland, and in the plains of Kildare, not far from the castle of Naas, as well by force of art, as strength, miraculously set them up. These stones *Aurelius Ambrosius*, King of the Britons, procured Merlin by supernatural means to bring from Ireland into Britain.

In the translation of *coir mhor* into Saxon and Latin, the word *mhor*, great, was rendered gigantic, or of giants, which was a slight approach to accuracy; but *coir*, into *chorea*, was hopelessly wrong, though quite sufficient on which to found a Saxon legend. These great stone circles had the name of *Coir Mhor* in Ireland, and in Scotland as well as in England, and the name clearly indicates the sacred and judicial purposes for which they were erected. The same name was given to the great stones of Carnac in Brittany.

The mystery of the Saxon name of "Stonehenge," by which the Britons who knew nothing of the Saxon language, and who built this great monument many centuries before the Saxon invaders made good their footing in these islands, is to be elucidated by the language of the Britons. "Stonehenge," the chief temple of Druidism in all the west of Europe, was too important and too holy a place to be left unprotected from the assaults either of hostile native tribes, or of Danes, Saxons, or other enemies. "Stonehenge," as will be seen from the interesting volume, *Stonehenge and its Barrows*, by William Long, M.A., F.S.A., Devizes, 1876, was protected by a wide series of dykes or intrenchments. The remains of several of these intrenchments are still to be traced. "A straight line drawn northwards," says Dr. T. Wharton, quoted by Mr. Long, page 226, "from the southern coast of England, about Dorsetshire and Hampshire, only thirty miles into land, would cut through the curve of no less than seven of these boundaries, successively circulating one beyond the other. . . . Wansdyke or Gwhahan, or the Ditch of Division, runs between Stonehenge and Abury."

The Britons called the temple itself *coir mhor*, the great court or circle, and the series of ditches, dykes, and intrenchments they called *staingeach, i.e.* abounding in dykes and intrenchments; from *staing*, an intrenchment; and *staingich*, to intrench. This is evidently the origin of the two Saxon words on which have been built up the wild theories of the "hanging stones," and the "stones of Hengist."

STOOK (Lowland Scotch).—A shock of corn consisting of twelve sheaves.

Gaelic.—*Stuaichd*, a little hill, a heap; *stuchdan*, a rick or shock of corn.

STORE.—A collection of valuable objects.

> *Stor* in old Swedish and Runick is *much*, and is prefixed to other words to extend their signification. *Stor*, Danish, *stoor*, Icelandic, is great. The Teutonic dialects nearer to English seem not to have retained this word. —JOHNSON.
>
> *Stor*, from the Runic, a large quantity, a supply; abundance.—ASH.
>
> From the old French, *estoire*, provisions, and Latin, *instauro*, to provide.—CHAMBERS.
>
> From the Welsh *ystor*, and Gaelic *stor*, *storas*, a store, plenty; Anglo-Saxon, Swedish, and Icelandic, *stor*, great, vast.—WORCESTER.

Gaelic.—*Stor, storas*, wealth, riches; a treasure; *storasach*, wealthy.

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STORM.—A tempest, a violent outburst of rain or wind.

This word, variously spelt, is common in all the Teutonic languages and dialects.

Gaelic.—*Toirm, toirn,* noise, thunder; the uproar of battle; *toirmrich,* the noise of thunder or of waves, or the march of an army; *stoirm,* thunder, tempest; *stoirmeach, stoirmeil,* tempestuous, stormy.

The four Gaelic Dictionaries—that of the Highland Society of Edinburgh, of Armstrong, of Macleod, and of M'Alpine—all agree in deriving "storm" from *stoirm,* and that from the primitive *toirm.* M'Alpine thinks *stoirm* comes from *ais-toirm,* but it is more probably an abbreviation of *aisith-toirm,* the strife, contention, of the *toirm,* or violence of the elements.

STOUP (Lowland Scotch).—A pitcher or other vessel for holding drink.

> An' surely ye'll be your pint-*stoup,*
> An' surely I'll be mine.
> BURNS, *Auld Lang Syne.*

Gaelic.—*Stòp, stuip,* a wooden vessel for holding liquor; a flagon, a measure of liquor; a pint, a pot; *stopan,* a little pint.

STOUR (Lowland Scotch).—Dust in motion, dust disturbed and scattered by the wind.

Gaelic.—*Stur,* dust; *sturach,* dusty; *sturadh,* the act of covering or obscuring with dust.

STOUT.—Robust, strong, muscular.

> Skinner says from the Dutch, *stout, audax, ferox,* daring; German, *stoltz,* proud. . . . . *Stout* seems to be *stowed,* i. e. placed, set in opposition, and thus bold, firm, &c.—RICHARDSON.
>
> Norman French, *estout;* German, *stolz,* proud.—LATHAM'S *Todd's Johnson.*

Gaelic.—*Stoite,* prominent, projecting; "*a criochan stoite,*" her large or prominent breasts. Old Gaelic Song.—*Armstrong.*

STOW IT (Slang).—Cease, desist; leave off talking.

> Three centuries ago if one beggar said anything disagreeable to another, the person annoyed would say, "Stow you," or "hold your peace!" Low people now say "*stow it,*" equivalent to "be quiet."—*Slang Dictionary,* 1874.

Gaelic.—*Stoth* (pronounced *sto*), to lop off a branch, to cut corn. Thus "stow it" means "cut it," or "cut it short," another slang phrase used in a precisely similar sense.

STRACHY.—A Shakspearian word on the meaning of which commentators and philologists have been unable to agree.

"Strachy" occurs only in the following passage, which has much exercised conjectural ingenuity, though hitherto in vain.

> There is example for it! the lady of the *Strachy* married the yeoman of the wardrobe.—*Twelfth Night,* Act ii. sc. 5.
>
> Mr. Steevens conjectured that it should be read *starchy,* and explained it to mean the laundry. But why the lady of the laundry should be so much superior to the yeoman of the wardrobe is far from clear. Mr. Steevens properly calls it a "*desperate*" passage. It has since been conjectured, by Mr. R. P. Knight, to be a corruption of *Stratico,* which Menage gives as the regular title of the governor of Messina. If so, it will mean that governor's lady.—NARES.

In elucidation of this passage, it may be asked whether the root of this mysterious word may not be traced to the

Gaelic. — *Straich,* conceit, pride; *straicheil,* proud, conceited, arrogant, insolent. If this be the true derivation Shakspeare might have meant to say that the proud, conceited, arrogant lady married beneath her after all.

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STRADDLE, STRIDE.—To walk with long steps.

Gaelic.—*Sraid* (pronounced *straid*), to walk with long steps for exercise; *sraideas*, walking about or lounging, a perambulation.

STRAIN.—Of noble strain, *i. e.* of noble genealogy, applied commonly to the descent and lineage of race-horses, breed, race.

In Scotch the word *stryna*, or strain, is metaphorically used for family resemblance; as we say he has a *strynd*, or *strain*, of his grandfather.—JAMIESON.

Anglo-Saxon, *streonan*, *strynan*, to acquire, beget, procreate. English dialect, *strene*, shoot of a tree; *strene*, *strinde*, progeny, a child.—WEDGWOOD.

Gaelic.—*Sreothan* (*strehan*), seed. In Gaelic words that become anglicized or are used by the Scottish Lowlanders, *sr* is commonly pronounced *str*, as in *strath*, Gaelic *srath*, a glen; *strone*, Gaelic *sron*, a nose or promontory, and many others. The *th* in *sreathan* are silent.

STRAPPER.—A vulgar term applied to a well-grown and still growing and powerful youth of either sex.

STRIPLING.—A growing youth, one climbing up in stature.

Stripling, q. d. *tripling a tripudiando*, tripping; or rather from the word *stripe* and the dimunitive *ling*, denoting a youth not yet exempt from the punishment of the rod. —*Gazophylacium Anglicanum.*

Trippling, says Minsheu, dancing; a young man or youth.—BAILEY.

Of doubtful etymology.—ASH, JOHNSON.

Diminutive of *strip*, as being a strip from the main stem.—CHAMBERS.

A *strappan'* youth, he takes the mother's eye.—BURNS, *Cotter's Saturday Night.*

A *stripling* seems to signify *stripe-shaped*, a tall, thin young person; as Northern, *strik*, a stripe, a streak; also a tall, slim youth.—WEDGWOOD.

Gaelic.—*Streap*, to climb; *streapaire*, a climber.

STRATUM.—A layer or line of earth or stone, above or below another. Latin, *stratum*, and adopted from that language.

Gaelic.—*Sreath* (*streath*), a row, a rank.

STREAK.—A line;—stricken in years, wrinkled, lined or furrowed with age.

Literally, a *stroke*.—CHAMBERS.

Platt Deutsch, *streke*; Danish, *streg*, a streak, stroke, stripe, dash, line.—WEDGWOOD.

The derivation of "streak" from "strike" is satisfactory to all who acknowledge no English roots for common words but such as are Saxon, Anglo-Saxon, Latin, or Norman French; but there is another derivation, in which the idea of a blow, or a stroke of force, has no existence. The

Gaelic.—*Strioch*, a line. According to this etymology a man is not "struck" or "stricken" with years—for a "stroke" is sudden and violent, and age comes gradually—but lined or furrowed or wrinkled with years.

STREAM.—A running or flowing water, that is rippled, wrinkled, or cast into irregularity of surface by the act of movement or of the wind.

The commonly accepted root for this word has been the German *strom*, which is identical in meaning with the English.

Irish, *sreamh*, a stream, a spring; *sreamhaire*, to flow. Sanscrit, *sru*, to flow.—WEDGWOOD.

Gaelic.—*Sream* (pronounced *stream*), wrinkled, corrugated, rippled; *sruth*, (*stru*), current, stream, tide; *sruthach*, (*stru-ach*), streaming, flowing; *sruthan*, (*stru-an*), a rivulet, a rill, a small stream; *struthail*, to rinse with water, to sprinkle; abounding in streams or rivulets.

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STREAMER.—A long narrow flag or ensign.

All in the Downs the fleet was moor'd,
The *streamers* waving in the wind.
GAY, *Black Eyed Susan.*

This word is generally derived from streaming or flowing water, the flag seeming to flow upon the air. Possibly this is but a simile derived from the stream-like motion of a long flag when the wind blows.

Gaelic. — *Striam*, a long shred; *striamalach*, anything unduly long.

STREEL.—To trail, as a long dress upon the ground.

There is one word in common use in Ireland, *streel*. It is not in Webster nor in the *Slang Dictionary*, although its derivation, perhaps, from the Latin *stratum*, or the same root as the English *strew*, may be plain enough. It signifies generally to drag along the ground in a careless manner, as the following quotations of Dublin slang will show :—

"He *streeled* his coat all over the fair, but could get no one to tread on it."

"She is a dirty *sthreel*" (i. e. careless in her dress).

"And she went along *streeling* her dirty gownd in the gutter behind her."

Notes and Queries, Aug 8, 1874.

Gaelic.—*Srol, sroil, stroil*, a banner, an ensign, anything silky or loose that floats or flutters in the wind, any flowing part of a lady's dress; *strolach*, flowing or trailing as the skirts of a lady's dress, or as her ribbons or other finery. See STROLL.

STREW.—To scatter profusely. (German, *streuen*).

To scatter loosely, to spread. Latin, *sterno;* Greek, στρωννυμι ; Sanscrit, *stri.*—CHAMBERS *and others.*

Gaelic.—*Struidh*, squander, dissipate; spend lavishly.

STRIKE.—To surrender, to yield, to submit; "strike the flag," lower the flag; "strike work," cease from working; "strike under," to submit;

This word is evidently from another root than "strike," to give a blow, a word of a totally different meaning, represented in Gaelic by *buail.*

Gaelic.—*Striochd*, yield, submit, give up; *striochdhadh*, yielding, submissive; *striochdail*, submissive.

STRIKE.—To aim, deal, or deliver a blow.

STROKE.—A blow.

German, *streichen*, Dutch *strijken*, to take the course of a stroke, to move rapidly along a surface. The radical syllable is applied to the sound of tearing, in Gaelic *srac*, tear, rend, rob, spoil; Italian, *stracciare*, to tear.—WEDGWOOD.

Gaelic.—*Strac*, to strike, also to measure; the English phrase, "strike a balance;" *stracadh*, striking; *srae* (also pronounced *strae*), to tear, to rend.

STROLL. — To wander leisurely without particular purpose.

Contracted from *straggle* —RICHARDSON.

Supposed to be from *roll.*—ASH.

Swiss, *strielen, strolen, strolchen*, to rove about, &c. The term seems to be a metaphor from the flow of water, as we speak of people streaming about, wandering about without definite aim.—WEDGWOOD.

The German or Saxon for "stroll" is *herum wandern*, or *herum gehen*, to wander or go about or around. Failing the German, there is no need to travel to Switzerland for the root of this word.

Gaelic.—*Srol*, a banner, an ensign, a ribbon; to flutter, to wave idly in the wind; (pronounced *strol*, as *srath* is pronounced *strath*, and *sron*, *strone*), a flowing ribband, a streamer; *srolach*, flowing or streaming like a ribband, or banner. See STREEL.

STRUMPET.—A woman of bad life; a street-walker.

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Latin, *stuprum*, concubinage; Irish, *striopachas*, fornication; *striobuid*, a prostitute. WEDGWOOD.

Gaelic.—*Stramp*, to tramp, to walk, to tread, to pace; *strampach*, treading, pacing, walking the streets; *strampair*, a tramper, a walker.

STUFF.—Substance, household stuff, household goods. "There's stuff in him," *i. e.* he has character and intelligence. "Worsted stuffs," woollen fabrics; French, *étoffe*, formerly *estoffe*, vulgarly anything good to eat or drink is said to be "good stuff." The word is a softening to avoid the guttural of the

Gaelic.—*Stùgh*, a thing, substance; *droch stùgh*, bad stuff.

STUNTED.—Prevented or impeded in the act of growth, dwarfed.

Stunt is the past participle of the Anglo-Saxon *stintan*, to stop.—HORNE TOOKE.

Old Norse, *stuttr*, short; *stytta*, to cut short. Old Swedish, *stunt*, docked, cut short; *stunten*, to shorten. The fundamental meaning of the word is a short projection, from *stutzen*, to knock, to strike against, to start. —WEDGWOOD.

Gaelic.—*Staon*, awry or askew; *staonte*, turned awry, bent, deprived of growth, growing in a wrong direction; *staonachadh*, restraint, the act of bending awry. See STINT.

STURABIN (Slang).—A prison.

Gaelic.—*Sturr*, a rock; *sturrag*, a pinnacle, a high tower; *sturragach*, pinnacled, having towers like a French prison; *abhuin*, water; whence *sturrabin*, a rock in the water, inaccessible.

STURDY (French, *étourdi*).—A provincial expression for wrongheadedness, or for vertigo, stupefaction, obstinacy.

Gaelic, *stuird*, *stuirdean*, vertigo; a disease in sheep; drunkenness. Italian, *stordire*, to make dizzy or giddy in the head.—WEDGWOOD.

Gaelic.—*Stuird*, vertigo in sheep; *stuirt*, sulkiness, obstinacy, pride; *stuirteil*, sullen, morose, supercilious, obstinate; *stuirtealeachd*, obstinacy, haughtiness, wrongheadedness.

STUTTER, STAMMER.—To speak with a nervous difficulty in pronouncing the words, or with a constant impediment.

German, *stottern*, from the sound.—CHAMBERS.

Gaelic.—*Stad*, a hindrance, an impediment; *stadach*, stopping, hesitating, stammering; *stadachd*, a hindrance.

SUAVITY.—Gentleness of manner.

SUAVE (French).

Gaelic.—*Soimh*, (*soiv*), quiet, peaceable, good-natured; *soimheagan*, a good-natured, affable person.

SUCK.—To imbibe from the breast; to swallow a sweet substance as it melts in the mouth and without mastication.

SUCCULENT.—Juicy.

SUCKLING.—An infant at the breast.

SUCTION.—The act of sucking.

SUGAR.—The expressed and crystallized juice of the cane that yields it abundantly, thence called the "sugar-cane." Sugar is also obtained from the beet-root, the parsnip, the maple, and other vegetables.

SWIG (Colloquial).—To drink or imbibe copiously;—a "swig of beer," *i. e.* a large draught of beer.

All these words have a common origin in the Gaelic verbs *sug*, to suck, and *sugh*, to drain or drink, and the

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substantive *sugh*, juice, sap, that which may be sucked in or drank. The following are among the many derivatives from this root.

Gaelic.—*Sug*, to suck; *sugach*, a suckling, one that sucks; also, cheerful, pleasant; *sugadh*, suction; *sugag*, a little drink; *sughach*, *sugan*, juicy, sappy, succulent; *sughadh*, drying up, or drinking up; *sughmhor*, *sughail*, juicy, sappy, abounding in moisture; *sughmhorachd*, juiciness, succulency, and metaphorically richness of mind and intelligence; *suigh* (*suig*), to suck in, to imbibe greedily.

The earliest English philologists never attempted to trace the word "sugar" further back than to the French *sucre* and the Latin *saccharum*, but Mr. Wedgwood and Mr. Max Müller have not been satisfied with these derivations. Mr. Wedgwood refers to the Arabian *sukkar* and the Sanscrit *sharkara*. Mr. Max Müller asks, "Who does not imagine that he hears something sweet in the French *sucre*, *sucré?* Yet 'sugar' came from India, and is there called *sarkhara* which is anything but sweet sounding." Neither of these writers have commented upon the affinity between "suck," and "sugar," which the Gaelic displays. Mr. Wedgwood though he has in many instances shown a knowledge of the Keltic tongues, has overlooked the Gaelic in this instance, and derived "suck" and its synonyms in the various languages of Europe "from an imitation of the sound." Worcester refers "suck" to the Gaelic *suigh*, but does not connect it with "sugar" or "succulency."

SUDDEN.—Very quick, or unexpected.

Anglo-Saxon, *soden;* Latin, *subitaneus, subitus; subeo*, to come or go under, to come upon secretly; from *sub*, under, and *eo*, to go. Old French, *soubdain;* French, *soudain.*—WORCESTER.

Gaelic.—*So dheanta*, quickly or easily done; *sodradh*, quick or rapid motion; *sodan* as sudden expression of joy, or blithesomeness.

SUDS.—"To be in the suds," to be in a condition or state of distress or despondency.

The Lord Coke is left in the *suds.*—Letter dated 1617.

Now land is sold, and money gone in goods,
He calls out, Andrew, I am in the *suds.*
Good Names and Bad Names, 1622.
NARES.

Gaelic—*Saod*, state, condition, whether good or bad; *saodach*, in condition.

SUET.—The solid internal fat of an animal.

An old French word; a hard fat, particularly about the kidneys.—JOHNSON.

French, *suif;* Old French, *suie;* Latin, *sebum*, fat.—CHAMBERS.

Old French, *sieu;* how or when the termination *et* was added, does not appear.—WEDGWOOD.

Gaelic.—*Sult*, *suilt*, fat, fertile; *sult-mhor*, fertility, the fatness of the land.

SULKY.—In bad humour.

Anglo-Saxon, *asealcan*, languescere, flaccescere, torpere; *asolcen*, remissus, &c.—LYE, *quoted by Wedgwood.*

Bavarian, *selchen*, to dry, as hams, sausages, &c.—WEDGWOOD.

Anglo-Saxon, *solcen*, slow, or perhaps *sulty*, old French, *soltif*, sullen, solitary.—CHAMBERS.

Gaelic.—*Suil*, the eye; *ciar*, dusky, gloomy, stern, *suil-ciar*, an angry, frowning, stern, or gloomy eye.

SUMMER.—The warm season.

German, *sommer;* Old Norse, *sumar;* Gaelic, *samhradh.* As winter and wind are

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connected, so we should expect summer and sun to be, but the connexion has not been satisfactorily traced.—WEDGWOOD.

Gaelic, *samhradh;* according to Garnett, from Irish (Gaelic) *samh;* the Sanscrit root *sam*, mild, gentle; and so, the mild or genial season.—CHAMBERS.

In Ireland the first day of May is celebrated with great rejoicings (and songs) and . . . . The burden of their songs tending to the bringing home of the *summer*, a Saxon word which the English now owns, and which is derived from the ancient Pelasgic word *samrha*, from which the Saxons took it.—PARSONS, *The Remains of Japhet*, 1787.

Gaelic.—*Samhradh*, summer. The words *samh* and *saimh* in Gaelic enter into numberless combinations. The primary idea attached to the root is peace, quietness, stillness, luxurious ease, softness, mildness. The Gaelic *samhradh*, summer, is compounded of this word and *trath*, season, in the aspirated form *thrath*, the soft or pleasant season. The Gaelic for winter is *geamhradh*, probably from *geim*, *geamh* or *gamh*, to bellow, and *trath* or *thrath*, *i.e.* the season of rough or tempestuous winds or storms.

SUPPER.—The evening meal.

From the French, *souper*, a meal at which *soup* formed the principal dish.—WEDGWOOD.

Anglo-Saxon, *supan*, to sup.—WORCESTER.

Supper, from *sup*, to take into the mouth as a liquid—to *sip*. Anglo-Saxon, *supan;* Icelandic, *supa;* German, *saufen*, to drink, from the sound.—CHAMBERS.

The name of the cheerful evening meal, at which fruits were served and not soup, as Mr. Wedgwood supposes, is traceable to the

Gaelic.—*Subh*, a berry; *subhach*, merry, cheerful; *subhachas*, mirth, cheerfulness.

SUPPLE.—Pliant, flexible, easy to bend.

French, *souple*, Breton, *soubla*, to bend down; Gaelic, *subailt*, probably from the Latin *supplex*, bending the knees.—CHAMBERS.

Gaelic. — *Subailt*, supple, pliant, flexible; *sublaich*, to make supple; *sublaichte*, made flexible.

SURE.—Safe, certain, generally derived from the French *sur*, and the Latin *securus*, but traceable to the

Gaelic.—*Sior* (*shòr*), long continued, lasting, perpetual, certain to endure.

SURLY.—Ill-tempered, angry, sullen, showing the teeth like an offended dog or other animal.

Philologists usually derive this word from "sour," "of a sour temper." Mr. Wedgwood thinks the derivation is from "sir," "sir-like," arrogant, as a master. But "sir-like" might mean lordly, noble, majestic, without imputation of ill-nature or even of arrogance. It seems to be a softening and modification of the

Gaelic.—*Seàrr fhiaclach* (*fh* silent), having sharp or long teeth, from *seàrr*, sharp and *fiacal*, tooth; *seàrr* in Gaelic signifies not only long and sharp, but awry, across, distorted, as in *seàrr shiul*, a squint eye; and *seàrr shiulleach*, squinting.

SWAB.—Nautical term for scrubbing and cleaning the deck of a ship.

Swedish, *swabb;* Norwegian, *svabba*, to splash water.—CHAMBERS.

Gaelic.—*Sguab*, to brush, to scrub, to clean; *sguabadh*, cleaning, brushing, scrubbing. See SWEEP.

SWAG (Slang).—Plunder, booty.

Gaelic. — *Subhach*, *sugach*, happy, joyous; *sug*, suck, imbibe; *sùgh*, juice; *sùgadh*, draining or drinking up.

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SWAP, Swop (Colloquial).—To exchange, barter.

A low word (no derivation attempted).—Worcester.

Grose says this is Irish cant; but the term is now included in most dictionaries as an allowed vulgarism.—*Slang Dictionary.*

Irish cant, to exchange.—Grose.

Gaelic.—*Suaip*, to exchange, to barter, also a faint or distant resemblance of one thing to another; *suapeach*, fond of bartering or exchanging.

SWAT (American Slang).—A knock, a blow, a hard rub.

Tell me that again, and I'll *swat* you over the mug.—Bartlett.

Gaelic.—*Suath*, to rub; *suathadh*, rubbing; a mode of thrashing barley.

SWEEP.—To clean with a broom or besom.

Old Norse, *sopa*, to sweep, to wipe; *sopr*, a besom; Swedish, *sopa*, to sweep, also a clout, a duster. Gaelic, *sguab*, to sweep; Welsh, *ysgub*, &c.—Wedgwood.

Gaelic.—*Sguab*, a brush, a besom.

SWEETHEART.—A term of endearment applied to a lover by either sex.

The word has lost much of its ancient popularity, and is seldom used in what is called "good society." It is generally supposed to be a compound of the two words, "sweet" and "heart" though if this were really the origin, we might expect to find a similar compound in the Teutonic languages. But no such compound exists in German, Dutch, Flemish, or Danish. Were the word translated into French *doux cœur* or *cœur doux*, no Frenchman would understand the meaning. But although the etymology seems plausible if not palpable, it is not improbable that the word is an English corruption and softer rendering of the

Gaelic.—*Suire* (*sweer-e*), a maid, a nymph (see Siren, Mythology); *suiridhe*, courtship, wooing, making love; *suiridheach*, a lover, a wooer; *suiridheachd*, courtship. This last word, difficult of pronunciation by a people in whose language there are no gutturals, may have been the true Keltic root of the endearing English word which Shakspeare used, and which is still colloquially current, though little used in literature.

SWELL (Slang).—An important person, a finely dressed person, anything very fine and showy, as "a swell carriage," a "swell house," or as the ladies sometimes say "a swell bonnet." "Swell" also means distinguished, as "a swell author," "a swell doctor."

The word is modern and does not appear in Grose. Hotten's *Slang Dictionary* (1864) contains the word, but makes no attempt to trace the etymology. It may be derived from the ordinary English "swell," to expand, to grow large,—the German *schwellen*; but the slang word does not express the idea of bulk.

Gaelic.—*Sughail* (*gh* silent), substantial, solid; juicy; strong, important.

SWEVEN (Old English).—Sleep, (and sometimes) a dream.

Swoon.—A sudden sleep or fainting away.

I dreamt in my *sweven* on Thursday eve,
In my bed whereon I lay.
Percy's *Reliques*, *Sir Adlingar*.

Gaelic.—*Suain*, sleep; *suaineach*, sleepy.

SWINDLE.—To cheat and defraud by false pretences.

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This word is usually derived from the German *schwindel*, vertigo, dizziness, or swimming in the head, and *schwindeln*, to turn round very rapidly, a motion that if long continued produces dizziness. The English "swindle" is a comparatively modern word, and is not included in the Dictionaries of the seventeenth and eighteenth centuries, and appears to have been wholly unknown to Bailey, Ash, Johnson, and all the lexicographers of that period. But English has borrowed nothing from German since the Saxon conquest, so that it is not likely that this particular word is from a German source. The *Slang Dictionary* (1874) says the word "was used by the low Londoners against the German Jews who set up in London about the year 1762, also by our soldiers in the German war about the same time." Without asserting that the commonly received etymology is erroneous, it may be affirmed that modern slang words were all originally Keltic.

Gaelic.—*Suain*, a deep sleep; *suaineach*, narcotic; *dealbh*, an image, and also as a verb, to plot or contrive, whence *suain-dealbh*, to contrive, to plot, to put a person to sleep or off his guard in order to cheat him.

SWIG (Vulgar and Colloquial).—A hearty drink.

SWIZZLE.—Small beer.

To drink greedily, or by large draughts. Icelandic, *swirga*.—WORCESTER.

Swig, or *swidge*, water or beer spilt on the floor or table, &c. If the roof or a barrel leaks, the floor will be all of a *swidge*. *Swidge*, a puddle; to *swiggle*, to shake liquor in an enclosed vessel.—WEDGWOOD.

Gaelic.—*Sugh*, juice, moisture; *sugadh*, the act of drinking up greedily; *suigh*, to drink up, to suck up; to dry up. See SUCK.

SWIPES.—A vulgar word for very weak or small beer.

Gaelic.—*Suaip*, a faint resemblance; apparently first used to describe inferior liquor from its faint resemblance to a superior beverage.

SWITCH.—A small flexible twig, a whipcord; to beat with a twig, or slash with a whip.

Said to be a form of *twig*, but derived by Mr. Wedgwood from the *swishing* sound which the blow makes in the air.

Gaelic.—*Suist*, to thresh, beat, thump; *suist*, a flail; *suistear*, a thresher, a wielder of the flail; *suist-earachd*, threshing of grain.

SWOON.—To faint away, to fall into an insensible sleep.

From the Anglo-Saxon, *swinden*, and the Belgic, *swinden*, to be in a fit. The judicious Dr. T. H. draws it from the Anglo-Saxon, *sweyn*, a dream, an ecstasie.—*Gazophylacium Anglicanum*.

Anglo-Saxon, *suanan*, to swoon; Old German, *swindan*, to become weak, to faint, to fail.—CHAMBERS.

This word was formerly written *swough*, *swowe*, *swown*. *Swon* is the past participle of *swigan*, stupere, whose regular past tense is *swog* or *swoug*, written by Chaucer, *swough* and *swowe*; adding to which the participial termination *en*, we have *swowen*.—RICHARDSON'S *Critical Examination of Dr. Johnson's Dictionary*.

A *swoon* is a failure of the active principle. Anglo-Saxon, *swindan*, to consume, languish, vanish. The idea of wasting or consuming is often expressed by the figure of spilling liquids, as in *squander*, which is a nasalized form of *squatter*. In the same way the German *verschwenden*, to squander, dissipate, waste, must be regarded as a nasalized form of the English equivalent—*to swatter*, to splash or spill.—WEDGWOOD.

Gaelic.—*Suain*, profound or deep sleep; *suaineach*, narcotic, producing

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deep sleep. In Spanish, which has preserved so many Keltic words, *sueño* signifies sleep. *Tengo sueño,* I have sleep, or I am sleepy.

SYLE.—To pour, to overflow.

He *syled* a gallon of ale down his throat.
GROSE.

SILT.—Sedimentary matter left by the filtration of water.

Provincial English, *sile;* Breton and Swedish, *sila,* to strain.—CHAMBERS.

Gaelic.—*Sil,* to pour, to drop, to distil, to rain; *silich,* to slaver.

T.

TA! TA!—A colloquial exclamation to bid farewell or invite a child to sleep;—equivalent to "bye! bye!" (q. v.)

Gaelic.—*Tamh* (*tav* or *tah*), rest, remain, dwell; quiet, ease, sleep; *tamh-aite,* a place of rest; a quiet habitation.

TACK.—To join, to attach, to cement.

Dutch, *tack;* German, *gache;* Gaelic, *tac,* point, top; Anglo-Saxon, *tacan,* to take, connected with take and attach.—CHAMBERS.

Breton, *tach;* Languedoc, *tacho,* a small nail; Gaelic, *taic,* prop.—WEDGWOOD.

Gaelic.—*Taic,* a support, a prop; *tath,* cement, join; *tathach* (*tahach*), that which cements or joins.

TACKLE.—To lay hold of; also, things to be laid hold of and made serviceable for a purpose.

Literally, things to be taken hold of; tools, weapons, ropes for raising heavy weights; a pulley, the ropes, rigging of a ship. From the German *takel;* Swedish, *tackel;* Welsh, *tacle,* an instrument; probably allied to tack and take.—CHAMBERS.

From the Dutch, *tauhel,* a rope.—ASH.

Gaelic.—*Tacail,* strong, able, fit for work; hence tools and instruments strong and fit for the work intended.

TAD-POLE.—The young of the frog.

A creature consisting apparently of a globular head with a tail. The element *tad* is the Anglo-Saxon *tade,* a toad; while the final *pole* is identical with the Welsh *pwl,* the Gaelic *poll.*—WEDGWOOD.

Gaelic.—*Taod,* a string, a filament; *poll,* a mire, a bog, a pool, a pond.

TAG-RAG and BOBTAIL.—The noisy multitude, the meanest members of a riotous or contentious crowd.

Will you hence before the *tag* return
Whom rage doth rend like interrupted waters?
SHAKSPEARE, *Coriolanus.*

This is perhaps the only instance of *tag* without its companions "rag and bobtail," or one of them.—NARES' *Glossary.*

Tag-rag, a mean, pitiful, ragged fellow.—ASH.

Gaelic.—*Tagair,* to plead, to argue, to debate, to contend, to scold; *tagair-each,* an arguer, a contentious person. The addendum "bob-tail" makes the phrase a hybrid between the Gaelic and Teutonic. A "bob-wig" or a "bob-tail wig" are words indiscriminately applied to the short stubbly wigs of barristers, as distinguished from the flowing wigs of the judges;—whence "tag-rag and bobtail" may have originally meant nothing more than a noisy assemblage of bewigged barristers in a court of justice.

TAIL.—An "estate tail" is a partial estate cut out of the fee simple. "To entail an estate" is to settle the fee simple on the eldest heirs male of a family in perpetuity.

From the French *tailler,* to cut.—WEDGWOOD.

Gaelic.—*Taile,* substance, fee simple, product; *tailceach,* firm, sturdy, solid, well-fixed; *tailealachd,* solidity.

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TAILLIANT.—In Motherwell's *Ancient and Modern Minstrelsy* there is a ballad entitled *Johnnie Scot*, in which this word occurs several times. Motherwell never met with it before, and thought it might be derived from the French *taillader*, to cut and slash, or to be a misprint for valiant, a valiant man or champion.

"Is there ever a *tailliant* about your court,
That will fight duels three?
For before I be hang'd," Johnny said,
"On the *tailliant's* sword I'll die."

"Say on, say on," said then the king,
"It is well spoken by thee,
For there is a *tailliant* in my court
Shall fight you three by three."

The word does not occur in Jamieson, nor in any of the usual Scottish Glossaries. Possibly in the sense of a valiant, stout, sturdy person, fit to be a champion and to wield the sword, as the sense implies, it is a corruption of the

Gaelic.—*Taile*, substance; *taileil*, substantial, solid, firm, strong, stately; and *lann*, to fence, to wield a sword; *lannte*, put to the sword.

TAINT.—Infection, touch, or spot, of disease.

TAINTED.—Infected, defiled, applied to animal substances, flesh, fish, &c., that have been too long kept and are beginning to putrefy.

A touch of corruption; French, *attaindre;* Latin, *attingere*, to reach.—COTGRAVE, WEDGWOOD.

French, *teindre*, to dye; tinge, from Latin *tingere*.—LATHAM'S *Todd's Johnson.*

Gaelic.—*Teinn*, sickness, calamity, trouble, jeopardy.

TAKE.—To seize hold of, to accept, to choose one from another.

From the Danish *tager*, idem, or the Belgian *tacken*, to take hold on; or the French *attaquer*, to attack; or from the old word *tago*, from *tango*, to touch. Mer. Cas. derives it from the Greek, δεχομαι.—*Gazophylacium Anglicanum.*

From the Icelandic, *taka*.—JOHNSON.

Anglo-Saxon, *taecan*, to teach.—WORCESTER.

Anglo-Saxon, *tacan;* Icelandic, *taka;* Danish, *tage*, akin to *tack*.—CHAMBERS.

Radically identical with the Latin *tangere, tactum*, to touch.—WEDGWOOD.

The Saxon or German for this word is *nehmen*, whence the Old English but now obsolete *nim*, to take. The word is not derived from any of the Teutonic dialects.

Gaelic.—*Tagh*, to choose; to "take" a wife is to choose a wife. To "take" one out of several, and reject the others is to choose one from the rest.

TALISMAN.—A charm to prevent evil.

From Arabic *thelism, telism*.—MÉNAGE.

Spanish, *talisman;* Armenian, *telsam;* a magical image on which are mystical characters as charms against enchantments. Byzantine Greek, τελεσμα, incantation.—WEDGWOOD.

Greek, τελεσμα, a consecration, incantation; τελεω, to consecrate.—CHAMBERS.

Supposed to have come from the Arabic *thelesm* (see Ménage). Mr. Thomson forms it of the Arabic, *talea asman*, to try fortune. RICHARDSON.

This charm, which the Arabians called *talisman* or *thalismam*, the later Greeks, when they had borrowed the superstition called στοιχεια, which shows of what source they supposed it to have come; στοιχεια being the technical Greek name for hieroglyphical characters.—WARBURTON, *quoted by Richardson.*

Talisman, ce mot Arabe vient du Grec, τετελεσμενα, proprement choses consacrées, puis nom donné aux statues des divinités païennes dans le Bas Empire qui furent considerées comme malfaisantes.—LITTRÉ.

Gaelic.—*Taile*, substantial, solid; *leigheas*, a preventative; *mann*, sin, evil (obsolete according to Armstrong); whence *tail-leigheas-mann*, softened into *tail-leis-man*, or "talisman," a solid, substantial or sure safeguard against evil; *manadh*, an incantation, an omen.

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TALK.—To converse, to speak.

English philologists, having found no root for this word either in the Teutonic or Latin, have ransacked every other language spoken in Europe except the Gaelic in the hope of discovering it. The *l* being silent or only used to broaden the sound of the *a* should have led to the suspicion that the letter did not appear in the root, but in all the words cited by Mr. Wedgwood in support of his theory that the original idea of "talk" is to speak imperfectly or in a stammering or incoherent manner the *l* is the prominent letter.

Gaelic.—*Tàg*, to argue, to talk; *tagair*, to plead a cause; *tàgaireach*, a pleader, an advocate, a paid talker; *taghairm*, an echo; this last word divided yields *tàg*, talk, and *gairm*, a call; that is a call back to your talk, or an echo.

TALL.—Valiant, warlike.

This word was formerly used in reference to qualities of the mind and body, and not to mere altitude of the form, as appears from the following examples extracted from Nares.

> No! by this hand, sir,
> We fought like honest and *tall* men.
> I know your spirit to be *tall*.
> BEAUMONT *and* FLETCHER.

> Give me thy fist—thy forefoot to me give;
> Thy spirits are most *tall*.
> SHAKSPEARE, *Henry V.*

Gaelic.—*Tuile*, substance, pith, vigour; *tailceach*, firm, solid, sturdy, valiant; *tailceanach*, a firm, strong-built, sturdy man.

The Americans, who have preserved so many words that have become obsolete in England, still call bold and presumptuous or boastful language "tall talk."

TALL.—Of high stature.

> Welsh, *tal*, and *talan*, to grow tall; Swedish, *tall*, a pine-tree.—CHAMBERS.

The word seems to be derived from the idea of being lifted up or elated, or raised, from the

Gaelic.—*Tog*, to lift, to raise; *togail*, lifting, raising.

TALLY HO!—The huntsman's cry announcing that the fox has got away or taken to earth.

Gaelic.—*Tallamh* (*tallav* or *talla*), earth; whence the cry "Tally ho! Tally ho!" signifies "to earth, ho! to earth, ho!" an exclamation familiar to the Britons before Saxon or Dane set foot in these islands.

TALLY-TRADE.—A system of trade by which the poor are tempted to purchase goods which they cannot afford, to pay for them by weekly or other small instalments.

TALLY-SHOP.—A shop at which this trade is carried on.

> A *tally*-shop is a place where goods are sold to be paid by instalments—the seller having one account book which *tallies* with the buyer's.—CHAMBERS.

Gaelic.—*Diol*, to pay, to recompense, to requite; *diolachd*, payment.

Kymric.—*Taly*, to pay.

TAME.—Domesticated, quiet; rescued from the wild state.

> Latin, *domare*; Greek, δαμαω, to subdue. —WEDGWOOD.

Gaelic.—*Tamh*, to stay, remain, dwell; quiet, ease, rest, tranquillity.

Sanscrit.—*Dam*, to tame.

TAN.—The earth; a division of the earth;—a syllable, now obsolete in Gaelic, but which appears in such Latin words as Bri*tan*nia, Lusi*tan*ia, Mauri*tan*ia, and many others.

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Gaelic.—*Tan*, a country, territory, ground, land, earth.

TANISTRY.—A law term derived from the practice of the early Keltic nations, by which the eldest or worthiest male of the family succeeded to the chieftainship. The rule still prevails among the Turks and other Oriental peoples.

THANE.—An ancient dignity, corresponding to that of an earl.

Gaelic.—*Tanaiste, tanaistear*, anything parallel with, or secured to, another, the next heir to an estate; a lord, a thane, a governor; *tanaisteach*, acting as a lord, thane, or governor; *tanaisteachd*, the office of a governor or lord. In Sanscrit, according to M. Pictet, *De l'Affinité des Langues Keltiques avec le Sanscrit*, Paris, 1837, *tanayas* means a son. He says in a note to that word,—

Les mots Sanscrits *tanayas*, fils, descendant male; *tanaya*, fille, derivent de la racine *tan*, étendre; les enfans était considerés comme une extension, une continuation de l'existence du père. Cette liaison d'idées s'est conservée avec un sens plus restreint dans l'Irlandaise *tanaise*.

The Greek δυναστης, a lord, is probably from the same root; whence also *dynasty*, a ruling house.

TANKARD.—A drinking vessel, a loving cup.

Commonly supposed to be a corruption of the Latin *cantharus*.—WEDGWOOD.

Old French, *tanquart*; Gaelic, *tancard*.—CHAMBERS.

Tancard, English word *tankard*.—MCLEOD *and* DEWAR'S *Gaelic Dictionary*.

From French, *étain*, tin, and quart; whence *tankard*, a tin quart.—WORCESTER.

Gaelic.—*Teann*, to stretch forth; *caraid*, a friend; *caraideas*, friendship; whence the etymology would point to the same original idea as that of the English loving cup, a goblet stretched forth in friendship or affection, for friends to partake of.

TANNER (Slang).—A sixpence—at one time the smallest and thinnest silver coin that was current.

Gipsy, *tawno*, little, or Latin *tenere*, slender.—*Slang Dictionary*.

Gaelic.—*Tana*, thin, slender.

TANNED.—To be skin-burnt or heated by the sun.

TANLING.—One who is subject to the *tanning* influence of the sun.

Hopeless
To have the courtesy your cradle promised,
But to be still hot summer's *tanlings*, and
The shrinking slaves of winter.
SHAKSPEARE, *Cymbeline*.

Tan, tawny; French, *tan*, the bark of young oak for tanning.—COTGRAVE.

Breton, *tann*, oak; German, *tanne*, a fir-tree, the bark of which is also applicable to tanning.—WEDGWOOD.

Gaelic.—*Teine*, heat, fire.

TANTARARA.—A hunting cry or chorus.

Tarantantara, the sound of trumpets; *tantara*, a confused noise. It was formerly applied to the sound of a drum. In Taylor's Works, 1630, is—

There's no *tantara, sa, sa, sa*, or force
Of man to man, or warlike horse to horse.
HALLIWELL.

Gaelic.—*Teann*, to stretch, to move along rapidly; *teannta*, stretched; *rathad*, the road; *teannta-rathad*, stretched or moving rapidly along the road, applied to huntsmen on horseback, and their first rush at starting; *tan*, country, and *tar* or *thar*, across, *i. e.* across the country.

TANTIVY!—A cry of huntsmen at the commencement of the hunt, and

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the chorus of many popular hunting-songs, such as *Old Towler*:—

Hark forward! hark forward! *tantivy!*
Hark! hark! *tantivy!*
This day a stag must die.

Johnson derives the word "from the sound of the hunting-horn," and the author of *Gazophylacium Anglicanum* thinks it originates in the Latin *tantá vi*, with as much force as you can; or from *tantá vi*, with the strength of the horse and rider exerted as much as can be. The French translate "tantivy" *au grand galop*, and the Germans by *spornstreichs*, full speed, or using the spurs. Nares defines the meaning as a mixture of haste and violence, and quotes from the *Pagan Prince*, 1690:—

How his Palatine was restored to his Palatinate in Albion, and how he rode *tantivy* to Papimania.

Gaelic.—*Teann*, to stretch out, to go forward, to ride forward; *do*, to; *buaidh*, victory. The latter with the aspirate becomes *bhuaidh* (*vuai*), whence *teann do bhuaidh*, ride on or forward to victory or triumph.

TANTOBLIN.—An obsolete slang and colloquial word for ordure.

A jocular name of very uncertain derivation for that substance which of old was not named without *save reverence*.
I'll stick, my dear, and cling to him withall,
As fast as e'er *tantoblin* to a wall.
Grose has it *tantadlin* in his Classical Dictionary.—NARES.

Gaelic.—*Teann*, stiff, rigid, firmly fixed, straight up; *do*, off, or from off; *blian*, the stomach, the flank, the groin, the belly; i. e. *teann-do-blian*, stiff from the stomach.

TANTRUM (Colloquial and Vulgar).—A fit of ill-temper.

Tantrums, high airs. English cant word.—JAMIESON.

Pet or passion. Madam was in her *tantrums*.—GROSE.

Tantrums, pranks, capers; from the *tarantula* dance. See the account of the involuntary frenzy and motions caused by the bite of the *tarantula* in the *Penny Cyclopædia*.—*Slang Dictionary*.

Gaelic.—*Deann*, hot, impetuous, fiery; *trom*, heavy; whence *deann-trom*, a hot and heavy [fit of] passion.

TAP.—To insert a pipe in a barrel of liquor, so as to draw it off quickly.

TAPSTER.—One who draws liquor, a publican.

Anglo-Saxon, *tappa*; perhaps connected with *tap* or blow.—CHAMBERS.

The idea of quickness seems to be at the root of this word, and to "tap" a barrel is the speediest way to get at its contents.

Gaelic.—*Tapadh*, *tapaidh*, *tapanta*, quick, active, alert; *tapaidheachd*, quickness.

TAPAGE (French).—A disturbance, a noise, a violent knocking.

Tapage. Terme familier, désordre accompagné d'un grand bruit de taper. Provençal, *taparel*, battoir. Diez le tire du Bas Allemand *tappe*, patte.—LITTRÉ.

Gaelic.—*Tapaidh*, quick, lively, active; *tapaidheachd*, liveliness, brisk motion, activity.

TAPFER (German).—Brave, bold; English, *dapper*.

Gaelic.—*Tapaid*, bold, brave, energetic.

TAPIS (French).—A carpet; a woven cloth for the floor.

TAPESTRY.—Woollen or silken needle-work; French, *tapisserie*, or carpet-work.

Latin, *tapete*; Greek, ταπης, a carpet.—CHAMBERS.

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Gaelic.—*Tap*, tow or wool wreathed on a distaff for spinning.

TARADIDDLE (Colloquial). — A small untruth.

An idle story, a falsehood; formed in the same way as *fiddle-de-dee!* An interjection mocking what is said, and expressing unbelief.—WEDGWOOD.

Gaelic.—*Tair*, mean, paltry, contemptible; *did*, a peep; *didil*, the act of peeping or looking surreptitiously at a person or thing; whence *tair-didil*, mean peeping, and the information thus obtained, and therefore very likely to be incorrect; afterwards applied to any slight falsehood.

TARGET.—A mark to be shot at.

TARGE (Old English and French).—A small shield.

Commonly referred to Latin *tergus*, hide, skin; thence a shield, as being made of hide. *Septem taurorum tergora*, a shield of seven bull-hides.—WEDGWOOD.

Gaelic.—*Tarruing*, to draw, to pull; *gad*, *gath*, a dart, an arrow, a javelin. The harsh word *tarruing* was softened in Keltic French to "targe," and adopted from that source by the English. With the addition of *gad* or *gath* we have the source of target, which came in process of time to signify the thing or object against which the arrow, dart, or javelin was directed or drawn. The modern Gaelic for "target" is tar*gaid*, the last syllable being the genitive of *gad*, a dart.

Gaelic.—*Targaid*, a shield.

TARN.—A small lake high up amid the mountains.

Lying like a *tear* on the face of the hill. Norse, *tiorn*, a tear.—TAYLOR'S *Words and Places*.

Gaelic.—*Tarr*, *tarran*, the breast; *tarr fhion* (*tar-ion*), a white breast.

TARRE (Obsolete).—To invite, to draw on.

Two curs shall tame each other; pride alone
Must *tarre* the mastiffs on, as 'twere their bone. *Troilus and Cressida.*

And like a dog that is compell'd to fight,
Snatch at his master that doth *tarre* him on. *King John.*

The nation holds it no sin to *tarre* them on to controversy.—*Hamlet.*

Attempts have been made to trace this word from Greek and Saxon, but it comes more probably from setting on a *tarrier* (terrier).—NARES.

Gaelic.—*Tarruing*, to invite, to draw on, to pull; *tarruingte*, drawn, incited, provoked.

TARRY.—To stay, to abide, to wait.

From the French *targir*.—JOHNSON.

Breton, *terder*; Italian, *tardare*, to loiter, lag, abide, continue.—BAILEY.

Welsh, *tariaw*, to loiter, to stay. It appears to be formed from *tardy*.—RICHARDSON.

Gaelic.—*Teirinn*, to alight from horseback; to stay at a man's house; to descend, to dismount.

TARTAN.—A woollen or silken cloth, checked and striped, of many colours, once almost wholly known among the Scottish Highlanders, but now known in all civilized countries. In the original tartans the red colour was usually predominant.

From the French *tiretaine*.—JAMIESON.

A word not known in Gaelic, and probably from the French *tiretaine*; Dutch, *tireteyn*; Milanese, *tarlantanna*, linsey-woolsey.—WEDGWOOD.

Gaelic.—*Dath-air-tein* (*da-air-tein*), the colour of the fire. The modern Gaelic has *cath-dath* or *ca-dath*, the colour of battle.

But the word is susceptible of other Gaelic derivations such as *doir-teine*, the tree of fire, or *tar-teine*, to bear or send around the fiery cross or alarm fire, to rouse the clans. The

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French and Keltic *tire-laine* has the same etymology, and both the Gaelic and the French suggest that on occasions of the kind a peculiar dress was worn by the messengers. See Scott's *Lady of the Lake.*

TARTAR, or, CATCH A TARTAR.—A Slang expression which denotes that a person has caught more than his match in an argument or an encounter.

The word is often accounted for by the story of an Irish soldier, who in some Eastern battle called out that he had caught a Tartar. "Bring him along then," said his officer. To which the soldier replied, "Bedad, and he won't let me." This story, which is told in Grose, seems to have been invented to account for the phrase, of which the origin is the

Gaelic.—*Tartar,* a great noise or confusion; *tartarach,* that which, or he who creates a great noise or confusion, one who is clamorous and vociferous; *tartarachd,* noisiness, bustle, uproar, confusion; *tartarian,* a cant word for a strong thief.

> And if any thieving *tartarian* shall break in upon you, I will with both hands, nimbly lend a cast of my office to him.—*Wandering Jew.* NARES.

In Hotten's *Slang Dictionary* a Tartar is described as a savage fellow, an ugly customer. "To catch a Tartar," would in this sense mean to catch a prisoner or an opponent, who made a great noise over his capture.

TASK.—An allotted portion of work, or amount of study.

TÂCHE (French).—A task.

> Welsh, *tasg,* a job; Old French, *tasque;* Latin, *taxo,* to tax, to rate.—CHAMBERS.
>
> A definite amount of work set one to do, formerly used in the sense of tax, or of a definite sum appointed one to pay. . . . . Latin, *taxare,* to estimate; Welsh, *tasg,* tax, tribute, task.—WEDGWOOD.

Gaelic.—*Tasg,* sometimes written *toisg,* a business, a work, a job; *tasgair,* a taskmaster, one who assigns a job to another.

TATCH (Slang).—A house, a lodging.

> I do not care a *flatch,* as long as I've a *tatch.*—*The Chickaleerie Cove, London Ballad,* 1868.

Gaelic.—*Taigh, tigh, teach,* a house, a dwelling, an abode.

TATTOO.—A signal either on the drum or the trumpet, to summon soldiers to their quarters.

> Originally meant to shut the *taps* or drinking-houses against the soldiers; from the Dutch *taptoe; tap,* a tap, and *toe,* to shut.—CHAMBERS.
>
> What can be more simple than the derivation of this word from the Dutch, *taptoo,* properly signifying *tapping,* shut the *taps* or gin-shops against the soldiers. Even in the last edition of *Johnson* by Todd, it is derived from the French, *tapotez-tous,* let you all tap a beat.—HALBERTSMAN, *quoted by Worcester.*

Gaelic.—*Da* (*ta*), two; *dud* or *thud,* a thump or stroke upon a drum; a blast upon a trumpet; any loud sound, the result of a blow; whence *dadud* or *dathud* (or *ta tud*), two blasts upon the trumpet, two blows upon the drum, to summon soldiers to their quarters.

To beat the fingers idly, or with vacant mind upon the table, is colloquially called "to beat the devil's tattoo."

TAUDION, TAUDIS, TAUDE (French Slang).—A house.

All these words that appear with examples of their use in the *Dictionnaire d'Argot* of M. Francisque Michel, but of which he does not attempt the etymology, are derived from the

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Gaelic.—*Teach, teagh, tigh,* a house; *tighead,* solid; whence anything solid, such as a house.

TAUREAU (French).—A bull; Latin, *taurus.*

Gaelic.—*Tarbh,* a bull.

TAVERN.—A house of public entertainment and refreshment; an inn, a hotel.

Latin, *taberna,* properly, according to Cicero, from *tabula,* a boarded hut, a shop, warehouse, or *tavern.*—WEDGWOOD.

French, *taverne;* Latin, *taberna,* from the root of *tabula,* a table. . . . Tabernacle, from *tabernaculum,* diminutive of *taberna,* a hut or shed.—CHAMBERS.

Gaelic.—*Tabhair* (*tavair*), to give, to grant, to provide; *tabhairt,* a grant, a bestowal; *tabhairn,* a tavern, an inn, a place where hospitality and refreshments are provided for payment; *tamh* (*tà*), rest; *bearn* (*bhearn* or *vern*), a cranny, a crevice, a shelter; whence the primitive idea of a tavern, as of a shelter where the traveller might rest.

TAWDRY.—Vulgarly showy; over fine and in bad taste; cheap and pretentious finery.

In *The Winter's Tale* Mopsa the Shepherdess says to the Clown, "Come, you promised me a tawdry lace, and a pair of sweet gloves;" on which passage Mr. Staunton remarks, "tawdry lace, a sort of ornament worn by women round the *neck* or *waist.*"

Commonly explained from the cheap finery sold at St. Awdrey's fair; but there is much that is hypothetical in this explanation. . . . . The term is applied in early instances to a *necklace.*—WEDGWOOD.

The word was applied not only to an ornament for the neck, but for the arm or wrist.

Gaelic.—*Taod,* a hair, a rope, a chain; *ridhe,* the wrist; *ruighe, righe,* the arm; whence *taod ruighe,* a bracelet or chain for the arm.

TAWPIE or TAUPIE (Lowland Scotch).—A foolish woman. This word generally implies an idea of inaction and slovenliness.—JAMIESON.

Taupe, French, a mole, erroneously supposed to be blind or nearly so.

Dans le royaume des aveugles le *taupe* est roi.—*French Proverb.*

Gaelic.—*Taip,* a lump or mass; a clumsy person.

TAX.—An impost levied upon the people for the support of the government.

French, *taxe;* Latin, *taxo,* to handle, value, charge; root of *tango,* to touch.—CHAMBERS.

Gaelic.—*Tacsa,* support, substance, solidity.

TEACH.—To instruct, to impart knowledge.

From the Anglo-Saxon *taecan;* this from *betaecan, getaechen,* to put in trust with; also to betake himself unto.—*Gazophylacium Anglicanum.*

From the Anglo-Saxon *taecan,* to show; German, *zeigen,* to show; allied to Latin, *doceo,* and Greek, δεικνυμι.—CHAMBERS.

German, *zeigen,* to show; Sanscrit, *dich,* show; *âdich,* teach; Latin, *docere,* to teach; *dicare,* to appoint; *index,* what points out; Greek, δεικνυμι, I point out, show, teach.—WEDGWOOD.

Gaelic.—*Teagasg, teagaisg,* instruct, teach, educate; *teagasgair,* a teacher; *tuig,* to understand.

TEAGLE.—A crane for lifting heavy goods. A Northern word.—HALLIWELL.

Gaelic.—*Tog,* to lift; *togalach,* lifting.

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TEAR.—Greek, δακρυω; Latin, *lacryma;* French, *larme;* German, *thräne;* the drop of water that falls from the eye in mental or physical distress.

Anglo-Saxon, *tear, toeher;* Welsh, *daigr.* —CHAMBERS.

Gaelic.—*Deur,* a tear; *deurach,* tearful, sorrowful.

TEAR-CAT.—A stage ranter, one who indulges in violent action.

To "tear a cat," probably from a cruel action of this kind having been performed by some daring ruffian to excite surprise and alarm.—NARES.

What's thy name, fellow-soldier?
I am called by those who have seen my valour, *Tear-cat.*—*Old Play.*

I'd rather hear two good jests, than a whole play of such *tear-cat* thunder-claps.—DAY'S *Isle of Gulls.*—NARES.

The supposition of Nares, that some ruffianly actor tore a cat to pieces on the stage, and hence the phrase, scarcely merits consideration. A much simpler derivation offers in the

Gaelic.—*Tearc,* rare; *cath,* battle, fight; whence *tearc-cath,* a rare fight, applied to a single combat on the stage, when the actors overdid the violence.

TEASE.—To vex in small matters, to worry, to perplex, to put one in heat of temper by small exasperations.

TISANE (French).—A warm drink; gruel.

Anglo-Saxon, *taesan,* to pluck; Dutch, *teezen,* to pick; German, *zeisen,* to pluck, to pull.—CHAMBERS.

Gaelic. — *Teas, teasach,* heat; *teasaich,* to heat.

TEEM.—To produce, to pour out, to empty; whence the Lowland Scottish *toom,* emptied, "a toom cup," an empty cup.

In the sense of pour out, a low word. Imagined by Skinner to come from the Danish *tommen,* to draw out. The Scots retain it, as "*teem* this water out." Hence Swift took this word.—JOHNSON.

Anglo-Saxon, *tyman,* to bring forth; *team* or *teem,* offspring.—WORCESTER.

Gaelic.—*Taom,* to empty, to pour out; *taomadh,* a flood, an overflow, whence the river Thames, *Taom-uis* (*uisge*), is the pourer out of the waters.

TEEN.—To light a candle.—HALLIWELL.

TEEND, TIND, TINE.—To light or burn.

Wash your hands or else the fire
Will not *teend* to your desire.—HERRICK.

Coals of contention and hot vengeance *tined.*—SPENSER, *Faerie Queene.*

As the seal maketh impression on the wax, and as fire conveyeth heat into iron, and as one candle *tindeth* a thousand.—*Sanderson's Sermons,* 1689.

Tindles, fires made by children in Derbyshire on the night of All Souls.—HALLIWELL.

Johnson and Nares derive *teend* from the Anglo-Saxon *tinan,* but the Anglo-Saxon is itself derived from the

Gaelic.—*Teine,* fire; *teinidh,* fiery. See TINDER and TINKER.

TEETOTUM.—A top spun by the fingers upon a table, for the amusement of children, originally *totum,* with the reduplicate of the initial letter, the same as in the word "teetotaller.

Gaelic.—*Tuit,* to fall; *tuiteam,* a fall, falling.

TEMPEST.—A storm of wind or rain.

Latin, *tempestas,* a season, a tempest; *tempus,* time; Italian, *tempestà;* Spanish, *tempestad;* French, *tempête,* from Greek, τεμ, the root of τεμνω, to cut.—WORCESTER.

Latin, *tempus,* time; *tempestas,* time, season, either good (?) or bad; storm, tempest.—WEDGWOOD.

Gaelic.—*Tiom,* time (French, *temps,* weather); *paisg,* to starve with cold; *paisgte,* starved with cold (and by the

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elision of the guttural, *paiste*), whence *tiom paiste*, the time or weather, in which one is liable to perish with cold.

TERIBUS YE TERI ODIN.—This is part of the burden of a highly popular song of the men of Hawick, and well known over all the Scottish border.

The full chorus runs :—

Teribus ye Teri Odin,
Sons of heroes slain at Flodden,
Imitating Border bowmen,
Aye defend your rights and common.

One of the first stanzas gives the leading idea of the ballad, hostility to the English :—

Our ancestors of martial order,
Drove the English o'er the Border.

Another version of the first line of the chorus is :—

Tyr haebbe us ye tyr ye Odin.

Many attempts have been made by the Hawick people and others to explain these obscure words. One of the local broadsides or halfpenny ballads that prefers the first orthography, ventures upon the following explanation.

Odin is the Saxon name for the God of War. *Teri* means servant or messenger; *buss*, in the Scotch language, is to clothe or dress, whence the whole line may be translated, "Clothe or arm yourselves for war."

On this it may be remarked that Odin is Norse and Scandinavian, and not Saxon; that *teri* no where means servant, and that the Scottish and Old English word to adorn, not to "dress," is not *buss*, but *busk*, from the Gaelic *busgain*. The second attempt at elucidation is equally unsatisfactory.

Teribus, &c. *Teri Odin* is only the corrupted spelling of the Anglo-Saxon, "*Tyr haebbe us, ye Tyr ye Odin*," or, "May Tyr uphold us! both Tyr and Odin." These were two of the chiefs of our Pagan ancestors.

By "Tyr," it is to be presumed that "Thor" is meant. But if it had ever occurred to these local antiquarians to look into the language spoken by the British before the Saxons trod the soil they might have found the true derivation in the

Gaelic.—*Tir*, land; *na*, of; *buaidh*, victory (*dh* silent, *'s* contraction of *agus*), and *dion*, defence, protection, security; whence "*tir na buaidh 's tir na dion*," "land of victory, and land of security," the land which, from the whole spirit as well as language of the ballad, it was the glory of the men of Hawick to defend against the English borderers both before and after Flodden, and especially to take revenge for that disastrous field. The Saxons might speak of Odin, but not the Gael. Odin and his worship never had any hold in Scotland, and his very name was unknown to the people.

TERM.—The legal period during which the courts of law are in session. This word is usually derived from the Latin, *terminus*, a limit, a boundary. The "terms" of a contract or bargain, are also explicable by the word "limit," beyond which the price is not to extend. But another root for the legal term offers itself in the

Gaelic.—*Tearmann*, *tearmunn*, protection, refuge, sanctuary, i. e. the time during which suitors claim the protection of the law; *tearmunnaich*, to protect, to defend; *tearmunnair*, a protector, a defender.

TERMAGANT. — A violent, noisy, scolding woman.

From the Saxon *tyr* and *magan*, eminently powerful. This word appears in Shakspeare

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to have been anciently used of men. It was a kind of heathen deity, extremely vociferous and tumultuous, in the ancient farces and puppet-shows.—JOHNSON.

Probably from the Latin, *ter magna*, thrice great.—BAILEY.

Surely not derived from Saxon words as Junius conjectured, and Percy as well as Johnson after him has said; but merely corrupted from the *Trivigarto* of the Italian, and *Tervagant* of the French romancers.—NARES.

From *Termagant*, or *Tervagant*, one of the supposed deities of the Mahometans. Italian, *Termegisto*, the child of thunder.—STORMONTH.

All these derivations are erroneous. There is no trace of the word among the Mohammedans, who had no deities, but one God or Allah. The derivations from "thrice great" or "eminently powerful," are equally unsatisfactory.

Gaelic.—*Toirmeach*, noisy, blustering, loud-sounding; *antrom*, intolerable, grievous; whence by corruption and elision *toirmeachantion* and *toirmeachant*, an intolerably noisy person.

TERRE (French).—The earth; Latin, *terra*.

When Varro endeavours to find out the origin of the word *terra*, he tells us, upon the authority of Elius, that it was so called *quod territur*, because the earth was trodden under foot. . . . . But it was a word which they had from the Celtæ, among whom *ter*, or *tir*, signified earth. . . . . But from the ignorance in which the Romans were with regard to the Keltic language, it was impossible that they should have surmised this.—PEZRON, *Antiquities of Nations*.

Gaelic.—*Tir*, land, earth, a country.

TEST.—To put to the proof.

TESTIFY.—To bear witness.

TESTIMONY.—Evidence.

TESTIMONIAL.—A proof of esteem or good will.

All these words, introduced into English from the Latin, have their primary root in the

Gaelic.—*Teist*, testimony, proof, reputation; *teisteanas*, a certificate; *teisteas*, testimony; *teisteil*, of good repute, tested in well-doing.

TESTY.—Of a hot temper, apt to take offence, not derived from the French *tête* (teste), head, and *entêté*, obstinate; but from the

Gaelic.—*Teas*, heat; *teasaich*, to heat; *teasaichte*, heated, inflamed.

TETCHY (Colloquial). — Quick of temper, apt to take offence for slight or no cause.

Techy, *teachy*, or *tetchy*, in all of which ways it is spelt in some editions of Shakspeare, is probably the same as *touchy*, which is now used.—NARES.

Tetchy and wayward was thy infancy.
Richard III.

From *touch*, irascible, peevish, apt to take fire. A low word.—JOHNSON.

Gaelic.—*Teididh*, wild, fierce, restless, easily excited; *teas*, heat; *teasaich*, to heat; *teasaichte*, heated. See TEASE, *ante*.

TETHER.—To confine a horse or other animal with a rope so that it may not stray or graze beyond a certain distance.

Tether, or *tedder*, from the Dutch, *tudder*.—JOHNSON.

From the Latin *tenere*, to hold.—BAILEY.

Low Dutch, *tider*, *tier*; Gaelic, *taod*, a halter.—CHAMBERS.

Gaelic.—*Taod*, a rope, a halter; *taoda*, a little rope; *teadhair*, to tether.

TEUT or TEUTON.—A German. Teutonic, German; whence Deutsch, the appellation which the Germans give themselves; and Deutschland, Germany, the land of the Teut or Teutons.

The *Teutones* had the name of Germans, which is a foreign word and never adopted by them, they always reserving that of *Theu-*

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tones or *Teutons*, their favourite name, and which in their own language they pronounce *Duytschen* and *Deutschen*. This name, which is indeed very singular, seems to have come from Mercury, whom the ancients called *Theuth* or *Teuth*.—PEZRON, *Antiquities of Nations*.

The name *Teutones* is not a collective name of the whole people of Germany, as some writers have supposed, but only of one particular tribe, who probably dwelt on the coast of the Baltic, near the Cimbri.—SMITH'S *Classical Dictionary*.

Gaelic.—*Tuath* (*tua*), north, northern; *duine*, men; *tuathach*, a north-country man; whence *tuath duine*, or *dhuine*, a northern man, a German.

THANE.—An earl or noble having territorial jurisdiction.

The nobles (Anglo-Saxon) were called *thanes*, and were of two kinds; the king's *thanes* and the lesser *thanes*. The latter seem to have been dependent on the former.—HUME'S *History of England*.

Old High German, *degan*, a male, a soldier. The word may perhaps be accounted for from the sword being taken as the emblem of the male sex, as the distaff of the female.—WEDGWOOD.

A dignitary under the Anglo-Saxons and Danes. Old English, *than*; Anglo-Saxon, *thegen*, a servant; Icelandic, *thegn*, a man, a warrior; Old German, *degen*, a soldier.—CHAMBERS.

Gaelic.—*Tan*, a territory; *tann*, a prince. The syllable "tan" still exists in such names as "Brit*an*nia, Luis*tan*ia, Maur*itan*ia," and others, with its original meaning of territory or country. *Tanaistear*, a lord; a governor of territory; the second, a great man under another still greater, or under the king. See TANISTRY.

THANK, THANKS, THANKFULNESS.—These words are usually derived from *danken* in the Teutonic branch of the English language.

Gaelic.—*Taing*, gratitude, thanks; *taingail*, thankful, grateful; *taingeil-eachd*, thankfulness, gratitude; *dean taing*, to give or make thanks.

THATCH.—The roof of a house, composed of straw; to roof with straw.

Anglo-Saxon, *thac*, *thaec*, a roof, thatch; *thecean*, to cover, to conceal; Danish, *tag*, a roof; German, *dach*, a roof; Latin, *tegere*; Greek, στεγειν, to cover; *tectum*, στεγε, a roof.—WEDGWOOD.

Lowland Scotch, *theek*: *theeker*, a thatcher.—JAMIESON.

Gaelic.—*Teach*, *theach*, a house, a home, a dwelling-place; *taigh*, *tigh*, that which is covered and protected from the weather.

THEWS.—Generally used with *sinews*; "a man of *thews* and *sinews*," a strong, sinewy man.

"Thews" was formerly employed to signify manners, accomplishments, graces, as in the line of Spenser, "To be brought up in gentle *thews* and martial might," and in the *Mirror for Magistrates*, "In virtuous *thews* and friendly constancie." But the word in this sense, as Mr. Wedgwood says, can hardly be the same word as "thews," signifying muscle, brawn. He suggests the etymon as "thigh," the fleshy part of the leg.

Gaelic.—*Tiugh*, thick, solid, substantial.

Kymric.—*Tew*, thick, fat, plump. Shakspeare uses the word in the modern sense, which accords with the Gaelic and Kymric etymology.

For Nature crescent, does not grow alone
In *thews* and bulk.—*Hamlet*.

The etymon of "thews" in the sense of manners, accomplishments or refinement, is doubtless the Gaelic *tuig*, to understand, and *tuigsin*, knowledge.

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THICK.—Large in diameter.

THIGH.—The thick part of the leg.

Anglo-Saxon, *thicce.*—LATHAM.

Literally tight, close-pressed, compact . . . having great depth or circumference. Anglo-Saxon, *thicce;* Gaelic, *tiugh.*—CHAMBERS.

Gaelic.—*Tiugh, tighe,* thick, not slender.

THIMBLE.—A metallic or other cover to shield the finger in sewing.

A diminutive of *thumb.*—CHAMBERS.

Gaelic.—*Dion,* a protection; *bualadh,* a stroke; *dion bualadh,* a protection from the stroke of the needle.

THIN.—Extended, stretched out; deficient in thickness.

EXTEND.—To stretch out.

ATTENUATED.—Thin.

TENUITY.—Thinness.

Anglo-Saxon, *thynne;* Latin, *tenuis;* Sanscrit, *tann;* Greek, τυνυος, small; Welsh, *teneu;* Gaelic, *tana,* allied to Anglo-Saxon, *thenian;* Latin, *tendo;* Greek, τεινω, to stretch.—CHAMBERS.

Gaelic.—*Tana,* thin; *teann,* stretch.

Sanscrit.—*Tan,* to extend; *tanu,* thin; *tana,* a descendant, one who has stretched out from the parent branches; *tanas,* posterity.

THIRST (German, *durst*).—Desire or necessity to drink.

THIRSTY (German, *durstig*).—Having thirst, suffering from thirst; desirous of drink.

Gaelic.—*Tart,* thirst; *tartach,* thirsty; *tior, tioram,* dry, parched, waterless; *tiormaich,* to make dry, to parch.

THRALL.—A slave, a serf, a bondman.

From the Anglo-Saxon. Not much in use.—JOHNSON.

Anglo-Saxon, *thrall, thrael;* Gaelic, *traill,* a slave.—CHAMBERS.

Gaelic.—*Tràill,* a slave, a bondman; *tràilleach,* servile, slavish; *tràilleachd, tràilleos,* slavery, bondage.

THRASH.—To beat lustily or with great strength.

Imitation of the sound; German, *dräuschen,* to sound as heavy rain; Bavarian, *dreschen,* to tramp; Gothic, *thrisken,* to thresh; Italian, *trescare;* Old French, *trescher,* to dance.—WEDGWOOD.

Gaelic.—*Treise* (*trashe*), might, bodily strength; *treiseil,* powerful in body. See LEATHER.

THREAD.—A small line of cotton, linen, silk, &c., used with a needle for sewing.

Anglo-Saxon, *thraed,* from *thrawan,* to wind; Icelandic, *thradr;* German, *draht, drath,* from *drehen,* to turn, to twist.—CHAMBERS.

From Dutch, *drezen, draayen,* to turn, to twist.—WEDGWOOD.

Gaelic.—*Trid,* through; whence "thread," that which goes through.

THRONG.—A crowd of people; to press together like a crowd.

Anglo-Saxon, *thrang,* a press, or crowd; *thringan,* to press; German, *dringen;* Danish, *trang,* narrow, compressed.—WEDGWOOD.

Gaelic.—*Droing,* people; *drong,* a troop, a company.

THROUGH.—From side to side, from the upper to the under, from end to end.

Our English preposition *through* is no other than the Gothic substantive *dauro,* and the Teutonic substantive *thuruh,* and like them means a door, gate, or passage.—HORNE TOOKE.

Dutch, *door;* German, *durch;* Welsh, *trwy;* Gaelic, *troimh.*—WORCESTER.

Welsh, *trw, trwy, trwydd,* through; Gaelic, *thar,* over, across; *tarsuinn,* athwart, across.—WEDGWOOD.

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Gaelic.—*Drùdh* (*dru*), to penetrate, to pierce, to go through; *drùdhadh*, penetrating; *troimh*, through.

THRUSH, THROSTLE.—A well-known singing bird; the Scottish *mavis*.

Anglo-Saxon, *throstle*; German, *drossel*; akin to Latin *turdus*, a thrush.—CHAMBERS.

Gaelic.—*Truid* (pronounced *truidge*), a thrush; the name is also applied to a starling.

THUD (Lowland Scotch).—A heavy blow, a word recently and properly introduced into English, and employed by the best writers.

Sanscrit, *tud*, to strike; Greek, τυπτω.—MAX MÜLLER.

Gaelic.—*Tuadh*, *thuadh*, a battle-axe; an axe to strike with.

Sanscrit.—*Tud*, to strike.

THULE.—A name given by the ancients to some island to the far north of Britain, and sometimes called "Ultima Thule."

Gaelic.—*Tuath*, north, northern; *iul*, direction, land-mark.

THUMP.—To strike a heavy blow.

Tympanum (Latin), a drum; Italian, *thumbo*, *thombo*; ictus validus et sonorus.—SKINNER.

It may be from the Anglo-Saxon *trymman*, to thrum, the *r* being dropped.—RICHARDSON.

Imitative of the sound.—LATHAM.

Welsh, *twmpian*, to thump, to strike; French, *tomber*, to fall; Scottish, *dumpis*, noise, uproar.—WEDGWOOD.

Gaelic.—*Tuimseach*, to strike, to beat, to thump; *tuimseadh*, beating or act of beating; *tuimsichte*, beaten, struck, thumped.

THUNDER.—The noise in the sky that follows a flash of lightning. German, *donner*; French, *tonnerre*.

Philologists have derived the English word "thunder" and its equivalents from the Latin *tonare*, to sound. A meaning anterior to the Latin appears in the

Gaelic.—*Do n' adhar* (*do n' ar*), from the air or ether; from the skies, from the heavens, *i. e.* proceeding from the sky or heavens. Lightning in like manner is *tein' adhar* (*tein-ar*), the fire of heaven or the sky. The *d* in *adhar* is silent, so that *do n' adhar* is pronounced *donar* or *donhar*, the German *donner*. *Tein' adhar* is pronounced *taynar*, so that "thunder" and lightning are very similar in their Gaelic origin if not identical, and either may have been the source of the German, French, and English synonyms for "thunder."

TIBBY (Slang).—Explained in the *Slang Dictionary* as "the head," and as a word of no known etymology.

For to get me on the hop, or on my *tibby* drop,
You must wake up very early in the morning.—*The Chickaleary Cove*, 1868.

"To drop on one's tibby," adds the *Slang Dictionary*, "is to frighten or startle any one, to take one unawares."

Gaelic.—*Toabh*, a side; *taobhadh*, act of siding with any one, act of approaching; whence to get on "the tibby drop," to get on one side of a person so as to surprise or circumvent him.

TIBERT or TYBERT, "was," says Nares, "a name for a cat." Shakspeare considers Tybalt as the same, whence some of the insulting jests of Mer-

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cutio who calls Tybalt "ratcatcher," and "king of cats."

Then the king called for Sir Tibert, the cat, and said to him, "Sir Tibert, you shall go to Reynard, and summon him the second time."—*Reynard the Fox* (NARES).

The name seems to have been given to the cat by the Keltic population, from its fondness for the house, rather than for the person, and for its usefulness in the dwelling.

Gaelic.—*Tigh* or *taigh*, a house; and *beart*, work, *i. e.* one who works in the house.

TICKLE. — To touch slightly and cause to laugh; to please by slight gratification.

Diminutive of *tick*. *Tick*, a small insect which infests dogs.—CHAMBERS.

From the Latin *titillo;* Anglo-Saxon, *tinclan;* a diminutive from *touch*, like *sip* from *sup; click* from *clack; tip* from *top*.—WORCESTER.

Gaelic.—*Diogail*, to tickle.

TIDY.—Neat, clean, comfortable, applied to the house or the person.

Tidy, seasonable, neat, ready; from the Icelandic *tidt*.—JOHNSON.

Literally, *in time*, neat, in good order; Dutch, *tydig;* Swedish, *tidig*.—WORCESTER, CHAMBERS, &c.

Gaelic.—*Tigh* or *taigh*, a house; *tigheadas*, house-keeping, keeping the house in proper order, tidiness.

TIE-DOG.—A house-dog, a dog kept to guard a house or premises.

A fierce dog that it was necessary to *tie* up.—HALLIWELL *and* WRIGHT'S *Edition of Nares.*

Gaelic.—*Tigh* or *taigh*, a house; whence by intermingling of the Keltic and the Saxon, *tigh-dog*, a house-dog.

TIENS! TIENS! (French).—An exclamation of surprise: Hold! hold!

Gaelic.—*Teann! teann!* an interjection: Hold! hold!

TIER.—A row or rank, applied to one row or rank when placed above one another, as the boxes of a theatre.

Anglo-Saxon, *tier;* Old French, *tiere;* Dutch, *tuyer*, a row, a rank.—CHAMBERS.

Gaelic.—*Thair, thairis*, over.

TIFF.—A drink, a small draught.

TIFFIN (Anglo-Indian).—A lunch.

TIP.—Money given to a servant; the *pour-boire* of the French, and *trink-geld* of the Germans.

TIPPLE.—To take strong drink frequently and habitually.

TIPSY.—Intoxicated.

Tiff, a drink, is perhaps corrupted from *tip*, i. e. *tipple*.—RICHARDSON.

Tipple, from the Latin *tipula*, a water-spider, q. d.; *tipulam agere*, to play the water-spider, to be always drinking.—*Gazophylacium Anglicanum.*

From the Teutonic *tepel*, a dug or teat.—ASH.

Tip, probably from *sip*.—BAILEY.

Diminutive of provincial *tip*, to tilt up a vessel in drinking.—CHAMBERS.

Swabian, *dapps, tapps, diebes, dipps;* Swiss, *tips*, a fuddling with drink. . . English dialect, *tip*, a small draught of liquor.—WEDGWOOD.

Gaelic. — *Deoch*, a drink; *dibh* (genitive), of a drink; *tabhart-dibhe*, a drink-offering.

Kymric.—*Tip*, a particle, a small piece; *tipynu*, to divide into small pieces or portions.

TIFF.—A slight quarrel, a fit of ill-humour.

Dr. Johnson asserts this to be a "low word," without etymology. It is probably a corruption and abbreviation of the

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Gaelic.—*Dibh-fhearg*, wrath, ill-temper, rage; *dibheargach* (*tiffargach*), vengeful, angry.

TIGHT.—The reverse of loose, like a string when extended and stretched from both ends as in a bow or a musical instrument.

TAUT (Nautical).—With the same meaning.

Tight is used by Spenser as the regular past participle of *tie*.—WORCESTER.

From the Anglo-Saxon *tian*, to tie.—HORNE TOOKE.

Gaelic.—*Taod*, a string; *teud*, a string, a rope, a harp-string.

TIGHT (Slang).—Drunk, very drunk.

This word has been derived from the tightness of the skin supposed to be produced by the overfilling of the body with drink.

Gaelic.—*Taite*, joy, hilarity, drunken glee and jollity; *taitneas*, pleasure, delight, satisfaction. Therefore when the English vulgar speak of a man being "tight," they use a phrase which originally signified that he is joyous or jolly. The phrase "jolly drunk" is still common.

TIKE or TYKE.—A rough cur, a name of contempt for an ill-conditioned and ill-tempered dog.

"Great *tike!*" is a frequent term of reproach in Lancashire and Yorkshire.—NARES.

Gaelic.—*Tiachair*, ill-disposed, ill-natured; *tiachaireachd*, perversity, ill-nature.

TILL.—To cultivate the ground.

TILLAGE.—Cultivation.

TILL.—The box, drawer, or other receptacle, in which retail tradesmen temporarily deposit their small money.

TILLER.—The bar or lever which turns the rudder of a ship.

English philologists, from the earliest compiler of a dictionary down to Mr. Wedgwood and Dr. Latham, have failed to trace either of these words satisfactorily. Mr. Wedgwood and Mr. Donald derive "till," to cultivate, and "tillage," cultivation, from *til*, an end, a limit, and the Anglo-Saxon *tilian*, "to labour for an end or aim." "Till," a money-box, comes on the same authority from the Anglo-Saxon *tilian*, to tell or count. Mr. Wedgwood thinks it probable that the "tiller" of a rudder is derivable from the Dutch *tillen*, to lift or meddle with. All these words in reality spring from one root, the

Gaelic.—*Till*, to turn. To "till" the ground is to *turn* it over with the spade or plough to prepare it for the reception of the seed; "tillage" is the cultivation or the *turning* over of the soil. The "till" or money-box is the place into which the tradesman *turns* his money as he receives it; and the "tiller" is the bar by which the rudder is made to *turn* in the water.

The words "till" and "until" are probably from the same source. Mr. Wedgwood derives them from the "German *ziel*, Old High German *zil*, Bohemian, *cyl*, a bound, limit, end;" but in such a phrase as "Tarry *till* I come" or "*until* I come" may not the idea be "to the *turn* of time when I shall come or re*turn*"?

TILLEUL (French).—The lime or linden-tree.

Wallon, *tyou*; Genevois, *tillol*. Aux environs de Paris on dit la *tillole*.—LITTRÉ.

Gaelic.—*Teile*, the linden-tree.

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TILLY-VALLY. — An interjection used by the writers of the Elizabethan age. Mr. Staunton in his *Glossary* to Shakspeare calls it "a ludicrous exclamation." Nares says it is "a sort of exclamation of contempt, the origin of which is not very clear; and that Mr. Steevens derives it from the Latin *titivilitium*."

Todd says that it is a hunting-phrase, borrowed from the French, *ty a hillaut et vallery* (Vénerie du Jacques *Fouilloux*, 1585, fol. 12), giving Douce as his authority. Perhaps *tantivy* is connected with this. "Am I not consanguineous? am I not of her blood? *Tilly valley!* lady!" (*Twelfth Night*, Act ii. Scene 3.)—LATHAM'S *Johnson*.

We read in the Life of Sir Thomas More, that his wife, who was a loquacious, troublesome woman, was much addicted to the use of this expression. When he was in prison in the Tower, he asked, "Is not this house as near heaven as mine own?" to which she answered, after her custom, "*Tillie vallie! tillie vallie!*"—NARES.

Mr. Wright in his *Provincial Dictionary* defines the word to mean "nonsense."

Gaelic.—*Tuille, tuilleadh*, more, further; *beulach, beulais*, gossip, prattle, babble; whence with the aspirate *tuille-bheulach!* more babble! more nonsense!

TILT.—To ride against another and thrust with a lance; to overturn suddenly, to lift and overthrow.

From the Belgian *tillen*, the Latin *tollere*, to lift up.—*Gazophylacium Anglicanum*.

From the Dutch *tillen*.—JOHNSON.

From the Anglo-Saxon *tealtain*, to totter, and Icelandic *tolta*, to trot.—CHAMBERS.

To raise and point as a weapon; from the Anglo-Saxon *tealtain*.—WORCESTER.

Gaelic.—*Tilg*, to throw, to fling, to cast off; *Thilg an t'each mi*, the horse threw me off. The *g* before the *t* in this word being too guttural for the English pronunciation has been omitted, and the word has been softened into "tilt."

TIMBER.—Wood, the substance of trees that have been cut down for fuel, or for the purposes of construction; the German *zimmer*.

Gaelic.—*Tein*, fire; *beur*, a stack; *i. e. tein-beur*, a stack (of wood) for fire.

TIME.—The measurement and duration of the earth's revolution on its own axis and around the sun; any designated point or portion of a day, a season, a year, or other subdivision of the earth's circulation.

This is one of the very few words which Johnson admits to be of Erse (meaning Gaelic) derivation, and which he deduces from *tym*, ignorant of the fact that there is no *y* in the Gaelic alphabet. The Latin *tempus*, the French *temps*, the Italian *tiempo*, and the Portuguese and Spanish equivalents are all derived from the same etymon; the

Gaelic.—*Tim*, time. This word would appear to be a combination of *ti*, a rational being, and *am*, existence (See AM, ante); whence *ti-am*, that portion of eternity in which rational beings exist upon the planet on which they are temporarily placed by Almighty wisdom. The idea of circularity also attaches to the etymon of *tim*, as *tim-chioll*, to surround, encompass; *tim-chiollach*, circuitous; *tim-chiolladh*, circularity. The obsolete word *ciol* signified inclination, also, death, as the completion of the circle of life.

TIMID.—Fearful, apprehensive of evil. TIMOROUS,—Easily made afraid.

Gaelic.—*Tiom*, afraid, fearful, timorous; *tiomachd*, tenderness, timidity,

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softness of disposition; *tiomaich*, to soften into tears; *tiom-cridhe*, a soft, tender, or timid heart.

TIMPANUM.—The drum or inner membrane of the ear. Also a musical instrument, the timbrel.

TIMPANISTA (Latin).—A man that plays on the timbrel.

TIMPANISTRIA.—A woman that plays on the timbrel.

TOM-TOM.—The Indian name for a drum beaten with the fingers. French, *tambour*, a drum, and *tambourine*, a little drum.

Gaelic.—*Tiompan*, a drum, a tabor, a cymbal or a timbrel; *tiompanaich*, a musical performer.

TINDER. — Partially burned linen, or cotton cloth, for receiving from the striking of flint and steel a spark, at which a match may be kindled.

From the Anglo-Saxon *tynder*, *tynan*, to kindle. *Tind*: Gothic, *tandyan*; Anglo-Saxon, *tendan*; Swedish, *tanda*, to kindle, to set on fire, to light, to *tine*.—WORCESTER.

Gaelic.—*Teine*, a fire; *teinidh*, fiery.

TINE or TIND.—To kindle or burn.

This word, though employed by Milton and Dryden, is now out of use. *Tinan*, Saxon; *tinder*, manifestly comes from this.—NARES.

Gaelic.—*Teine*, fire.

TINGLE.—A hot or fiery sensation in the blood.

Diminutive of Old English *ting*, a sharp sound, as of a little bell; Welsh, *tincian*.—CHAMBERS.

Gaelic.—*Teine*, fire.

TINKER.—A travelling smith who repairs pots, pans, kettles, &c.

From *tink*, because their way of proclaiming their trade is to beat a kettle, or because they make a *tinkling* noise.—JOHNSON.

A mender of kettles, &c., in working with which a *tinkling* sound is made; from *tink*, to make a sharp sound. Also a worker in *tin*.—CHAMBERS.

Gaelic.—*Teine*, fire; *ceard*, a smith or workman; hence *teine-ceard*, a fire-smith, a smith that carries a fire (necessary for the soldering and mending of metal).

Tinkard, more closely approximating to the Gaelic than "tinker," appears from Nares to have been in use in 1575.

A *tinkard* leaveth his bag at the ale-house, which they term their *bouzing inn* (*bouzing ken*), and in the meane time goeth abrode a-begging.—*The Fraternitye of Vagabonds.*

TINY.—Very little, diminutive.

From the Latin *tenuis*, slender or small. *Gazophylacium Anglicanum.*

Probably a corruption of *thin*, and of the Danish *tynd*.—CHAMBERS.

Gaelic.—*Tana*, thin, slender, little, lean; *tanaich*, to grow thin; *ni tana*, a little thing.

TIRED (Colloquial).—Fatigued, wearied, exhausted of moisture, dried up; unrefreshed.

Anglo-Saxon, *tirian*, to vex; from root of *tear* (or rend). The primary sense would seem to be to provoke, irritate, harass, whence the notion of weariness naturally follows.—WEDGWOOD.

Gaelic.—*Tior*, *tioram*, dry, parched, without water.

TIRL (Lowland Scotch).—To turn the knob or fastening of a door. "Tirl at the pin," a common phrase in Scottish ballads, to express the movements of a lover at the door of his beloved.

Low roars the wind among the woods,
And *tirls* the branches barely.
Old Scottish Song.

Gaelic.—*Tuirl*, to descend or turn rapidly, to twirl.

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TIRRIT.—A lamentation, a wail, a complaint.

Here's a goodly tumult! I'll forswear keeping house
Before I'll be in these *tirrits* and frights.
SHAKSPEARE, *King Henry IV.*, Part II.

A fanciful word, perhaps corrupted from *terror*. It was clearly meant as a ridiculous word from being put into the mouth of Mrs. Quickly.—NARES.

A corruption of the

Gaelic.—*Tuireadh*, a lament, a dirge, an elegy; *tuis*, to deplore, to weep. See TWIRE.

TISANE (French).—Drink for a sick person, gruel; caudle; a thin gruel administered to fever patients.

Gaelic.—*Teas*, heat; *teasach*, a fever; *tiosan*, hot water-gruel.

TIT (Slang).—A fast horse. "Spanking tits," a phrase often applied to horses driven four in hand.

TIT-BIT (Sometimes erroneously written *tid-bit*).—A delicate morsel.

The spanking *tits* with streaming tails
Then swiftly onward drew.
End of all Things. Slang Dictionary.

Gaelic.—*Tiot*, to go quickly; *tiota*, a moment, a little while (German, *zeit*, time); *tiotamh*, a very little time. "Tit-bit" is probably a "bit" cooked or prepared very expeditiously.

TITH.—Hot, passionate.

She's good mettle,
Of a good stirring strain, too—she goes *tith*.
BEAUMONT *and* FLETCHER, *Loyal Subject*.
Then take a widow,
A good stanch wench, that's *tith*.
Idem, Monsieur Thosma.

Seemingly put for *tight*, or strong.—NARES.

Gaelic.—*Teth*, hot, keen, passionate, impetuous; *teoth*, warm; *teoithead*, heat; *teoth-chridheach*, warm-hearted.

TITIVATE (Colloquial).—A woman's word; to adorn one's self quickly or suddenly by an added grace, ornament, or arrangement of the dress or hair; a momentary act of self-embellishment.

Well, I'll arrive in time for dinner. I'll *titivate* myself up, and down to drawing-room.—*Sam Slick.*

Gaelic.—*Tiot*, a moment; *tiotag*, a very short while.

TITTERY-TU.—Messrs. Halliwell and Wright contributed this word to their edition of Nares. They describe it as a cant term for some description of riotous people like the "roaring boys," and state that it is no doubt a corruption of the Latin *Tityre tu*. The word occurs in Taylor's *Works*, 1630, in which the writer says, "some for roaring boys and rough-hewed *tittery-tues*."

Some light may be thrown on the real meaning in the conversation recorded by Boswell and Dr. Johnson, when in the Hebrides, when the latter took it upon himself to assert that Erse (Gaelic) choruses were composed of unmeaning words, like the chorus of an English song sung by the London prentice boys in the days of Queen Elizabeth, and composed in honour of the Earl of Essex. The Doctor cited part of a stanza with the burden.

Oh then bespoke the prentices all,
Living in London both proper and tall,
For Essex' sake they would fight all.
Radarratoo, radarratee,
Radarra, Tadarra,
Tandoree.

A translation of this Gaelic chorus, which was full of meaning, though Johnson was unaware of it and did not know it to be other than gibberish, invented for the occasion, will be found in another part of this volume, and need not be repeated here. The word

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used by Taylor appears to be a part of this Keltic chorus sung by the "roaring boys" of London in the Shakspearian era, and to be resolvable into the

Gaelic.—*Teth-orra-thu*, hot on them, thou! or an exhortation to strike hot (in the fight), corrupted in the English chorus into *tadarra!*

TOAD-EATER, TOADY.—A sycophant, a flatterer.

It is impossible to account satisfactorily for these words by any allusion to the toad or the eating of that reptile, though attempts of the kind have been made. Mr. Keightly suggests in *Notes and Queries* that "swallowing toads" is a version of the French *avaler des couleuvres* (swallowing serpents), which signifies putting up with all sorts of indignities without showing resentment. This view is not discountenanced by Mr. Wedgwood. Some light is thrown upon the subject by the

Gaelic.—*Taodachan*, a stupid, stubborn person (one who, like Pantaloon in the Christmas Pantomimes, accepts rebuffs and kicks from the Clown with the greatest equanimity and without the shadow of resentment); *taodair*, an apostate, one false to his own opinions for the sake of pleasing another for profit.

TOADY.—To flatter or praise the great, the powerful, or the wealthy, for a selfish purpose.

Gaelic.—*Daoidh*, worthless, foolish, wicked; *moladh na daoidheachd*, praise from the worthless, or from a "toady."

TOAST.—To name a person when a health is drunk; to drink to the health of any one.

From the toasted bread formerly put in liquor; but according to Wedgwood, a corruption of *Stoss an!* knock (glasses), the German cry in pledging each other.—CHAMBERS.

It happened that on a public day, a celebrated beauty of those times (Charles II.) was in the Cross Bath, at Bath, and one of the crowd of her admirers took a glass of the water in which the fair one stood, and drank her health to the company. There was in the place a gay fellow, half-fuddled, who offered to jump in, and swore, though he liked not the liquor, he would have the *toast* (making an allusion to the custom of the times of drinking with a *toast* at the bottom of the glass). He was opposed in this resolution, yet this it was which gave foundation to the present honour which is done to the lady we mention in our liquor, who has ever since been called a *toast.*—*Tatler*, No. 24, quoted by WEBSTER.

From the Latin *tostus;* the French *tost* or *tôt*, quick.—STRATMAN'S *Old English Dictionary.*

He that beginnes the health hath his prescribed orders: first, uncovering his head, he takes a full cup in his hand, and setting his countenance with a grave aspect, he craves for silence. *Silence being once obtained*, he beginnes to breathe out peradventure the name of some honourable person, &c.—*The Irish Hubbub and English Hue and Cry, by Barnaby Rich*, 1623; quoted by NARES.

Gaelic.—*Tosd* (pronounced *toast*), silence; from which root comes the Latin *tacere*, and the English *tacit.* It was in former times as now customary for the Chairman of a convivial meeting, or for some one in his name, to call for "silence" preparatory to the drinking of a health in any one's honour. Hence the word which has bewildered the lexicographers. Johnson refrained from meddling with it, as beyond his comprehension.

In connexion with the custom of drinking healths or "toasts," another Gaelic word offers itself for consideration, *taosg*, to empty or drain (the glass); *taosgta*, emptied, drained. The latter word, difficult of pronunciation, if not rendered more euphonious by the elision of the *g*, would become *taosta.* But the derivation from *tosd* is the more probable.

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TOC (French Slang).—Copper, false gold; ugly, of bad quality, a deception.

Gaelic.—*Toc*, to swell, to puff up, to appear large; from whence the idea to assume a false appearance greater than the reality.

TOCHER (Lowland Scotch).—A dowry, a marriage-portion.

Tocher, good; the property brought by a wife.—JAMIESON.

Gaelic.—*Tacar*, provision, store; *tochus*, possessions, property; *tochar*, a dowry, a marriage-portion; *tocharachd*, well-dowered, having a large dowry; *toic*, wealth, fortune; *toiceach*, rich.

TOCSIN (French).—A public alarm-bell.

From Old French, *toquer*, to strike, and *sing*; Latin, *signum*, a sign, a bell.—WORCESTER.

The use of the terrible *tocsin*, during the troubles of the French Revolution, to assemble the multitude, has rendered the word almost proverbial.—BRANDE, *quoted by* WORCESTER.

Toquer, et le Latin *signum*, pris au moyen âge dans le sens de cloche.—LITTRÉ.

Gaelic.—*Tuigsin*, intelligence, information; whence "tocsin," the means employed to inform the people and call them together in occasions of alarm or danger.

TOD.—"A tod of wool," twenty-eight pounds or two stone.

Minsheu derives it from *toddern*, Flemish, to knit together. It has been said also to come from *tod*, Saxon, which would be more probable, but that no such word occurs in the best dictionaries and vocabularies. It seems that hay was also reckoned by *tods*, unless the following passage is only a licence of the author—

"A hundred crowns for a good *tod* of hay."
Beaumont and Fletcher. NARES.

Icelandic *todda*, a flock, a ball of wool. German, *zote*; Danish, *tob*, a bunch of anything fibrous.—STORMONTH.

The word implies something that is *tied up* in a bundle, as wool or hay, and is the

Gaelic.—*Taod*, a rope, a string; *taodach*, appertaining to ropes or halters; *taodan*, a little rope or halter.

TODERER.—A word that occurs in Marston's play of the *Malcontent*.

I'll come among you, you goatish-blooded *toderers*.

Possibly a dealer in wool or mutton, from the *tod* of wool; but this is only a conjecture.—NARES.

Gaelic.—*Taodhair*, an apostate; *taodhaireachd*, apostasy.

TODDER (Obsolete).—Nares says that "probably the word means the haunt of a toad, quasi toader, but I know not any instance of the word except this:—

The soil that late the owner did enrich,
Lies now a laystall or a common ditch;
Where in their *todder* loathly paddocks feed.
DRAYTON, 1583."

Gaelic.—*Todhar*, manure, dung, filth, muck; also a field manured by folding cattle upon it.

TOFF (Slang).—A dandy, a swell.

TOFFER.—A well-dressed woman of bad life.

TOFT.—A showy individual, a swell.

Corruptions probably of *tuft*. *Tufts*, fellow-commoners, students at the university, generally the sons of noblemen, distinguished by golden *tufts* or tassels in their caps.—*Slang Dictionary*.

Gaelic.—*Taibh*, *taibhseach*, proud; correct or affected in speech; *taibseachd*, pride, coquetry; *taibseachan*, a proud person, a "swell."

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TOGA.—A garment or mantle worn by the ancient Romans.

TOGS, TOGGERY (Slang).—Clothes, dress, finery.

Sunday *togs*, best clothes. One of the oldest cant words; in use in the time of Henry VIII.—*Slang Dictionary.*

Gaelic.—*Tog*, to lift; whence "toga," a garment that was *lifted* on or up. Analogous words occur in English, such as *drawers*, that are drawn on;—*slippers*, that are slipped on;—*shift*, that is shifted or removed to make room for or to supersede something else.

In French Slang or Argot, the word *montant*, signifies the trowser, pantaloon, or nether garment; that which is lifted up, the "mounting," the "lifting," the same idea as that which gave name to "toga" and "toggery."

TOIL.—To work, as a man should do, with pleasure, for the work's sake, as well as for its reward.

Dutch, *tuylen*, *teulen*, to till the ground, to work, to labour. *Tuyl*, agriculture; Anglo-Saxon, *tilian*, to till.—WEDGWOOD.

Anglo-Saxon, *tiolan*, to toil, and *tilian*, to till.—WORCESTER.

Gaelic.—*Toil*, will, inclination, desire; *toileach*, willing, desirous. If the Gaelic derivation be correct, the idea of work is, as it should be, that of a blessing, and not of a curse, and adds force to the phrase, "the dignity of labour."

TOILETTE (French).—The dress or adornment of a lady. *Faire la toilette*, to dress.

Toilette. Diminutif de *toile;* Provençal, *toleta*, pellicule.—LITTRÉ.

The small cloth (*toile*) or *toilette*, over a dressing-table; the mode or operation of dressing.—CHAMBERS.

Toilette was a packing or wrapping cloth; the cloth that covered a dressing-table; whence in English it is applied to the dressing-table itself.—WEDGWOOD.

Gaelic.—*Toil*, inclination, pleasure, delight; *toileach*, willing, desirous; *toileachadh*, pleasure, satisfaction; *toilich*, to please, to be willing. In this sense a lady who makes her "toilette" (*fait sa toilette*) may be said not to "make her cloth," or her "little cloth," but to take her pleasure, satisfaction, and delight in adorning herself.

TOKE (Slang).—Dry bread.

A paper bag containing bread and cakes was given to each, Ned (Wright) observing, "There! the devil don't give you that. He gives you *toke* and skilly." Report of a thieves' supper given by Ned Wright, once a thief and now a missionary.—*Daily Telegraph*, Jan. 4, 1873.

Gaelic.—*Toc*, to swell and rise like bread when fermenting; *toic*, a support, a prop; bread, the staff of life. See SKILLIGOLEE.

TOKEN.—A sign, a pledge of faith, friendship, or affection.

A mark, something representing another thing or event; Anglo-Saxon, *tacon;* German, *zeichen;* akin to Greek δεικνυμι, Latin *doceo*, to show.—CHAMBERS.

Gaelic.—*Toic*, wealth, riches, fortune; *toigh*, agreeable, pleasant; *againne*, with us; whence *toich-againne*, something remaining with us as a pleasant remembrance.

TOLBOOTH (Lowland Scotch).—A booth or edifice in a market, where market-dues were paid to the authorities; and which, containing an apartment for the safe custody of market-thieves, or offenders against the peace, afterwards came to signify a jail or prison.

Gaelic.—*Diol*, tribute, recompense, satisfaction of a claim; *buth*, a house, a shop, a tent, a booth (Hebrew, *beth*, a house).

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TOLE.—To satisfy, to please.

Johnson, who gave but one example of *tole*, and that from Locke, considered it a provincial word, but it occurs not unfrequently in earlier authors—in the metaphorical sense of drawing on by enticement—as in the phrase, "a dog is *toled* with a bone."—NARES.

Gaelic.—*Toilich*, to please, to satisfy; to content; *toil-intinn*, satisfaction, contentment.

TOL-LOL (Slang). — Pretty well. "How are you?" "Oh! *tol-lol!*"

This word is generally supposed to be a corruption of *tolerable*.

Gaelic.—*Toileil*, satisfactory; *taileil*, substantial, solid, comfortable.

TOLL.—To sound a bell dolefully.

None of the English dictionaries suggest the etymology. Johnson says he knows not whence the word is derived. Worcester considers it as a mere imitation of the sound of the bell.

Gaelic.—*Toll*, to dig a pit, a hole, or a grave. Is there any connexion between this word and the sound of the bell that is struck when a body is put into the grave? or should it be the bell *doles?*

TOMB.—A raised hillock over a grave.

TUMOUR.—A rising or swelling on the flesh.

TUMULT.—A rising of the people; a large assemblage grown riotous.

DOME.—The raised circular roof of a building.

TUMID.—Swollen.

TUMULUS.—A raised mound of earth.

From the Latin *tumulus*, a diminutive formed from *tumere*, to swell; a rising heap or mound of earth.—RICHARDSON.

French, *tombe*, *tombeau*; Welsh, *tom*, a heap or hillock. This name was given to a place for the dead by men who raised a heap of earth over the body.—WEBSTER.

Greek, τυμβος, strictly the place where a dead body is burnt, but usually a mound of earth heaped over the ashes; probably from τωφω, to smoke, to consume in a slow fire; Latin, *tumulus*; Italian, *tomba*; French, *tombeau*.—WORCESTER.

All these words, though differing so much in their application, are traceable to the one primitive root in the

Gaelic.—*Tom*, a hill; a protuberance; an elevation above the surface; *tomad*, bulk, quantity; *toman*, a small hill; *tomult*, bulk, size; *tomultach*, bulky, large.

TOM-FOOL (Slang).—A great fool; why the fool should be called Tom rather than Jack, Bob, Bill, &c., is not very apparent. Perhaps the origin is the

Gaelic.—*Tomad*, size, bulk, dimension; *tomadach*, bulky, big.

TOMMY (Slang). — Bread, truck, barter.

TOMMY-SHOP.—A shop where wages are paid in goods.

TOMMY-MASTER.—One who pays his workmen partly in money, and partly in goods.

Generally a penny roll. Sometimes applied by workmen to the supply of food which they carry in a handkerchief as their daily allowance.—*Slang Dictionary.*

Gaelic.—*Tomad*, bulk, quantity; *tomadh*, a lump; *tomadhach*, bulky, lumpy.

TOMMY-DODD (Slang).—A game played at public-houses to decide which of a company shall pay for beer for the rest.

It was the custom in public-houses when a party wished to treat one another, to go "*Tommy Dodd*" to see which should pay. His (the counsel's) idea was that the odd man each time went out, until the last, who had to pay for all.—*Pall Mall Gazette*, March 1, 1876.

A phrase in frequent use in music-halls. Origin not known.—*Slang Dictionary.*

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Gaelic.—*Tomadh*, bulk, quantity; a lump; the aggregate; *dod*, a pet, a sulk; peevishness, moroseness, displeasure; a pouting of the lips in disappointment, employed in derision to signify that the one who *loses* pays for the lump with an ill-grace, or a sorrowful expression of countenance; *dodach*, an ill-humour.

TOMMY O' RANN.—A vulgar term for food, or a "scran" of victuals.—*Slang Dictionary.*

Gaelic.—*Tomadh*, a large piece, a lump; *aran*, bread; whence *tomadh-aran*, by corruption, *Tommy o' Rann*, a large piece of bread.

TONGUE.—One of the instruments of speech; speech itself.

The Teutonic languages have *zunge*, from which root it is always supposed the word came into the English, through the Anglo-Saxon *tung*. But as the Keltic nations never borrowed the names of any parts of the human body from the Gothic, Teutonic, or any other sources, but had original words of their own for all primitive forms, actions, and emotions, it is right to suppose that a root which is modified according to its own rules in the Gaelic belongs to that language.

Gaelic.—*Teang*, a tongue, language; *teangach*, knowing many tongues or languages; *teangair*, an interpreter, a linguist; *teangaireachd*, philology, the interpretation of languages.

The German does not make use of the root in this manner, and the only compounds found in that language from *zunge*, are *zungenfertig*, ready of tongue, voluble, and *zungenfertigkeit*, volubility.

TOOL.—An instrument for the performance of work.

From the Anglo-Saxon *tilian*, to labour; or Belgian *tuylen*, to toil.—*Gazophylacium Anglicanum.*

Tol, a sword, from Toledo in Spain, which place was famous for sword-blades.—Grose.

Old Norse, *tol*. Ihre compares Latin, *telum*, a weapon.—Wedgwood.

Tool, that which is used in *toil*. Anglo-Saxon, *tol*, *til*, fit; akin to toil and till.—Chambers.

Gaelic.—*Toll*, to perforate, to pierce, to bore, to prick; *duilleag*, *duillean*, a spear, an instrument of warfare; the blade of a knife or sword.

TOOL (Slang).—To drive four in hand, or to direct a team of horses in any sort of vehicle.

Gaelic.—*Tul*, entirely, wholly, completely; whence to perform completely a difficult operation.

TOOT.—To blow a blast upon a horn.

Nares explains that this word means to search or to spy, and says that it is of uncertain origin, but he gives examples which proves that it signified a sound made upon a musical instrument. The Germans have *dudelsack*, for the bag-pipe.

Gaelic.—*Dud*, the blast of a horn *dudach*, a sounding horn, a bugle; *dudair*, a trumpeter.

TOP.—The summit, the head, the uppermost part.

Old Norse, *toppr*, the top; Platt Deutsch, *topp*; Dutch, *top*, *trop*, top, summit; Welsh, *twb*, a round lump.—Wedgwood.

Gaelic.—*Top*, a tuft, a top; *topach*, tufted.

TOPE.—To drink too often.

Toper.—An habitual drinker or drunkard.

From the French *toupir*, to be turned about, as in drinking we say, *Put it about;*

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or from the Belgic *toppen*, to be mad; as we say, "Too much drink makes him mad."—*Gazophylacium Anglicanum.*

Skinner chooses to derive it from *toppen*, Dutch, to rage, q. d. to drink till he rave.—BAILEY.

From the German *topff*, to drink much.—ASH.

German, *topff*, an earthen pot; Dutch, *toppen*, to be mad. Skinner prefers the latter etymology.—JOHNSON.

Most probably of the same origin as *tipple*.—RICHARDSON.

To *tope*, i. e. to tap, to broach.—JAMIESON.

Properly to pledge one in drinking; to knock the glasses together. Bavarian, *toppen*; Spanish, *toper*, to knock. . . . These explanations would make the English *tope* the exact equivalent of the French *choquer*, *choquailler*, to quaff, carouse, tipple.—WEDGWOOD.

Töpfer in German signifies a potter, or manufacturer of earthenware, but the German word for a "toper" is *säufer*, from *saufen*, to drink greedily. It is possible that the true root of the word is to be found nearer home, in the

Gaelic.—*Tobar* or *tober*, a well [of water]; *tiobair*, a fountain; whence, metaphorically, to "tope," to go often to the well.

TOPPICE or TAPPICE.—To hide or take shelter: an old term in hunting, said to be from the French, but on inquiry I cannot find such a word.—NARES.

Like a ranger
My *toppice*, where he likes.
Lady Alimony (NARES).

Gaelic.—*Taobh*, a side, a way or direction; whence the "toppice" would signify to go on one side, to seek shelter; *taobhaich*, to draw aside.

TOPSY-TURVY.—Disordered, disarrayed, confused, the wrong side uppermost.

Tops or heads in the turf.—SKINNER.

Tops in turves, i. e. heads on the ground, upside down.—BAILEY.

With the *top* where the bottom ought to be.—WORCESTER.

Topside the *other way*; bottom upwards.—CHAMBERS.

Topside turf-ways, turf being always laid the wrong side upwards.—GROSE.

Topside, turvey. I find this in an old Play; and it seems to afford a better origin than Skinner's supposition of *top in turf*. *Turvey*, indeed, still wants explanation.—NARES.

Gaelic.—*Top*, the head or top; *os*, over; *taobh* or *taobhe*, the side (pronounced *taov* or *taove*—the *ao* like the French *eu* in *bonheur*); whence *top-os-taobhe*, the top on the side; *top bithidh se taobhe*, the top shall be on the side. The modern Gaelic for "topsy-turvy" is *bun os ceann* or *cionn*, the bottom over the top or head—sometimes more vulgarly rendered in the coarse vernacular.

TOQUÉ (French Slang).—Mad with liquor, drunk.

TOQUADE (Slang).—Mania.

Gaelic.—*Tog*, to elevate, to lift; to excite, to stir to rage or fury.

TORRENT.—A rapid noisy stream, or downpour of water; a cataract.

Latin, *torreo*, to roast, scorch, dry up with heat; hence *torrens*, a stream that runs only in the winter, and dries up in the summer.—WEDGWOOD.

Gaelic.—*Torran*, thunder, noise; *torranach*, noisy, thunderous, loud.

TORRID.—Dried up, parched for want of moisture. Latin, *torreo*, to dry up with heat.

Gaelic—*Tior*, to dry; *tioram*, dry, barren, without moisture.

TORUPPE (Obsolete).—"Probably a blunder for interrupt."—NARES.

When there were not so many captious fellows as now
That would *toruppe* men for every trifle, I wot not how.
Damon and Pythias. Old Play.

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A corruption to avoid the guttural of the

Gaelic.—*Toraich*, to pursue; *tòrachd*, pursuit with hostile intentions, a strict search.

TOSS.—To throw up or about;—"tossed by a bull," thrown up by the *horns* of the animal.

The radical image is probably shown in the Norse, *tossa*, to strew, to scatter.—WEDGWOOD.

Welsh, *tosio*, to jerk; Norman, *tossa*; Low German, *tösen*.—STORMONTH.

Gaelic.—*Dos*, a horn, the antler of a deer; whence *dos* or *tos*, to cast up with or on the horns of an animal, or on the prongs of a fork.

Kymric.—*Tos*, a quick jerk, a toss; *tosiad*, jerking, tossing; *tosiaw*, to jerk or toss.

TOUGH.—Hard to rend or cleave asunder.

From the Saxon *toh*.—JOHNSON.

Anglo-Saxon, *toh*; German, *ziehen* (to pull), connected with *tug*.—CHAMBERS.

Gaelic.—*Tiugh*, thick, close, hard; *tiughead*, *tughadas*, thickness, hardness, toughness, solidity.

TOUR.—A journey of pleasure.

TOURIST. — One who travels for pleasure.

These words are of comparatively recent introduction from the French into the English language. Johnson and his immediate predecessors and successors have "tour," but not "tourist;" and Ash (1775) takes care to explain that it must be pronounced as if spelt *toor*, and not *tower*.

French, *tour*, a turn; from the Greek, τορνος, a carpenter's tool for drawing a circle; Latin, *tornus*, a lathe.—WORCESTER.

My experience fails me if this word is not slowly conforming to the true English sound of the vowels as pronounced in *thou*.—WALKER. [Walker's experience led him wrong; *tower* is a vulgarism, and the word is by all educated speakers pronounced in conformity with the French sound of the vowels.]

Gaelic.—*Turus*, a journey, voyage, or expedition; *turusach*, one who makes frequent journeys; a tourist; *turusachd*, a long journey, a pilgrimage.

TOUR (French).—A trick; sense, order. A "tour de force," a dexterous feat.

Gaelic.—*Tur*, sense, understanding, quickness; whole, entire. The word *tur* in Sanscrit partakes of the same meaning as in Gaelic and signifies to go quickly. The adjective *turna* signifies quick, expeditious.

TOUT.—To look out, watch, and give a signal of information; to importune for custom.

Tout, to look out; old cant. In sporting phraseology, a *tout* signifies an agent in the training districts, on the look-out for information as to the condition and capabilities of the horses entered for a coming race.—*Slang Dictionary*.

The idea of this word is a blast or note upon a horn, as a signal from one on the watch. The old Scotch proverb speaks of an old story revived in a new fashion as "an auld tout on a new horn." The etymon is the

Gaelic.—*Dud*, the blast or sound of a horn; whence *dudaire*, a trumpeter, a hornblower, a "touter." See TOUT.

TOUX (French).—A cough.

Wallon, *touss*; Berry, *tousse* ou *tusse*; Espagnol, *tos*; Portugais, *tosse*; Italien, *tosse*, du Latin *tussis*.—LITTRÉ.

Gaelic.—*Tuch*, to become hoarse with coughing; *tuchach*, causing hoarseness; *tuchan*, a cough, hoarseness.

TOUZLE (Lowland Scotch).—To pull about, to throw a person to the ground.

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TOUSIE (Lowland Scotch).—Shaggy, rough, like the hair of a terrier or other dog.

TUSSLE (Colloquial English). — A struggle, a fight;—declared by Johnson to be "a vulgar word."

Gaelic.—*Tuislich*, to stumble, to fall in disorder; *tuisleach*, stumbling, disordered, accidental.

TOW.—To drag with a rope.

TEW or TEWGH (Obsolete).—A rope or chain by which vessels were drawn along.—NARES.

TOW.—Flax in the lump before it is drawn out into threads.

Gaelic.—*Taodh* (*dh* silent), *taod*, a rope, a string.

TOWEL (Slang).—To beat.

TOWELLING.—A beating.

In Warwickshire, an oaken stick is termed a *towel*, whence perhaps the vulgar verb.—*Slang Dictionary.*

This word, like its synonym "to lick" (which see), seems to be derived from the idea of throwing stones at a person. See also the northern word *Clagger*, in the ADDENDA.

Gaelic.—*Tabhal* or *tabhull*, a sling to cast stones.

TOWN.—A collection of houses and streets larger than a village and smaller and less important than a city. Lowland Scotch, a *toun*.

Anglo-Saxon, *tun*.—LATHAM.

Properly an enclosure, an enclosed place, then farm, dwelling, village, *town*. Anglo-Saxon, *wyrt-tun*, a garden for worts; Platt Deutsch, *taun*, a fence, hedge; a garden; German, *zaun*, a hedge; Anglo-Saxon, *tynan*, to enclose. Commonly referred to Gothic, *tain*; German, *zain*; Anglo-Saxon, *tân*, a rod, a shoot, as the simplest material of a hedge.—WEDGWOOD.

Gaelic.—*Tuin*, a dwelling; *tuinich*, to dwell, to sojourn, to inhabit; *tuineach*, *tuineadh*, a dwelling-place, an abode, a place of residence; a town; *tuinich*, to settle in a place, to colonize.

TOY.—A plaything; an agreeable object with which the young or the old amuse themselves.

To TOY.—To play, to dally amorously.

From the Dutch *toyen*, *toggen*, to dress with many ornaments.—JOHNSON.

To *toy*, to handle amorously; Old English, *togge*, properly to tug, to pull about. Danish, *töi*, materials, stuff, implements.

"Mid wouhinge, mid *toggingе*... Ha tollith togederes at *toggeth*;" they fondle together and *toy*.—*St. Marherete, in Early English Text Society.*—WEDGWOOD.

Gaelic.—*Toigh*, love, fondness, affection; agreeable, pleasant, beloved; any thing that is loved or pleasant. *Is toigh leam*, love is to me, or I love.

TRACK.—A beaten road; to follow on a beaten road, to pursue on the "track" or trace of one who has gone before.

The primary meaning seems to be, the print of one's foot, a *trac*; and the true explanation I believe to be that it is a parallel form with the German *trapp*, representing the sound of the foot-fall, and thence signifying a foot-print. . . . . It is singular that there is yet another route by which we are brought to the same form; from Old Norse, *trokka*, to tread, is the frequentative *tradka*, and thence Norse *trakka*, to trample, to stamp; *trakk*, treading, continually going to and fro.—WEDGWOOD.

Gaelic.—*Tràgh* or *traigh*, the sea-beach left bare by the ebb-tide, and often used as a pathway.

TRADE.—The pursuit, business, or profession of buying and selling.

From the Italian, *tratta*, a bill.—JOHNSON.

Italian, *tratta*, the act of drawing a draft on a banker; Spanish, *trato*; French, *traite*, a journey, transportation, draft, trade; from the Latin, *tracto*, *traho*, to draw. . . Junius and Richardson derive it from *tread*.—WORCESTER.

The proper meaning of this word is a trodden way, a beaten path or course, and

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thence metaphorically, a way of life. A *tradesman* is one who follows a special way of life, in opposition to the husbandmen, who constituted the great bulk of the community. —WEDGWOOD.

A reference to the etymology of *pecuniary*, will point to the true derivation of the word "trade." Mr. Wedgwood, agreeing with Bailey, Johnson, Richardson, Worcester, and others, derives *pecuniary* from the Latin *pecunia*, money; and this from *pecus*, cattle, the earliest kind of riches. If this be, as cannot reasonably be doubted, the origin of the word *pecuniary*, which has now no exclusive reference to cattle, or cattle's worth, the clue thus afforded leads to the

Gaelic.—*Treud* (pronounced *trād* or *trāle*), a drove, a flock of sheep, a herd of cattle; *treudach*, possessed of flocks and herds; *treudaire*, a drover, a cattle-dealer, a trader.

TRAFFIC.—Trade, value or profit gathered on the way by peripatetic merchants.

Skinner says of Arabian origin; Junius forms it from Italian and Spanish *trato*; see *trade*.—RICHARDSON.

French, *trafique*; Latin, *trans*, across; *fretum*, sea.—LATHAM'S *Todd's Johnson*.

From Latin, *transfretare*, to pass over the sea, to ferry over; Low-Latin corrupted into *transfegare*.—WEBSTER.

Literally, trade done beyond the seas; perhaps from *trans*, beyond, and *facio*, to do.—CHAMBERS.

Spanish, *trafagàr*, *traficar*, to traffic; also to travel or make journeys. The word seems to signify active employment; from Limousin, *trofi*, *trafi*, noise, disturbance, quarrel; then business, commerce, traffic.—WEDGWOOD.

Gaelic.—*Tràch*, *tràchd*, to negotiate, treat, handle; *tràchdadh*, negotiations; *fiach*, value, worth; whence *tra-fiach*, or "traffic," to deal in or negotiate articles of value.

TRAGEDY.—A play representing the sorrows, miseries, and fatalities of human passion in its grandest and sublimest aspects.

TRAGIC.—That which relates to "tragedy."

TRAURIG (German).—Sorrowful, sad.

From τραγος, a goat, and *ode*, a song; either from the oldest tragedies being exhibited when a goat was sacrificed; or because a goat was the prize; or because the actors were clothed in goat-skins.—WEBSTER.

He too that did in tragic verse contend
For the vile goat.—BEN JONSON.

Tragique, Latin *tragicus*; de τραγικος, de τραγος, *bouc*, parcequ'un *bouc* était le prix des premiers chœurs tragiques dans l'Attique. —LITTRÉ.

Latham's *Todd's Johnson* traces the etymology no further than the French *tragedie*, and Latin *tragœdia*, and makes no mention of the goat theory.

Gaelic.—*Truagh*, wretched, unhappy; *truaighe*, misery, woe, mischief, evil, *truaghanta*, lamentable, tragic.

TRAIL.—A track, the mark left by the feet of a traveller, or of his horse, or by the wheels of his vehicle.

Dutch, *treylen*, to draw a ship with a rope; French, *trailler*, to drag; akin to Latin *traho*, to draw.—CHAMBERS.

Gaelic.—*Triall*, a journey.

TRAIPSE (Colloquial and Vulgar).—To gad about gossipping; a dirty woman, more inclined to gad and gossip than to work.

Generally applied to girls and women in low neighbourhoods, whose clothes are carelessly fastened, causing them to trail on the ground.—*Slang Dictionary*.

Trapes, an indolent, slatternly woman.—GROSE.

Trape, to draggle; a young man paying attention to a young woman, is said in Norfolk to *trape* his wing at her, a metaphor taken from the habits of the turkey-cock.—WRIGHT'S *Provincial Dictionary*.

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Gaelic.—*Traip, draip,* a drab, a slut; a slatternly woman.

TRAITOR (French, *traitre*).—One who forsakes or abandons a cause that he ought to defend.

TREASON (French, *trahison*).—Falsehood or infidelity to a rightful cause.

Latin, *trado,* to give up, to betray.—CHAMBERS.

Gaelic.—*Treig,* to forsake, to abandon; *treigte,* abandoned, forsaken; *treigsinn,* leaving, forsaking, deserting.

TRAM or TRAM-WAY.—Rails laid upon the topmost level of a road, to facilitate the passage of vehicles.

Gaelic.—*Druim* (or *truim*), a ridge, a topmost level; the back, the spine.

TRANT.—Retail trade.

TRANTER.—A pedlar, a hawker of small wares.

And had some *tranting* merchant to his sire,
That traffick'd both by water and by fire.
NARES, quoted from *Hall's Satires.*

Gaelic.—*Draund, trannt,* a small quantity; whence *trannt-fhear* (*f* silent), one who peddles or traffics in small wares and small quantities.

TRANTY (Provincial and Obsolete).—The condition of a child that is wise or cunning beyond its years; precocious. According to Halliwell the same as the Scottish *auld farrand.*

Gaelic.—*Trà* (*trath*), early; *aigne,* wit, knowledge, natural or mother wit; *aigeantachd,* spirited, knowing; whence by abbreviation from *tra-aigeantachd,* "tranty," early-knowing, precocious.

TRAP.—To ensnare; a snare.

TRIP.—To stumble, to fall into a snare; a false step, a mistake.

Trap; French, *trope;* Saxon, *trappe;* Italian, *trappola,* a snare set for thieves or vermin.—JOHNSON.

Trip: French, *treper;* Dutch, *tripper.*—*Idem.* [There is no such French word as *treper* in the *Dictionnaire de l'Académie Française,* or in any other.]

Gaelic—*Drip,* a snare, a trap; an embarrassment, an unpleasant predicament; an affliction.

TRAQUE (French Slang).—Fear, terror.

TRAQUER (French Slang).—To fear, to frighten.

Gaelic.—*Traogh,* to sink, to subside, to exhaust; to shrink (with fear); *traoghta,* subsided, ebbed, exhausted.

TRASH.—Worthless refuse; idle talk; silliness.

The same as *dross.*—SKINNER.

Icelandic, *tros;* German, *druser,* anything worthless; dregs.—JOHNSON. [There is no such word as *druser* in German. *Druse* signifies the glanders; also a crystallized piece of ore.]

Gaelic.—*Draos* (*traosh*), filth, trash, obscenity; silly or dirty talk; *draosda,* obscene, filthy.

TRASH (Obsolete).—To thwart, to cross a person's purpose.

Nares cites several examples of the use of this word by Shakspeare and his contemporaries, in which the meaning is obscure, and which the printers have sometimes altered and corrupted into *trace,* from an idea that "trash" meant rubbish, and had no other signification. Shakspeare in *The Tempest* makes Prospero say,—

Perfected how to grant suits,
How to deny them; whom to advance, and whom
To *trash* for overtopping.

He also puns upon "trash," rubbish, and "trash," to thwart, in *Othello.*

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If this poor *trash* of Venice (Roderigo) whom
I *trash*
For his quick hunting.

Gaelic. — *Trasd*, across, athwart, oblique; to come across, to thwart; *trasgair*, kill, oppress, overwhelm, subdue, overthrow; *trasgradh*, *trasgar*, destruction, oppression.

TRAVEL.—To visit various places of the world; to make a journey by land, or a voyage by sea.

English philology has hitherto been content to trace this word to the French *travailler*, to work. The French themselves do not use the word in the English sense, but say *voyager*, i. e. to go upon the way, either by sea or land, while the English use "voyage" for the sea only. The Saxon or Teutonic English for "travel" is to *fare*, the German *fahren*, whence "way-farer" and "way-faring" man, a traveller.

Gaelic.—*Triall*, to go forth, to depart; to stroll, to walk, to take a journey; *triallaire*, a traveller; *triall*, a departure.

TREAD.—To put down the foot, either for walking, or for crushing with the foot.

Anglo-Saxon, *tredan;* Platt Deutsch, *treden, treen;* German, *treten;* Welsh, *troed;* Gaelic, *troidh, troigh*, the foot.—WEDGWOOD.

Gaelic.—*Troidh*, a foot; the foot; *troidheach*, a pedestrian, a foot-soldier. See TRUDGE.

TREAGUE (Obsolete).—A truce or cessation of arms.

She them besought during their quiet *treague*
Into her lodging to repair awhile.
SPENSER, *Faerie Queene.*

German, *treuga*, or Italian, *tregua*.—NARES.

Trève: Provençal, *trega, tregua, treva, trev;* Espagnol, *tregua;* Portugais, *tregoa;* Italien, *tregua, triegua;* Haut Allemand, *triuwa, triwa;* Gothique, *triggua*, confiance, securité; Allemand, *trauen*, se fier.—LITTRÉ.

Gaelic. — *Treig*, leave, relinquish, cease, abandon, quit; *treigsinn*, relinquishment, abandonment; whence "treague," as used by Spenser, a temporary relinquishment of arms. See TREASON and TRAITOR.

TREASON (French, *trahison*).—Crime against the sovereign or the state.

TRAHIR (French).—To betray.

Gaelic.—*Treig*, to leave, forsake, abandon; *treigte*, abandoned, forsaken, betrayed; *treigsinn*, abandonment, desertion (of duty, *i. e.* "treason"). See TRAITOR.

TREE.—A large plant of which there are many varieties, such as oak, elm, yew, cypress, &c.

The word has no etymological connexion with the Latin or Teutonic sources of the language—the Latin *arbor*, the French *arbre*, or the German *baum*, Dutch *boom*.

Anglo-Saxon, *treow;* Gothic, *triw;* Norse, *tre*, tree, wood; Greek, δρυς, an oak; Slavonian, *drjevo;* Bohemian, *drêwo*, a tree.—WEDGWOOD.

Gaelic.—*Doire*, a grove of trees; *darach*, an oak, the tree above all other trees most esteemed in the early ages.

Sanscrit.—*Dru*, a tree.

Kymric.—*Tre*, an abode, a dwelling (see DWELL, *ante*); *duille*, a leaf. These two words suggest the very primitive and aboriginal time before the Keltic peoples had learned to construct huts or houses, and had no other shelter than the trees and leaves, from which were afterwards derived the words that signify habitations or dwellings.

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TRENCH.—A ditch, more especially a ditch dug for purposes of defence in war.

ENTRENCHMENT. — A strong place fortified by ditches or earthworks.

According to Caseneuve, from the Latin *trans*, across, and *scindo*, to cut; according to Ménage from the Latin *truncare*, to cut off.—WORCESTER.

French, *trancher*, formerly *trencher*, to cut off, to cut to pieces; *tranchées*, the trenches or ditches cut before a besieged place. . . . The primary meaning seems to be to cut or break.—WEDGWOOD.

The words "retrench" and "retrenchment" are from the root of *trancher*, to cut short, as cited by Mr. Wedgwood; but "trench" and "entrench" express a different meaning, and are from another and wholly unrelated source.

Gaelic.—*Treun*, strong, powerful; *treine*, strength, power; *treinnse* (*treinsh*), *trinnse*, a trench, an entrenchment.

TRENCHMORE.—A lively and martial tune, "to which," says Nares, "it was usual to dance in a rough and boisterous manner."

Who can withstand it (dancing)? be we young or old, though our teeth shake in our heads like virginal jacks, or stand parallel asunder like the arches of a bridge, there is no remedy, we must dance *Trenchmore* over tables, chairs, and stools.—BURTON'S *Anatomy of Melancholy*.

In King James's time things were pretty well, but in King Charles's time there has been nothing but *Trenchmore* and the Cushion dance; omnium gatherum hoiti cum toiti.—SELDEN'S *Table Talk*.

Here lie such youths
Will make you start, if they but dance their *Trenchmores*.—*The Pilgrim*.
BEAUMONT *and* FLETCHER.

An interesting account of this once celebrated dance and tune appears in Chappell's *Popular Music of the Olden Time*.

Gaelic.—*Treun*, bold, brave, valiant; *treunachas*, strength, bravery, valour; *mor*, great. All the allusions made to this dance by contemporary authors show that it was generally danced as a wild finale to the other and less agile performances of the ball or festivity, and that like HOITY-TOITY (which see) it derived its name from the speech of the Keltic people.

TRÈS (French).—Very.

The French sometimes, instead of "*très* bon," or "*très* jolie," say "il est *fort* bon," or "elle est *fort* jolie."

Gaelic.—*Treise*, force, strength, vigour.

TRESSLE, TRESTLE.—A cross-beam; the lintel of a door.

THRESHOLD.—The beam of wood that supports the door-posts at the bottom, distinguished from the "tressle" which connects them at the top.

The analogy of the Keltic languages leaves it hardly doubtful, in spite of the Greek, *θρανος*, a serving-bench, that (trestle) is derived from the preposition *trans*, across, or its representatives, Welsh, *traws*, transverse, across, . . . Gaelic, *thar*, over; *tarsuinn*, transverse; *tarsannan*, *tarsan*, a cross-beam.—WEDGWOOD.

Threshold, literally a piece of wood for *threshing* on; a piece of wood or stone under the door of a house. Anglo-Saxon, *threscan*, to thresh; *wald*, wood. *Tressle* or *trestle*, literally a tripod. Dutch, *driestal*, from *drie*, three, and *stal*, a place.—CHAMBERS.

French *tréteau*, a piece of timber supported at each end by legs.—LATHAM'S *Todd's Johnson*.

Threshold, Anglo-Saxon, *thersewald*, *therscold*, ground or step under the door.—*Idem*.

Gaelic. — *Treise*, *treiseid*, force, strength, vigour; *treiseil*, powerful, strong.

TREST.—An obsolete word that Nares, misled by the sound, considers the same as trust or trusty.

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So shall you find me in this love of her,
To be as faithful, secret, *trest*, and true.
DU BARTAS.

In this passage, if the conjecture of Nares were correct, "faithful, trest, and true" would convey the same idea thrice over.

Gaelic. — *Treise, treiseal,* force, strength, vigour; *treiseil,* powerful, strong.

TRIBE.—A clan, a family.

TROOP.—An assemblage of people or children; a small body of cavalry.

TRIBUNE.—The chief magistrate of a tribe or clan among the Romans.

TRIBUNAL.—A court of justice presided over by a magistrate or tribune.

Latin, *tribus* (from *tres*, three), one of the three bodies into which the Romans were originally divided. The magistrates presiding over each of these tribes was called *tribunus* or *tribuno*.

Troop: Spanish, *tropa;* French, *troupe;* Italian, *truppa*, a body of men; French, *troupeau*, a herd of cattle.—WEDGWOOD.

Gaelic.—*Treubh,* a tribe, a clan, a family, a race of men; *treubh-dhuine* (*treuv-uine*), the men of the tribe, *i.e.* the headmen, the tribunes; *treubhach-clannich,* worthy of his clan; valiant, powerful, gallant in war; *triath,* a lord, a chief.

TRIBULATION.—Great grief, vexation, sorrow, or suffering.

TROUBLE.—Grief, vexation, sorrow, annoyance, disturbance.

Troubler, to jog like a cart in an uneven way, and hence to jumble, disorder. *Tribouler-menage*, an unskilful husband, one that mars his own business.—COTGRAVE.

Wallon, *triboli*, to chime bells; *tribouiller*, to agitate, stir; *tribouler*, to vex.—WEDGWOOD.

Latin *tribulum*, an instrument for rubbing out corn, consisting of a broad beam of wood, studded underneath with sharp pieces of flint or iron teeth. French, *tribulation*, that which occasions distress or vexation; severe affliction.—STORMONTH.

Gaelic.—*Troimh* (*troi*), through; *buail,* to strike; to strike through, to vibrate, whence by metaphor, stricken through (by sorrow).

TRICK.—A performance intended to deceive, and at which a person attains dexterity by constant repetition.

TRICHER (French).—To trick, to cheat.

From *tricare*, Greek τριχες, hairs; generally any entanglement.—RICHARDSON.

Dutch, *trek*, a sharp stroke.—LATHAM'S *Todd's Johnson.*

Diez rejette le Latin *tricare*, chercher des detours; suivant lui le mot est Germanique; le Néerlandais *trek*, action de tirer et tour qu'on joue.—LITTRÉ.

Gaelic. — *Tric,* often, frequently; *trichead,* frequency; *gu tric,* frequently; whence the English "trick," a deceit so often repeated as to be known or suspected.

TRICK.—A "trick" at whist is when partners conquer their adversaries by taking the cards last played, by one still higher, or by trumping them.

Truc signifies among the people, such and such a manner of acting; and in the mouths of thieves, such and such a way of obtaining possession of the goods of others. *Truc* was also the name of a game of cards. . . . The word *truc* is not only spread among the lower people of our towns, but also in the country districts, especially in Normandy, at Valenciennes, and in Hainault generally, where it signifies *finesse*. *Trucher* signifies in the *fourbesque* (or thieves' language) to take away (*dérober*); also to beg (*mendier, gueuser*). It comes from *truc*, and signifies "*jouer un coup.*"—FRANCISQUE MICHEL, *Dictionnaire d'Argot Français.*

Gaelic.—*Truaich, truaighe,* a blow, a misfortune, a calamity.

TRICOTER (French).—To knit.

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Gaelic.—*Tric*, often, frequent; *uidh*, a degree, step, pace; *triuchan*, a stripe of colour in tartan.

TRILL.—A trembling or quavering note in music; also applied in the same sense to the song of the lark, the canary, the linnet, the nightingale, and other birds.

From the Italian *trillo*.—JOHNSON.

To *trill*, to turn, to roll, to twitter; Swedish, *trille*, to roll; Dutch, *trille*, to roll; Old Norse, *trilla*, to run about. The radical image is a quavering sound; Italian, *trigliare*, *trillare*, to quaver with the voice in singing.—WEDGWOOD.

Gaelic.—*Trilean*, a quavering sound; a warbling; *triolanta*, *trileanta*, quavering, warbling, trilling.

TRIMARD (French Slang or Argot).—The highway. "Faire suer un chêne sur le trimard," to make an oak sweat on the highway, *i. e.* to assassinate a man on the highway.—FRANCISQUE MICHEL.

Drum, as applied to the road, is doubtless from the Wallachian gipsy word *drumdi*, derived from the Greek δρομος.—*Slang Dictionary*.

Gaelic.—*Druim*, the ridge of a hill, the road over a hill; a bridge; also an animal's back; *ard*, high; *druim-ard*, the high ridge, the highway; the high back.

TRINKET.—A jewel; a small ornament of dress and apparel; a toy; also in maritime parlance the top-sail.

French *traquet*, a rattle.—LATHAM'S *Todd's Johnson*.

Perhaps originally *tricket*, from Provincial English *trig*, neat.—WEBSTER.

Of uncertain etymology.—WORCESTER.

Trinket is probably from the Italian *trinciare*, to cut.—RICHARDSON.

Probably to be explained from the rattling which pleases children in their toys, as Latin *crepundia*, toys, from *crepere*, to rattle. Portuguese, *trinco*, snapping of the fingers; French, *traquet*, a rattle, a mill-clack; *triqueniques*, things of no value.—WEDGWOOD.

It is still common to use the word "brave" in reference to finery, as in "brave apparel." Latham's third definition of "brave" is "magnificent, grand;" and his fifth "fine, showy," exemplified by the following quotations:

With blossoms *brave* bedecked daintily.
Faerie Queene.

And she decked herself *bravely* to allure the eyes of all men that should see her.—*Judith* x. 4.

Like a stately ship,
With all her *bravery* on and tackle trim.
MILTON, *Samson Agonistes.*

Trinquet, trinquette: terme de marine; voile triangulaire. Origine incertaine.—LITTRÉ.

The top-sail, or top-gallant sail. The highest sail of the ship. Sailing always with the sheets of our main-sail, and *trinket* warily in our hands.—HAKLUYT, *quoted by Webster.*

Gaelic.—*Treun*, brave, fine, noble; *treine*, comparative degree of *treun*; *treunachas*, bravery, magnificence, finery.

TRIP.—To dance or skip lightly.

TRIP.—An excursion for pleasure.

TRIP UP.—To cause a person to fall. "To be caught tripping," to be caught or detected in an error of conduct.

German, *trapp*, *trapp*, *trapp*, represents the sound of the footfall; *trippeln*, to move by short quick steps; Dutch, *trappen*, *trippen*, to tread; Danish, *trip*, a short step; Breton, *tripa*, to dance; French, *triper*, to tread, stamp, trample.—WEDGWOOD.

Gaelic.—*Driop*, *dreap*, to scramble, to clamber, to climb; *drip*, to hurry, to haste; also confusion, a snare; *dripeil*, hurried, confused, embarrassed; *driopall*, confusion, embarrassment; *driopallach*, confused.

Kymric.—*Trip*, *tripiaw*, to stumble.

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TRISTE (French). — Sad; Latin, *tristis*, unhappy, sorrowful.

This word is gradually creeping once more into English use. "Trist" occurs in Fairfax, and Shakspeare has "tristful."

Gaelic.—*Tuir*, sad; to mourn, to deplore; *tuirse*, sadness, tristesse; *tuireadh*, mourning, lamentation.

TROGNE (French).—A snout; a contemptuous term for a nose.

TRUNK.—The elephant's "trunk" or nose.

Avec du bon vin de bourgogne
J'aime à rougir ma *trogne*.
Chanson populaire.

Bourguigne, *trongne*. Quelques-uns le tirent du Celtique; comique, *trein*; Gaulois, *trwyn*; forme récente, *tron*, museau, nez.—LITTRÉ.

Gaelic.—*Sron*, *stron*, a nose; *an t'sron* (pronounced *un tròn*), the nose.

TROJAN (Slang).—A violent person, a scold; a word often applied to a captious, noisy, and disagreeable woman; a shrew.

Supposed to have been a cant term for a thief. "Dost thou thirst, base *Trojan*, to have me fold up Parca's fatal web?"—SHAKSPEARE, *Henry V.* NARES.

A boon companion; a person who is fond of liquor. A cant term. According to some a thief was so called, but it was applied somewhat indiscriminately. A rough, manly boy is now termed a fine *Trojan*. Grose has "trusty *Trojan*," a true friend.—HALLIWELL.

Gaelic.—*Trod*, a reprimand, a quarrel; *troid* (the final *d* pronounced as *j*), to scold, to wrangle; *trodair*, a quarrelsome person.

TRON.—"A Tron church," a church in the market-place. There is one in Glasgow, and one in Edinburgh, and possibly there are others elsewhere.

Troy weight, anciently called *trone*-weight, from *trona*, an old word for a beam to weigh withal. See *Chambers' Cyclopædia*, sub voce.—*Notes and Queries*, June 22, 1872.

Gaelic.—*Trom*, heavy, weighty.

TROT.—The pace of a horse between a walk and a gallop.

TROTTERS.—The feet of sheep and pigs when sold as articles of food.

Gaelic.—*Trot*, to trot; *trotail*, a trotting or jogging motion; *trotair*, a trotter; *trotaireachd*, a continued trotting motion; *troidh*, a foot. See TREAD.

TROT.—"An old trot," a name of ridicule and contempt for a disagreeable and quarrelsome old woman.

The word it seems is originally German.—*Todd's Johnson* (NARES).

Or an old *trot* with ne'er a tooth in her head.
Taming of the Shrew.

He got assurance to be wedded to the old deformed *trot*.—WARNER'S *Albion's England*.

Gaelic.—*Trod*, a scolding, a reproof; *trodag*, a scolding woman; *troid*, to scold, to wrangle; *trodair*, a quarrelsome person; *trodan*, a quarrel. See TROJAN.

TROUBLE. — Vexation, annoyance, disturbance.

Immediately from the French *troubler*; Italian *torbolare*, and Latin *turbare*, to disturb.—WEDGWOOD.

Gaelic.—*Trioblaid*, trouble, distress, vexation, grief; *troghbhail* (*trovail*), a quarrel; *trioblaidich*, to vex, torment, trouble, afflict.

TROUSSEAU. — A word recently adopted from the French, and signifying the dress and other articles of attire and adornment, prepared for a bride before her marriage.

Gaelic.—*Trus*, to gather, collect; a belt, a girdle, a bundle; *trusadh*,

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gathering, collecting; *trusgan*, clothes, garments, a suit of clothes. See TROWSERS.

TROWSERS.—The garment worn by men on the lower part of the body, extending from the waist to the feet, and which has replaced, except in rare instances of full dress, and in liveries for servants, the more ancient garb, that only extended to the knee.

It is a small joke among Englishmen, and also among the Lowland Scotch, that it is difficult "to rob a Highlander of his breeks, or trowsers," yet the English language is indebted to that of the Highlanders for the name of a garment of which the Highlanders were long popularly supposed to be ignorant. Johnson derives "trowsers," which he writes "trossers," from the French *trousse*, which signifies a truss or bundle. The word for this garment in France, before the adoption of "pantalon" from the Italians, was *chausses*, from the Gaelic word *cas* or *chas*, the leg. The garment in question covered the feet as well as the legs, and was all in one piece. This being found inconvenient, it was divided into two; the breeches, from the waist to the knee, and the stockings, from the knee over the feet; the former being called *haut de chausses*, and the latter *bas de chausses*, whence by abbreviation, *bas*, the modern French for a stocking. The German equivalents are *pumphosen*, *leibhosen*, and *beinkleider*, none of which served Johnson's purpose. Mr. Wedgwood, better informed, admits the true derivation to be the

Gaelic.—*Triughas*, trews, trowsers, breeches and stockings in one piece (like the French *chausses*); *trusgan*, a garment; *trus*, a girdle. See BREECHES.

TRUANT—A wanderer or outcast; an idler; a boy who wilfully absents himself from school.

From the French *truand*, the Welsh *truan*, wretched; Gaelic, *truaghan*, a poor, wretched creature.—CHAMBERS.

From the French *truander*, to beg about the country; Old German, *truwanten*, to idle at a distance from duty; to loiter.—JOHNSON.

French, *truand*, a beggar, a vagabond, a rogue. Cornish, *tru;* Welsh, *truan*, poor, miserable, wretched; Gaelic, *tuagh*, wretched, miserable; *truaghan*, a wretched creature.—WEDGWOOD.

Gaelic. — *Truagh*, poor, wretched, forlorn; *truaghan*, a wretched person; an object of pity, an outcast from the world; *truaghanta*, wretchedness.

TRUCE.—A cessation of hostilities during a battle, to avoid unnecessary slaughter, or debate terms of peace. "A flag of truce," a white flag, the symbol of momentary peace, for the burial of the dead, or for parley, to spare, if possible, further bloodshed.

Low-Latin, *treuga:* Italian and Spanish, *tregua;* French, *trève;* all, according to Skinner, from the German, *treue*, faith.—WORCESTER.

Literally, a true agreement, a cessation of hostilities. Old English, *trews;* Anglo-Saxon, *treow;* German, *treue*, faithful; Old German, *triuwa*, faith, compact.—CHAMBERS.

Italian, *tregua;* French, *trève;* Icelandic, *tryggr*, secure, trusty; Gothic, *tryggva*, a covenant, a temporary suspension of hostilities agreed upon.—STORMONTH.

If this word were really derived from the German, it is likely that either ancient or modern German would have preserved it in the same sense. But the German word is *waffenstillstand*, the cessation or still-standing of arms or weapons. The true root is the

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Gaelic.—*Truas, truaghas,* pity, compassion, ruth, mercy; *truasail,* compassionate, full of pity.

From this Gaelic derivation, so entirely overlooked by Saxon etymologists, "a flag of truce" would mean a flag of pity, compassion, and mercy. The modern Gaelic for "truce" is *fosadh-comhraig,* rest, respite; a cessation of arms.

The French for "truce," the German *waffenstillstand,* is *trève,* a word that seems to signify a longer lull of arms than the English "truce." *Trève* is derived from the

Gaelic.—*Treabh* (*trève*), to plough, to till the ground; *treabhadh,* ploughing. Thus *trève* implies a longer cessation of hostilities than a truce, or for a time sufficient to allow the husbandmen to prepare the earth for the future food of the people. The famous "Truce of God" established in the Crusades of the eleventh century, lasted from the Wednesday evening to the Monday morning of every week. In this interval it was strictly forbidden to resort to violence on any pretext, or to seek revenge for any injury, and as strictly commanded to perform none but works of peace and utility, among which the cultivation of the soil was foremost. M. Littré derives *trève* from the same roots as "truce," "ultimately the German *trauen,* to confide or believe," an etymology which he might not have adopted had he been acquainted with the Keltic. See TREAGUE.

TRUCKLE.—To submit basely and contemptibly to the caprices or commands of another.

Truck, from the Greek τρυχος, a wheel, a kind of carriage with low wheels; *truckle,* to run on low wheels; to yield, to creep, to be in a state of subjection; *truckling,* the act of moving on low wheels; the act of submitting with meanness.—ASH, 1775.

To submit, to yield, to buckle to; from Latin *trochlea,* Greek τροχιλιον, a little running wheel.—BAILEY.

To yield to the demands of another in *trucking* or bartering.—CHAMBERS.

On trouve dans le fourbesque *truccare,* dans le sens de *trucker, gueuser, dérober; trucca,* avec celui de *trucheuse,* de *coureuse,* et *truccante* comme synonyme de *truckeur,* de *larron.—Dictionnaire d'Argot,* FRANCISQUE MICHEL.

Gaelic.—*Truagh,* miserable, mean, worthless; *truaghan,* a poor despicable creature; whence to "truckle," to act a mean, miserable part. The French words *truche,* alms, *trucher,* to beg, and *trucheur,* a mean beggar of the lowest kind, seem to be from the same root.

TRUCULENT.—Quarrelsome, abusive.

TRUCULENCE.—Quarrelsomeness, savageness of manner and disposition.

These words appear in Latin and French, and are traceable to the

Gaelic.—*Trod,* a quarrel; *troich,* a quarrelsome, evil-disposed person; *troid,* a quarrel; *troicheil,* contemptible; *triucair,* a rogue, a rascal. See TROJAN.

TRUDGE.—To walk along heavily and persistently for a long way.

From the Italian *truccare, truggiolare,* to run from place to place; or from our *trot.*—*Gazophylacium Anglicanum.*

Allied to *tread. Tread,* from the Anglo-Saxon *tredan;* Icelandic, *troda;* Welsh, *trawd;* Gaelic, *troid,* the foot.—CHAMBERS.

Gaelic.—*Troidh,* the foot, the sole of the foot; *troidheach,* a pedestrian, a footman, a foot-soldier; *troig,* same as *troidh.*

Kymric.—*Troed,* a foot; *troedian,* to foot it, to tread.

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TRUG (Obsolete).—A low paramour, a trull.

"The *trug* his mistress." From *trog*, alveus (a trough), Saxon. The Dictionaries explain it a *hod* or a *pail;* but it more commonly occurs as a *trull* or a concubine.—NARES.

One of those houses of good hospitalitie whereunto persons resort, commonly called a *trugging*-house—or to be plain, a whore-house.—B. GREENE, *Thieves Falling Out.*

Gaelic.—*Truagh*, wretched, miserable, unhappy; *truaghan*, a poor wretched creature; *druis*, lust, lewdness; and *druiseach*, lewd.

TRUIE (French).—A sow; a word of contempt for a gross and dirty woman.

Gaelic.—*Troich*, an ugly evil-disposed person; *troicheil*, dwarfish, contemptible.

TRULL.—A low woman, the wife or companion of a travelling tinker, gipsy, or vagabond.

From the Italian *trolla*.—JOHNSON.

From the German *trolle*, *trollen*, to roll.—WORCESTER.

Gaelic.—*Trutha*, *trutha*, an obscene, vile woman; *truthail*, obscenity, filth; *truille*, worthless, dirty; *truillach*, a worthless or dirty woman; *truaill*, to pollute or defile.

TRUMP.—A "trump" card at the game of whist; generally supposed to be a corruption of the word *triumph*.

The question arises whether *trump* is a corruption of *triumph* or *triomphe*, or whether *triomphe* may not be an accommodation from the German *trumpf*, which is used in the sense of giving one a sharp reprimand or set down. . . . A *trump* is a card which gives a sudden set down to the party who was winning the trick.—WEDGWOOD.

As whist was originally a game played by labourers and domestics, from whom it gradually ascended into the serener altitudes of fashionable society, and as its name is derived from the Gaelic interjection *uist!* keep silence! it is probable that the word "trump" is from the same language, and that its origin is the

Gaelic.—*Trom*, heavy, of great weight, causing grief, or defeat. In Sanscrit, *trump*, or *trumph*, signifies to hurt, injure, kill, or overpower. Or possibly from *troimh*, through, all over, the whole extent; whence a "trump" card, one that goes through, all over, the cards that are not "trumps;" *trompa* signifies "through them."

TRUSS.—A bundle, a sheaf.

From the French *trousser*, to pack up close together.—RICHARDSON.

Gaelic.—*Trus*, to truss, to pack; to girdle, to gather together; *trusach*, a sheaf (frumenti fascis); *trusadh*, the act of gathering or collecting; *trusaiche*, a collector.

TUCK (Old English).—A sword or other warlike weapon.

Welsh *twc*, a chip, a cut; *twca*, a knife; *twcio*, to clip, to trim.—WEDGWOOD.

Gaelic.—*Tuagh* or *tuadh*, a hatchet, an axe, a battle-axe.

TUCK.—To enwrap, enfold.

TUCK UP.—To lift. In vulgar slang a man is said to be "tucked up" when he is hanged.

TUCK IN (Vulgar).—To lift a large quantity of food into the mouth.

TUCK OUT (Vulgar).—An unusually plentiful meal or repast.

She *tucked* up her vestments like a Spartan virgin.—ADDISON, quoted in *Latham's Johnson.*

Low German, *tucken;* High German, *zucken*, to draw with a short and quick motion.—WEBSTER.

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Skinner thinks either from the German *trucken*, to press; or from *tucken*, to sink down. Junius thinks it may be, to take up, to *tug* or draw up.—RICHARDSON.

Gaelic.—*Tog*, to lift.

TUER (French).—To kill.

The etymology of this word is traced by M. Littré to the Latin *tuditare*, which signifies to labour, work, stir, to thump, or beat with a hammer. "Ducange," he adds, "has *tudatus*, or *marteau*, a hammer. Here the form and the sense agree. The fundamental sense of *tuer* is to strike, to fell, to knock down (*assommer*)."

The idea of striking with a deadly instrument is at the root of the German *schlagen*, to strike, *schlacht*, a battle, and *schlachten*, to slay or *slaughter*. But as the early nations did not use hammers in battle, it is probable that the root of *tuer* is not to be sought in that generally peaceful instrument, but in the

Gaelic.—*Tuadh*, *tuagh*, an axe, a battle-axe, a hatchet.

M. Littré's conjecture that the French for to "kill" was originally derived from some murderous instrument which he calls a hammer or *marteau*, is supported by the Gaelic derivation of *marteau*; *marbh*, to kill, to slay, and *tuadh*, an axe; whence *marbh-tuadh* (quasi *marteau*), an axe with which to kill.

TUG.—To pull laterally, or to lift vertically, with violence or effort.

Anglo-Saxon, *teogan*; Icelandic, *toga*; German, *zug*; akin to *tow*.—CHAMBERS.

Analogous to the verb to *lug*; from the Scottish *lug*, anything hanging, as the ear or locks of hair. Thus we have the Swiss *tschogg*, a hanging lock; *tschoggen*, to pull by the hair; German, *zopf*, a tuft or lock of hair, &c., &c.—WEDGWOOD.

Gaelic.—*Tog*, to lift, to raise, to pull.

TULIP.—A well-known flower.

A bulbous plant with beautiful flowers like a *turban*; from Persian *dulband*, a turban. —CHAMBERS.

Gaelic.—*Tailp*, a bunch.

TUMBLE.—To fall down.

TOMBER (French).—To fall.

Gaelic.—*Tom*, a mound, an elevation, a heap, a hillock; *buail*, to strike; whence to strike upon an obstruction and to fall or stumble. See TOMB, &c.

TUMBRIL.—A heavy cart; French, *tombril*.

Gaelic.—*Tom* or *trom*, heavy; *bara*, a barrow, a small cart; *bara-lainhe*, a hand-barrow.

TUNE.—A melody; a pleasing arrangement of sounds, for the voice or an instrument.

This word is usually derived from the Greek τονος, an accent or tone, from which root it is traceable through all the languages of Western Europe. But there is a difference between a "tone" and a "tune" which ought to be considered before this derivation be accepted. A "tone" is but one sound, whereas a "tune" is composed of many sounds. The root of "tune" as distinguishable from "tone" is the

Gaelic.—*Duan*, a song, a verse; *duanach*, tuneful, melodious, appertaining to songs; *duanachadh*, versification.

TUNIC.—A loose garment worn by the Romans of both sexes, that descended from the neck to the hips.

A loose frock, worn by females and boys, drawn in at the waist, and reaching only a little way below it; a natural covering.—STORMONTH.

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Bum-curtain, an old name for a tunic, or academical gown, when they were worn scant and short, especially those of the students of St. John's College, Cambridge.—*Slang Dictionary.*

Italien, *tonica*, du Latin *tunica*; mot d'origine Phénicienne.—LITTRÉ.

Gaelic.—*Ton*, the breech; *tonag*, *tonnag*, a mantle, so called from its descending from the shoulders to cover the *ton* or (Greek) πυγη. The coat-tails are sometimes called *pygastoles* in the slang of the Universities.

TUNNEL. — An excavated passage under a river, a hill, &c.

FUNNEL.—An implement or instrument for pouring liquids into the neck of a bottle, or other narrow orifice.

These words remotely connected in idea have a common etymological source.

Tunnel—a *funnel* or *tundish* for pouring liquors into a cask, and thence the pipe of a chimney. It will be observed that *funnel* is used in both senses.—WEDGWOOD.

Gaelic.—*Tunna*, a tun, a vat; *tunnadair*, a funnel.

Kymric.—*Twnel*, a tub, a vat.

TURBAN.—An oriental head-dress for men, usually made of white muslin.

French, *turban*; Italian, *turbante*; commonly referred to Persian *dulband*. As the name is not known in Turkish or Arabic, may it not be from the French *turbin*, a whelk? to which, from its conical shape and spiral folds, the object bears a striking resemblance.—WEDGWOOD.

Gaelic.—*Tur*, wholly, entirely; *bàn*, white.

TURF.—A clod of earth or grass.

Low Latin, *turba*; French *tourbe*, akin to Gaelic *tarf*.—CHAMBERS.

Gaelic.—*Tarp*, a clod, a lump of earth, a sod.

Kymric.—*Torp*, a lump.

TURKEY.—A large gallinaceous fowl, wild in America; supposed erroneously to have been introduced into England from Turkey.

The French call it *dinde* or *dindon*, words that point to India as its native habitat in the estimation of the French. The Germans call it *trut-hahn*; the Flemish and Dutch *kalkoen*. The true derivation of the name given to the bird on its first introduction, from its novelty and rarity, is the

Gaelic.—*Tearc*, rare; *eun*, bird. From *tearc-eun* to "turkey-hen" is an easy transition.

TURLY-GOOD.—An epithet used by Shakspeare, and supposed to mean a beggar.

Sometime with lunatic bans, sometime with prayers,
Enforce their charity. Poor Turlygood! Poor Tom!

King Lear, Act ii. sc. 3.

I cannot persuade myself that this word, however similar in meaning, has any real connexion with *turlupin* (French for a sorry jester or buffoon), notwithstanding the authority of Warburton and Douce. It seems to be an original English term, being too remote in form for the other to be a corruption from it.—NARES.

A name assumed by Bedlam beggars; the derivation uncertain.—STAUNTON'S *Shakspeare.*

Gaelic.—*Tuir*, to chant dolefully, to whine; *le*, with; *guid*, *guidh*, earnest entreaty, beseeching, imprecation, importunity; whence *tuir-le-guidh*, to chant with importunity.

TURMOIL.—Trouble, perplexity, confusion.

From *turn* and *moil*.—WORCESTER.

Skinner says he knows not whether from the French *trémouille de mouillon*, a mill-hopper, a word (Cotgrave) never used but in composition, and then adding to that which it precedes the superlative energy of *thrice*, and the verb *mouldre*, to grind, to pound

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into pieces, reduce to dust and powder, and thence applied to turbulence and trouble, confusion, agitation, perplexity.—RICHARDSON.

Skinner suggests the French *trémouille*, a mill-hopper. Old French, *trimer*, noise, disturbance.—WEDGWOOD.

Gaelic.—*Tur*, total, absolute; *mi-dhoigh* (from *doigh*, method), want of method; *mi-dhoigheil*, unmethodical, ill-tempered (pronounced rapidly *mi-oil*); whence *tur-mi-dhoigheil* (*tur-mi-oil*), abbreviated and corrupted into "turmoil," and so signifying the total confusion that springs from the want of method and regularity.

TURN.—This word, used as a substantive, has according to Latham's *Johnson* no less than seventeen varieties of meaning in the English language. Most of these are clearly traceable to the French *tourner*, to turn, gyrate, or wind about. But in the Lowland Scottish sense in which the word is used in the proverbs, "One good turn deserves another;" and "A begun turn is half ended," the French derivation is inadmissible.

Gaelic.—*Turn*, a feat, a job, an act, a performance. In Macleod and Dewar's *Gaelic Dictionary* this word is said to be English; but in *M'Alpine's* as well as in *Armstrong's*, it is claimed as Gaelic, and undergoes all the Gaelic inflexions. It also signifies a mite or the twelfth part of a penny.

TURQUOISE.—An opaque blue gem. Among other fancies respecting its properties, it was fabled to have that of looking pale or bright, as the wearer was well or ill in health.

As a compassionate *turcoyse* which doth tell,
By looking pale, the bearer is not well.
Donne, Anatomie of the World.

As true as *turkoise* in the dear lord's ring,
Look well or ill with him.
Ben Jonson, Sejanus.
NARES.

The *turquoise* is a sort of misnomer. It came from Nishapore in Persia, but being imported by the Turkey merchants was supposed to be a Turkish stone.—TAYLOR'S *Names and Places.*

So called because first brought from Turkey. French, *turquoise*; Spanish, *turquesa*; Low Latin, *turchesius*.—CHAMBERS.

The "turquoise" was first introduced from Persia; Turkey is but new in Europe, and the Low Latin, or Latinized Keltic *turchesius*, suggests a Keltic origin, and exhibits no trace of identity with the very modern name of that country. See TURKEY.

Gaelic.—*Tearc*, rare; *cuis*, thing, object.

TURTLE-DOVE.—The cooing dove, the ring-dove.

Anglo-Saxon, *turtle*; Italian, *tortorella*; Latin, *turtur*.—JOHNSON.

Italian, *tortora*, *tortola*, *tortorella*; Spanish, *tórtola*; Latin, *turtur*; Albanian, *tourra*, the bird that cries *tur! tur!* Dutch, *korren*, to coo; *korr*, to cry.—WEDGWOOD.

Gaelic.—*Durdail*, murmuring, the note or cry of the dove; *durdan*, a murmuring, humming, cooing; *durdanach*, like to murmuring, humming, crooning, or cooing.

TUSK.—The large tooth of a boar, elephant, or other animals.

Anglo-Saxon, *tusc*; Frisiac, the long teeth of a pugnacious animal.—JOHNSON. [Johnson forgot that pugnacious means fighting with the fists, and that man, and possibly apes and monkeys, are the only animals that are "pugnacious."]

Anglo-Saxon, *tusc*, *tux*; Gaelic, *tosg*.—CHAMBERS.

Gaelic.—*Tusg*, *tosg*, a large tooth.

TUSSACK-GRASS. — Grass that grows in tufts.

A tuft of loose grass, or a tuft of any sort, is a *tassoch* or *tussach*. Johnson supposes it a

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diminutive of *tux*, but that is hardly an acknowledged word. Todd conjectures *tux*, which he exemplifies from Dryden, to be made from the French *tasse*, and he produces the word *tussy* from Donne. These words clearly existed, but from what source they came may be doubted.—NARES.

Gaelic.—*Dos*, a tuft ; *dosach*, tufted.

TUSSLE.—A struggle, a wrestling, a personal encounter, a scuffle.

Diminutive of *touse* or *tease*.—RICHARDSON.

TOUSE, TOUZLE (Lowland Scotch).—To disarrange, to dishevel.

TOUSLE (Lowland Scotch).—Rough dalliance.

Gaelic.—*Tuisle, tuissill*, to stumble, to fall, to jostle; *tuislich*, stumbling, jostling, slipping.

TUZZYMUZZY (Obsolete).—A nosegay.

Un bouquet, a garland of flowers, a nosegay; a *tuzzie-muzzie*, a sweete posie.—*Nomenclator*.—NARES.

Gaelic.—*Tuis*, a sweet smell, incense; *tuisear*, a censer for the distribution of incense. The final "muzzy" in this word may be a reduplication such as are common in all languages, or it may be derived from *muisear*, a primrose.

TWADDLE, TWATTLE. — Foolish talk.

Twaddle, perplexity, confusion, or anything else: a fashionable term that has succeeded a bore.—GROSE, 1785.

Perhaps from *tattle*.—JUNIUS.

German *schwatzen*.—WORCESTER.

We have repeatedly observed the application of words representing the dashing of water, to the sense of chatter or excessive talk. . . . There is little doubt that *twattle* and *twaddle* are formed in like manner. Swiss, *watteln*, to dabble in the wet.—WEDGWOOD.

The original meaning of "twaddle" seems to be the rough talk of uneducated people, from the

Gaelic.—*Tuath*, the north; also country-people, husbandmen, boors, peasants; *tuathail*, like a boor or a countryman.

TWIG (Slang).—To comprehend, or understand.

"Don't you *twig*?"—THEODORE HOOK, *Gilbert Gurney*.

"I *twig*," said Mick.—B. DISRAELI, *Sybil*.

Gaelic.—*Tuig*, to understand; *tuigsin*, comprehension; *tuigseach*, intelligent.

TWIRE.—This obsolete and provincial word was common in the literature of the Elizabethan era, but its true sense, to sing, was beginning to be lost, and by a confusion of one word with another came to be synonymous with "peep," to look in furtively. "Peep" still signifies the first faint attempt of a bird to sing, to twitter, to cheep, to chirp, or to cackle, and the identity of sound led to the confusion alluded to.

"In Ben Jonson," says Nares, "maids are said to 'twire' when they 'peep' through their fingers thinking not to be observed. In one of Shakspeare's Sonnets he says, 'the stars twire not,' and Beaumont and Fletcher in *Woman Pleased* have the line, 'I saw the wench that twired and twinkled at thee.'" The true meaning of the word is to sing, and is the

Gaelic.—*Tuir*, to chant, to sing, to recite with a musical cadence; to rehearse a story with a musical rising and falling of the voice, as was common in the early ages; *tuireadh*, a lament, a wail, a lamentation for the dead.

Though Shakspeare and his con-

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temporaries employed the word in the sense of peeping, or looking, Chaucer used it in the correct sense of singing, as Nares very satisfactorily explains, though ignorant of its Gaelic origin :

Mr. Todd accuses Tyrwhitt, Steevens, and Mason of mistaking the sense of *twire* in a passage of Chaucer's *Boethius* (where they explain it "to sing or murmur with a gentle sound"). But they were surely right. The Latin original is,—

"Silvas tantum mœsta requirit
Silvas dulci voce *susurrat.*"

Chaucer's translation,—

"And *twireth* desiring the woode
With her sweete voice;"

where nothing can be clearer than that *twireth* answers to *susurrat.*—NARES.

The French *tire-lire,* the song of a lark, and *tirelirer,* to sing joyously, is from the same root.

TWIRL.—To turn rapidly.

From *whirl,* to spin round.—LATHAM.

Holland writes *turling;* the same word probably as *trilling,* from the Anglo-Saxon *thirlian,* to turn about.—RICHARDSON.

Gaelic.—*Tuirl,* to descend suddenly, to come down rapidly with a gyratory motion.

TWYBILL, TWIBELL.—A double axe or bill.

TWYVEL.—A flail.

Gaelic.—*Da,* two; *buail,* to strike; *da-bhuail,* a double stroke.

TY.—This terminal syllable has the effect in English of converting an adjective into a substantive, as in "bounty," "beauty," "honesty," "falsity," "amity," "affability," &c., and is equivalent to the Teutonic *ness,* or *niss.* It exists in French as *té,* in Italian and Spanish as *ta,* and in Latin as *tas.*

Gaelic.—*Ti,* a rational being; he, him, she, her; design, intention, purpose; *te,* a woman.

All French substantives that end in *té* are feminine, as *la bonté, la beauté,* &c.

TYBURN.—A district of north-west London.

TYBURN TURNPIKE.—The corner of the Edgware Road, London, where criminals were formerly executed.

TYBURNIA.—The modern name of the district of Tyburn, now covered with fashionable squares and houses.

Tyburn derives its name from a *tigh* or enclosure by the burnside, where the Vestry Hall stands now, may have given its designation to the church.—*Saturday Review,* April 8, 1876.

Gaelic.—*Tigh* or *taigh,* a house; *burn,* a rivulet, a bourne; whence "Tyburn," the house on the burnside.

TYRANT.—A despotic ruler; one who uses his authority according to his own pleasure, whether justly or unjustly; but in the modern acceptation of the word, unjustly and cruelly.

All English Dictionaries are contented to trace this word to the Greek τυραννος, and seek no further. The true root is the

Gaelic.—*Tigh,* a house; *tighearn,* the master of the house, a ruler; a lord, a master; *tighearna,* tyrant; *tighearnail,* lordly, tyrannical, masterful; *tighearnas,* lordship, rule, government, tyranny.

U.

UDDER.—The milk-receptacle of a cow, or other animal.

EXUBERANT. — Abundant, prolific, overflowing.

Exuberant. Latin, *ubero,* to be fruitful, fertile, abundant; from *uber,* the *udder,* the breast; and as an adjective, fertile, abounding. —WEDGWOOD.

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Anglo-Saxon, *uder;* Sanscrit, *udhar, udan.*—CHAMBERS.

Old High German, *utar;* Danish, *yver;* Greek, οὐθαρ; Latin, *uber.*—WEDGWOOD.

Gaelic.—*Uth,* an udder, a teat; *uthach,* uddered, having udders; *uchd,* the breast; the bosom of a woman.

UGLY.—Disagreeable; the reverse of beautiful; hateful, frightful.

From the Anglo-Saxon *ogelic;* or from the Belgian *ooghen,* the eyes, and *laeden,* to look; i. e. that which is offensive or loathsome to look upon.—*Gazophylacium Anglicanum.*

This word was anciently written *ougly;* whence Mr. Dyer ingeniously deduces it from *ouphlike,* that is, like an *ouph,* elf, or goblin. In Saxon, *oga* is terror, and in Gothic, *ogan* is to fear.—JOHNSON.

Old English, *ugsome;* Anglo-Saxon, *oga,* dread; *oglik,* dreadful; Icelandic, *uga,* to fear; perhaps connected with *ugh!* an exclamation of disgust.—CHAMBERS.

Gaelic.—*Aog,* death; a ghost, a skeleton; a frightful object; *aogail,* death-looking, ghastly; *aogachadh,* getting lean, withered, ill-favoured. This word is also written *eug, eugach,* ghastly.

ULEMA.—A Mohammedan ecclesiastic of a certain rank.

The plural of the Arabic *alim,* wise, and signifying originally the wise men.—WORCESTER.

Gaelic.—*Ollamh,* a doctor of laws; a learned man, a wise man; a physician; a chief bard; *ollamhair,* the learned, the clergy; *ollamhanta,* learned; *ollamhnaich,* to teach, to instruct; *ollamhnachadh,* instruction, tuition, learning.

ULLORXA.—A word that occurs in *Timon of Athens* Act iii. Scene 4, but only in the First Folio edition, and which has been expunged by all subsequent editors as an excrescence on the line, into which it seems to have been interpolated. Timon, sorely pressed by his creditors, exclaims in a rage to Flavius,—

Go! bid all my friends again,
Lucius, Lucullus, Sempronius (*ullorxa*), all;
I'll once more feast the rascals.

Of this obscure word Mr. Staunton observes, "As Ullorxa is utterly unintelligible, and overloads the line, I follow the example of the editor of the Second Folio, and expunge it from the text." Nares says "No such name as Ullorxa is known in any language."

That the word, whatever it may mean, is an interpolation is evident; but by whom was the interpolation made?—by the printers? or by the stage manager in the acting edition? and in any case can a meaning be suggested for it? Bearing in mind that Timon was chased, pursued, hunted, and worried by his creditors, it is possible that a clue may be found in the

Gaelic.—*Uile,* all; *lorgaich,* to pursue, to track, to follow up; to persecute; *lorgair,* a pursuer, a tracker; *lorgaichte,* traced out, pursued, followed up; whence *uile-lorgaichte,* corrupted into *ullorxa,* expressive of the fact that Lucius, Lucullus, and Sempronius, are all creditors upon the track of the unhappy debtor. This explanation is offered *faute de mieux.*

UMPIRE.—The person who gives a friendly decision between parties in a contest or dispute.

A third person called in to decide a dispute, or to tell whether two things are equal or not; an arbitrator. Old English, *impier, nonpeir;* Old French, *nompair;* Latin, *non,* or *in,* not, and *par,* equal.—CHAMBERS.

Gaelic.—*Aom,* to persuade, to dispose, to decide; *beurra,* decisively spoken; sharp; whence "umpire," one

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who gives a final decision, or persuades disputants to agree.

UNGAINLY.—Awkward, clumsy; ill-conditioned in body, ill-favoured. The positive "gainly," once no doubt in use, is obsolete, but the negative remains.

Literally, of no effect, clumsy, uncouth; Old English, *ungaine;* Anglo-Saxon, *ungegne, ungengne,* vain, of no effect.—CHAMBERS.

With the exception of the prefix "un," the word is traceable to the

Gaelic.—*Geanail,* comely, good-looking, well-favoured; cheerful; *gean,* favour, love, fondness.

UPBRAID.—To reproach in such a manner as to provoke a dispute or contention.

"Up" in words derived from the Teutonic is the same as *auf,* or the Dutch *op.* Thus the German *auf-springen* is to upspring or spring up. In this sense "upbraid" would be to "braid up," but braid has no English meaning except in the sense of hem or embroider. The Teutonic for "upbraid" is *vorwerfen,* to throw forward, or the vulgar English synonym to "cast up" a thing against another. The author of *Gazophylacium Anglicanum* derives the word "from the Anglo-Saxon *up-ge-braedan,* to make broad or amplify, *q. d.* to make more of a thing or fault than it is." Bailey and Johnson after him adopted this derivation, the latter explaining that the word meant "to charge one contemptuously with the commission of anything disgraceful." Other philologists have coincided in, or repeated these views, with the exception of Mr. Wedgwood, who under "upbraid" refers the reader to "braid," and who under "braid" refers to "bray," and who under "bray" refers to "brake," but fails to connect any one word of this singular series with "upbraid."

Gaelic.—*Ubraid,* a dispute, a contention; *ubarraid,* confusion, turbulence; *ubarraideach,* turbulent, confused, quarrelsome.

URAL.—"The Ural Mountains," a well-known range in Russia.

Gaelic.—*Urail,* green, fresh, flourishing.

URCHIN.—A little child; a word sometimes used in fondness, and sometimes in contempt or anger.

The same word in English signifies a hedge-hog, to which all the Dictionaries refer it, except that of Mr. Wedgwood, who has "urcheon," a hedge-hog, but not "urchin," a child.

Old English, *urchone, irchen;* Old French, *eriçon,* from Latin *ericius,* a hedge-hog.—CHAMBERS.

Gaelic.—*Ur,* fresh, new, recent; *urachd,* newness, freshness, novelty; *uraich,* to renew; *urag,* a child; *uragan, urachan,* a little child, one newly born.

USE.—Wont, habit, familiarity.

USAGE.—Custom, fashion, habitude.

Low Latin, *usagium;* Latin, *usus;* French, *user, usage.*—CHAMBERS.

Gaelic.—*Usa, usadh,* easier; the irregular comparative of the adjective *furas,* easy, facile; *usad,* easiness; the ease of doing that springs from habit, familiarity, and custom.

USHER.—A court functionary who sees in and out, with proper courtesy, the accredited guests or visitors. French, *huissier,* an officer or door-

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keeper in a court of justice or in a palace.

Italian, *usciere;* Latin, *ostiarius;* French, *huissier*, a door-keeper, from *uscio, ostium, huis*, a door.—WEDGWOOD.

Gaelic.—*Uis* (pronounced *uish*), utility, service; a courteous reception.

UXORIOUS.—Excessively fond of a wife; Latin, *uxor*, a wife; the wife of one's bosom.

Gaelic.—*Uchd*, a bosom, a breast, a lap; *uchd-mhac*, an adopted son, son of the breast, or bosom-son.

V.

VADOUX, FADOUX (French Slang).—A lazy man-servant.

Gaelic.—*Fad, fada*, long, tedious; *fadaich*, to extend; *fadal*, delay, tediousness.

VAGARY.—A caprice, a fit of ill-temper; a drunken fit in which a man talks nonsense.

Fagary, a whim, a freak; Scottish, *figmaleery, whigmaleery*, whim, fancy, crotchets. . . . . From nonsensical words to senseless thoughts and unreasonable fancies is an easy step. Compare *fad*, a whim, from *fiddle-faddle*.—WEDGWOOD.

Gaelic.—*Bachair* (*bhacair*), a reveller, a deep drinker; *bachaireachd*, drinking, revelling, rioting.

VAILS (Slang).—Perquisites, fees (in more modern Slang, "tips"), gratuities.

From *avail*, profit, or *vale*, farewell. If from *avail* it must be written *vail*, as Dryden writes; or if from *vale*, which I think is right, it must be written *vale*.—JOHNSON.

Contracted from *avails*.—WORCESTER.

Gaelic.—*Buail* (aspirate *bhuail*, pronounced *vuail*), a stroke, *i. e.* a stroke of good luck; French, *un coup de bonheur.*

VAIN.—Idle, empty, frivolous, ineffectual, useless; also conceited, and proud of one's self, or one's talents or performances.

VANITY.—Pride, conceit, &c.

These words, derived immediately from the French *vain*, and the Latin *vanus*, have their anterior roots in the Keltic. Richardson surmises that "vain" may be from the Anglo-Saxon *wanian*, to wane; Horne Tooke from Anglo-Saxon *fynegian*, to wither; while Worcester suggests that the word is perhaps a contraction from the Latin *vacanus*, from *vaco*, to be empty. The true root, with many spreading branches of derivatives, is in the

Gaelic.—*Faoin*, foolish, idle, unavailing, empty, light; *faoine, faoineachd*, vanity, silliness, lightness; *faioneag*, a vain silly woman; *faoinealach*, foolish, vain, conceited; *faoineadh*, to indulge a person by flattering his vanity (whence to *fawn*); *faoin-cheann*, an empty, conceited head; *faoin-chainnt*, idle and empty talk, babbling, vain-boasting; *faoinealach*, a vain man; *faoinsgeul*, an idle tale; *faoinich*, to make vain; *faoineis*, idleness, uselessness, vanity, frivolity of conduct.

There are two significations to the word "vanity:" one derived from the Latin *vanus*, empty, and another of more obscure origin, which implies not emptiness, but pride or self-complacency, both of which may be well-founded, and not empty. We may say of a woman that she is "vain" of her beauty, which does not mean that she is empty of her beauty, but that she is proud and conscious of it, and likes to display it.

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The second meaning of the word derives no support from current etymology. Possibly womanliness is the source of the idea, and the root the

Gaelic.—*Bean*, or *ban*, with the aspirate *bhan* (*van*), a woman. The Sanskrit *vanità*, a woman, lends a curious, but it may be an accidental, support to this etymology.

VAIN-GLORY.—This phrase is commonly applied to one who vaunts *himself*.

Possibly all "glory" is "vain" in one sense, as good for little, and not lasting long; but is not the first syllable derived not from *vanus*, empty, which all glory may be, but from the

Gaelic.—*Fein*, self; *gloire*, a noise; whence "glory" (which see), making a noise about one's self?

VALET.—A servant-man who attends to the personal and indoor wants of his master. From the French *valet*.

Valet, diminutif du Bas Latin *vassal* [see VASSAL].—LITTRÉ.

Welsh, *gwas*, a youth, a young man, a servant, whence *gwasawl*, serving; from *gwas* arose the Mid-Latin *vassus*, a man, a retainer; a *vassal*. . . . We then pass to the diminutive, Old French, *vaslet*, *varlet*, a boy, whence *varlet* and *valet*, a servant.—WEDGWOOD.

Gaelic.—*Balaoch*, a lad, a clown, a shepherd; *ballag*, a neat little woman, a servant girl. See FELLOW.

VALIANT.—Brave, manly.

VALOUR.—Bravery.

Latin, *valeo*; French, *valoir*, to be sound; to be of worth. Old French *valeur*, valour, value, worth, and thence courage, as the quality most prized in a man; *vaillant*, worthy, courageous.—WEDGWOOD.

Gaelic.—*Ball*, a member of society; a distinguished person; with the aspirate *bhall* (*vall*), whence, in the warlike ages, a fighting-man, a warrior.

VAMPIRE.—A fiend or demon of mediæval superstition; the vindictive spirit of a departed man or woman, which was fabled to have the power of revisiting the world in human or other shape, and delighted in fastening its teeth in the throats of persons asleep, and sucking their blood till they expired. In modern times the word is used metaphorically to designate a cruel usurer or extortioner.

The word does not occur in Johnson, or in any dictionaries before his time. It occurs in the French, Teutonic, Italian, Spanish, Sclavonian, and other languages.

Mot venu de l'Allemagne, mais non d'origine Germanique.—LITTRÉ.

A blood-sucking bat in South America. German, *vampyr*; Sclavonian, *wampir*.—CHAMBERS.

Gaelic.—*Uamh*, terrible; *uamhas*, atrocity, horror; *uamharr*, horrible, atrocious, heinous; *beitheir* (*t* silent), a large serpent. "There are," says M'Alpine in his *Gaelic Dictionary*, "many surprising stories about such serpents in the Highlands." The combination of *uamh* and *beithir* produces *uambeir*, *vampeir*, or "vampire," a horrible serpent.

VARLET.—A term of contempt applied to a dishonest serving-man or youth. Mr. Wedgwood seems to think the word synonymous with "valet."

In a discussion that arose in the trial of the Claimant to the Tichborne estates in August, 1873, the Lord Chief Justice objected to the word "valet" when applied by Dr. Kenealy to a tutor or teacher, and on the next day the following on the two words "valet" and "varlet," appeared in the *Daily Telegraph*:—

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Ménage doubts whether *valet* and its cognate *varlet* had in old times the degrading signification which now attaches to them. Ménage quotes the old Crusading historian, Villehardouin—so often mentioned by Gibbon—who calls Alexis, son of the Emperor Isaac Comnenus, "*Valet* de Constantinople." Again, the author of the romaunt of "Lancelot du Lac," speaking of the young son of a Vavassor who had not yet been dubbed a knight, says, "Vers la fin du manger vint céans un *varlet*." In the *patois* of Picardy *varlet* or *varleton* is the equivalent for our *hobbledehoy;* and in Gascon a growing lad is called a *baëlet*—the *b* being pronounced, as in Spanish, as *v*. All things considered, the status of the mediæval *valet* is adequately expressed in the portrait of the Knave of Hearts who "stole those tarts, and took them quite away." The felonious *valet* was not a mere menial, but a kind of sub-courtier, half gentleman-usher, and half yeoman of the guard. . . . With regard to the origin of the word the opinions of the learned differ. Some sages derive *valet* from the Hebrew *valad*, a child; others from the same Keltic root with *vassal;* while yet other authorities trace it to the Latin *baro* or *varo*—a blockhead, a simpleton, a boor, an oaf. Thus Cornutus, on the Fifth Satire of Persius, "Varones dicuntur servi militum qui utique stultissimi sunt, servi scilicet stultorum." And so we get the word through *varo, varolus, varolettus, varlet, valet.*

The true origin of "varlet," totally distinct from "valet," which does not imply dishonesty, is the

Gaelic.—*Meirleich*, a thief; *an tula mheirleach* (*mh* pronounced as *v*), a thief, a varlet. See VALET.

VASSAL.—A gentleman holding land under, or yielding allegiance to, a great noble or other feudal superior.

Du Bas Latin *vassus*, domestique du prince dans la loi des Allemands. *Vassus* vient du Celtique; Bas Breton, *gwaz*, homme serviteur; Kymric, *gwas*, jeune serviteur; Irlandais *uais* et *wasal*, noble, de haute naissance. —LITTRÉ.

Low Latin, *vassalus;* Welsh, *gwas*, a youth.—CHAMBERS.

From the Welsh *gwas*, a young man or page; *gwasaeth*, the state of pagehood, being rendered in Latin *vasaticum*.—SIR F. PALGRAVE, quoted by *Worcester*.

Gaelic.—*Uasal*, gentle, noble; of good birth and position; whence *duine uasal*, a gentleman owing feudal allegiance or duty to the chief of the clan.

VATES (Latin).—A prophet.

VATICINATE.—To prophesy.

Gaelic.—*Faidh*, a prophet, one of the three orders of the Druidical priesthood. See FEY and FAA.

VATICAN.—The Pope's Palace and its precincts at Rome; Latin, *Vaticanus Mons.*

The name *Vatican* is derived, according to Aulus Gellius, from *vaticinium*, prophecy, or rather from an ancient oracular deity of the Latins, called by the Romans Jupiter *Vaticanus*, who was worshipped there.—BRANDE.

Gaelic.—*Faidh*, a prophet; *ceann*, a head, a chief. *Vaticanus mons* is the mount of the chief prophet.

VEAL.—The flesh of the calf.

VELLUM.—Parchment.

Latin, *vitulus*, a calf; French, *vélin;* English, *vellum*, fine calfskin dressed like parchment for writing on.—WEDGWOOD.

From the Latin *vitellus*, and the French *veau*.—WORCESTER.

From the Old French *véel;* Provençal, *vedel;* Latin, *vitellus;* Greek, ἰταλος, a calf; akin to Sanscrit *vatsa*, a calf.—CHAMBERS.

Gaelic.—*Feoil*, flesh of any kind fit for food; *feoladair* (Scotticè, *flesher*), a butcher.

VEIL.—To cover the face; to hide, to conceal.

Literally a sail. Old French, *veile;* Latin, *velum;* contraction of *vehiculum veho*, to bear, to carry.—CHAMBERS.

Latin *velum;* perhaps akin to *velo*, to hide. Italian and Spanish, *velo;* French, *voile*.—WORCESTER.

Gaelic.—*Falach, falaich*, to veil, to hide; *falachadh*, veiling, hiding, concealing.

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VELVET-PEE.—A corruption of "velvet pile," a sort of rich carpeting or velvet.

Mr. Monck Mason conjectures that this word should be *velvet peel*, for *velvet* covering:—

"Though now your blockhead be covered with a Spanish block, and your lashed shoulders with a *velvet pee*."—*Beaumont and Fletcher.*

Possibly Mr. Mason may be right; at least, no better conjecture has yet been made.—NARES.

Platt Deutsch, *pye*, a warm jacket; Hambro', *pey*; whence a *pea*-jacket; Gothic, *paida*.—HALLIWELL *and* WRIGHT'S *Nares.*

Gaelic.—*Pill*, cloth.

VENERATE.—To respect greatly.

VENERABLE.—Worthy of the greatest respect.

The etymology of these words is not traced by philologists beyond the Latin, from which and the French they undoubtedly came into the English language. The root of the Latin is not far to seek, and bearing in mind the high and refined courtesy which all the Keltic nations, the Latins included, always did and still continue to display towards women; it is to be found in the same category as the word "Venus," and others, in which the idea of woman predominates.

Latin, *veneror*, *veneratus*, allied to Sanscrit *vand*, to praise, *van*, to honour.—CHAMBERS.

Gaelic.—*Bean* (or *bhean*), a woman; whence comes to "venerate," to treat with the high respect shown to woman,—a higher respect than is shown to man.

VENIAL.—Faulty in a small degree; something that may be pardoned or excused.

The origin of this word both in the Latin and the French, as well as in the English, which derived it from these sources, is clearly traceable to *bean*, or *ban*, the Keltic and Gaelic for a woman, and applies more particularly to the womanly faults, that a man is generally content and sometimes delighted to praise in that sex, though he would not pardon a similar fault in his own.

Probably from root of *venerate.*—CHAMBERS.

Gaelic.—*Banail*, womanly (with the aspirate *bhanail*, pronounced *vanail*).

VENNEL (Lowland Scotch).—A narrow lane, between high walls or houses.

GINNEL (Yorkshire).—A narrow passage between walls.

Gaelic.—*Geinn*, to straiten, to make narrow, to squeeze; *geinneil*, that which is straitened or squeezed up.

VENOM.—Poison; a liquid poison; French, *venin*; Italian, *veneno*; Latin, *venenum.*

It is difficult to account for the first syllable in this word, but the second clearly points to the

Gaelic.—*Nimh*, virus, venom; *nimheil*, venomous, wicked, poisonous. The first syllable may possibly be derived from *beach*, a bee or wasp (with the aspirate, *bheach* or *vea*); whence the early idea of poison from the sting of an insect.

VERGLAS (French).—Glazed or icy frost.

Berry, *verglasse.* Diez voit dans le préfixe *ver*, le mot *verre*, glace qui est comme du *verre.*—LITTRÉ.

Gaelic.—*Fuar*, cold, frost; *glais*, to lock, or lock up; to freeze.

VERITY.—Truth.

VERY.—Truly; *i. e.* "very fine," truly fine, &c.

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Latin, *verus*, true.—JOHNSON.

Formerly *verry*, from French *vrai*. "*Very* God of *very* God." (*Athanasian Creed.*)—WEDGWOOD.

Gaelic.—*Fior*, true, genuine, pure; *firinn*, truth; *firinneach*, true, just, righteous; *firinnich*, to verify, to justify.

VERSE.—A line in poetical composition. The word is sometimes used to express the difference between rhymed and unrhymed, as "verse and prose."

Literally a turning; Latin, *versus*, a line in writing.—CHAMBERS.

Gaelic.—*Beur*, a point (with the aspirate, *bheur*, *ver*); *beurra*, well-spoken, sharp, clear-sounding.

VERSE or ARSE-VERSE.—A spell or verse written on a house to prevent it from burning.—BAILEY.

Arse-verse (i. e. *averte ignem*), a pretended spell written upon the door of an house to prevent it from burning. 'Tis a Tuscan word, quasi *arsurum averte*. It signifies also, preposterously, *ordine inverso*.—BLOUNT'S *Glossographia*, 1681.

The second word in this phrase is a palpable corruption of the

Gaelic.—*Aros*, a house; so that the words mean a house-verse.

VESPER. — The evening; Greek, ἑσπερος.

VESPERS.—Evening prayers.

Gaelic.—*Feascradh*, decaying, declining; *feasgair*, evening; the decaying day; *feasgarach*, pertaining to the decline of day; *feasgaran*, an evening song, a vesper hymn.

VIANDS.—Food.

VIVRES (French).—Food, sustenance.

Gaelic.—*Biadh*, food, sustenance, meat. The *b* with the aspirate sounds as *v*.

VICE.—A screw.

The implement takes its name from comparison to the tendril of a vine; Italian, *vite*, a vine, also, a winding screw.—WEDGWOOD.

Gaelic.—*Bithis* (*bi-is*), *bhithis* (*vi-is*), a screw, a vice.

VICTORY.—Triumph, conquest; derived immediately from the Latin *vinco*, *victum*, *victoria*, and the French *vaincre* and *victoire*.

Gaelic.—*Buadh* (aspirate *bhuadh*, *vua*), triumph; *bhuadhach*, victorious; *buaidh*, victory, conquest, success; *buadhachadh*, victory.

VIE. — To emulate, to strive with another to excel him.

Of uncertain etymology.—ASH, JOHNSON, WORCESTER.

From *invitare*, to invite.—WEDGWOOD.

Literally, to war; Anglo-Saxon, *wiggan*, *wigan*, to carry on war; *wig*, war.—CHAMBERS.

To *vie* at cards, to challenge, to invite. Mr. Giffard says to *vie* was to hazard, to put down a certain sum upon a hand of cards; to *re-vie* was to cover it with a larger sum, by which the challenged became the challenger. This *vying* and re-*vying* continued till one of the party lost courage, and gave up the whole.—NARES.

Gaelic. — *Uidh*, step, gradation, degree, a span, a stage in advance; whence to "vie," either at cards, or to emulate and strive to excel, to make a step forward, a gradation, a degree in advance of a competitor.

VILLAIN.—A word of opprobrium signifying a traitor, a scoundrel, the perpetrator of a base or wicked action.

The usually accepted origin of this word is from *villa*, a farm, or *ville*, a town, and is held to signify a serf or slave attached to the land; and to have been applied in contempt by feudal lords

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to their inferiors. But its similarity to *felon* (which see), suggests another derivation.

Gaelic.—*Feall*, deceiver, betrayer; *fealladh*, deceit, betrayal; *feallan*, a traitor.

Vile is not allied to *villain*. The latter word has a curious meaning when traced to its origin; for the ancient *villein*, *villanus*, was the servant of the *villa*, which last is undoubtedly a form of *villus* or *vellus*, the skin of a sheep, akin to *pellis*, the skin of any beast, *velamen*, a covering in general, and *vallum*, an enclosure, a *wall*,—the *v* passing into *b* in the word *buil*-ding,—all of which meet in a point in the Sanskrit base *vri*, to surround, co-*ver*. Thus a *villain* is, etymologically, "the servant of a covering."—*Primitive and Universal Laws of the Formation and Development of Language: a Rational and Inductive System founded on the Natural Basis of Onomatops.* By Callistus Augustus Count de Goddes-Liancourt and Frederic Pincott.

The French word *vilein* or *vilain*, formerly used by a feudal chief, to denote the labourers on his estates, was immediately derived from the Low Latin *villanus*, which in its turn came from *villa*. The words *villa*, *village*, *villanus*, *bailiwick*, *ville*, are all traceable to the

Gaelic.—*Baile*, a farm, a cluster of farm buildings, a town, a village, a hamlet; *baile-mor*, a large town, a city, a metropolis.

VINEW.—Mould; vinewed, mouldy; sometimes written "fenowed."

Fenowed, mouldy. A word regularly formed from the Saxon *fenuig* or *fynig*, of the same sense. It was afterwards corrupted into *finewed* and *vinewd*.—NARES.

Gaelic, *fineag*, *fionag*, a cheese-mite. The primary meaning would thus be moth, or mite-eaten; then mouldy, corrupt. Welsh, *gwyddon*, mites, small particles of what is dried or rotted; *gwyddonog*, rotten, mity.—WEDGWOOD.

Gaelic.—*Fineag*, a mite, an animalcule; a mean, miserly person; *fineagach*, mouldy, abounding in mites, miserly, mean. (See FINICKING.)

VIPER (French, *vipère*).—A small poisonous snake.

Du Latin *vipera*, de *vivus*, vif, vivat; et *parere*, enfanter. L'accent était sur *vi*, la forme regulière est *vipre* ou *guivre*; *vipère* a été refait sur le Latin.—LITTRÉ.

From Latin *vivus*, alive, and *pario*, to bring forth, because the *viper* is supposed to produce its young alive, and not, as other snakes, in the shape of eggs.—WEDGWOOD.

If this derivation could be accepted, all the mammalia, from man down to the whale, might be called vipers.

Gaelic.—*Buafaire*, a viper, a poisonous snake; *buafach*, virulent, poisonous; *buafachd*, poison; *buaf*, a toad (long erroneously supposed to be poisonous).

VIRTUE.—Moral excellence, purity, or worth; strength to bear or resist; innate force; efficacity.

This word, derived immediately from the Latin *vir*, originally signified manliness, and the possessor of virtue was one who would, in the words of Macbeth, "dare do all that might become a man."

Gaelic.—*Fear*, a man; *feart*, virtue, manliness; *feartach*, virtuous, manly; *feartalachd*, energy, great virtue, heroism; *fearail*, virile, manly, having good and manly qualities.

VOCABULARY.—A list of words; a minor dictionary.

VOCAL.—Appertaining to the voice.

VOCIFERATE.—To call with a loud voice.

VOICE.—Articulation and expression of will, thought, or desire by means of the mouth, in speech or song.

All these words are traced by philologists to the Latin *vox*, the French *voix*,

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the Italian *voce*, &c. The anterior etymology of *vox* may be found in the

Gaelic.—*Focall*, a word, an enunciation. But *voice*, an emission of sound from the mouth, may be independent of words; we cannot affirm that the songs of birds, which are voices, or the lowing of cattle, and the bleating of sheep, which are equally voices or vocalizations, are "words" in the ordinary sense. May not "voice" be traceable to another root than *vox*, and be the

Gaelic.—*A bhuis* (*vuis*), from the mouth? *bus*, a mouth. In this sense "voice" and "vocabulary" would be unrelated, and the latter would signify, as it does, a collection of words, and not of voices.

VOGUE (English and French).—The fashion. The French have a phrase, *vogue la galère*, which means "let the galley or boat sail with a fair wind and bulging or bellying sail." This supplies the root of the idea in the

Gaelic.—*Bag*, *balg*, and *bolg*, which with the aspirate becomes *bhag*, *bhalg*, and *bholg*, the belly; whence applied to the sails of a vessel, the bellying or bulging out by the wind. Mr. Wedgwood defines the French *vogue* to be the course and sway of a ship. "Vogue" as signifying fashion means, by an obvious figure, the full sail or course of that which has taken the public fancy, compared to a ship's course on the sea with the wind in its favour.

VOID (French, *vide*).—Empty.

Italian *vuoto*, *voto*, empty, hollow, concave; French *vuide*, void, empty, vast, wide. —COTGRAVE.

Diez' derivation of the French *vide*, from the Latin *viduus*, seems far less probable than that which regards it as an equivalent of the German *weit*, English *wide*. . . . The idea of emptiness and space are closely connected. Space is room to move in, and it implies the absence of what would fill it up. Thus *waste*, empty, is radically identical with *vast*, spacious, and in the same way, *void*, empty, is identical with *wide*, spacious.—WEDGWOOD.

Gaelic.—*Fiadh*, wild; *aite*, a place; *fiadh-aite*, a wild place; *fiodh*, a wilderness; a place that has no inhabitants, and is therefore empty or "void" of life.

VOLUPTUOUS. — Accustomed to yield to the tender and amorous passion.

This word is immediately derived from the Latin *voluptas*. Mr. Wedgwood has a long disquisition on the subject under the word "love," which he seems to consider the origin of the second syllable of "vo*lup*tuous," to which the reader is referred. "Voluptuousness" is called in Scripture the lust, the weakness, or yielding of the flesh.

No attempts have been made by philologists to trace this word further back than to the Latin *volup*, *volupe*, *voluptas*, and the French *volupté* and *voluptueux*.

Gaelic.—*Feoil*, flesh; *aoibh*, pleasant, delightful; *aoibhneas*, delight, joy, gladness, pleasure; *aoibhinn*, *aoibhneach*, pleasant, agreeable, delightful; thus *feoil-aoibhneas*, Latin, *voluptas*, joy, or delight of the flesh.

VOLLEY.—A discharge or flight of many things at one time, as a "volley" of musketry; also, metaphorically, a "volley" of compliments, or of oaths.

The immediate root is the French *volée*, a flight of birds, from *voler*, to

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fly, the Latin *volare*. The ultimate root is the

Gaelic.—*Buail, bhuail*, to strike; from the motion of the wings of a bird when it strikes the air to enable it to fly.

VOWEL.—A simple sound of the human voice, which can be emitted without the aid of a consonant.

French, *voyelle;* Italian, *vocale;* Latin, *vocalis*, of or pertaining to the voice.—WEDGWOOD.

Mr. Wedgwood's definition, which is that of all previous etymologists, may be objected to on the ground that a consonant pertains to the voice, as much as a vowel does.

Gaelic.—*Bhuail* (*vuail*), a stroke; smote; *buail*, to smite, *i. e.* that which smites or smote distinctly on the ear as a fully sounded vowel does. See VOCABULARY, &c.

W.

WAG.—A jester, a punster, a humourous person, a joker; a jocose person who says or does ludicrous things.

Probably a curtailment of *wag-halter*, one who is likely to *wag* in a halter; a gallows-bird. "I can tell you I am a mad *wag*-halter" (*Marston*). "Let them beware of *wagging* in the gallows" (*Boorde*).—WEDGWOOD.

Probably from *wagging* the beard in derision.—CHAMBERS.

Gaelic.—*Abhacas*, diversion, sport; *abhach*, humourous, merry, funny; *abhachdaiche*, a humourous person, a wag; *abhach* is sometimes pronounced *a-ach*, whence "wag." But the word is more probably a corruption and contraction consequent upon the colloquial use by the English of a language decaying and unwritten among them, of the

Gaelic.—*Uallach*, cheerful, gay, fantastic, funny, sportive, playful, freakish. This word hastily pronounced, first *ualach*, then *uale*, then *uac*, would easily glide into the English "wag." The ordinary English "wag," to shake from side to side, or to and fro, or up and down, is clearly from the Teutonic *wagen* and *wegen*, to move, and allied to the Latin *vacillare*, to totter, to move unsteadily.

WAIL, BEWAIL.—To lament, to grieve audibly.

GOWL (Lowland Scotch).—To howl, to yell; to cry with a loud voice of lamentation or of threatening.

Italian *gualare*, to moan, to lament.—JOHNSON.

To cry woe (or *weh!*), to lament or sorrow audibly. Icelandic, *vaeler*, to lament; Welsh, *wylaw;* Irish, *uaill*, to weep, from the sound.—CHAMBERS.

To cry wae! as in the French *miauler*, to cry *miau!* Italian, *Guai a me!* woe is me! Welsh *wylo*, to lament.—WEDGWOOD.

Gaelic.—*Guil*, to weep, to wail.

WAIN.—A waggon, a cart.

Literally, that which carries. Anglo-Saxon, *waegen;* Icelandic, *vagn;* Sanscrit, *vahana;* Latin, *veho;* Sanscrit, *vah*, to carry.—WEDGWOOD *and* CHAMBERS.

The interchangeability of *w* into *v*, and *v* into *f*, produces the

Gaelic.—*Feun*, a cart, a waggon, a wain; *feunadair*, a carter, a waggoner.

WALL (Latin, *vallum*).—An erection of earth or masonry, either as the boundary or side of a dwelling; a mark of the separation of estates, or a fortification for defence.

Gaelic.—*Balla*, a wall; aspirated form *bhalla*.

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WALLOCH (Lowland Scotch).—A Highland dance or reel.

I wot she was a cantie quean,
And weel could dance the Highland *walloch*.—*Roy's Wife*.

Gaelic.—*Uallach*, gay, active, sportive, frolicsome, lively, spirited.

WALLOP (Slang).—To beat, to thrash, to castigate.

Mr. John Gough Nichols derives this word from an ancestor of the Earl of Portsmouth, one Sir John Wallop, Knight of the Garter, who in Henry VIII.'s time distinguished himself by *walloping* the French; but it is more properly connected with *wheal*, a livid swelling in the skin after a blow.—*Slang Dictionary*.

Gaelic. — *Bualadh*, a beating, a striking, a thrashing; from *buail*, to strike.

WAN (Lowland Scotch).—This word in many popular old ballads is applied to the colour of a stream;—"the wan water," as in *Young Prince James* in Buchan's *Collection*, vol. i. "There stands a stane in *wan* water," "When he came to the *wan* water," "The *wan* water o' Clyde," &c. This word is not of the same origin as the English "wan," deathly pale, which is derived from "wane," to fade away in health, but has its root in the

Gaelic.—*Uaine*, pale green; the colour of streams and rivers in certain states of the atmosphere when they are not rendered turbid or red by the effects of copious rains washing down the earthy particles from the uplands.

WANNION.—This word, generally used by the Elizabethan writers as an exclamation, "with a wannion!" has, according to Nares, never been explained. He cites from Shakspeare:

Come away! or I'll fetch thee with a *wannion!*—*Pericles*, Act ii. Sc. 1.

I'll tell Ralph a tale in his ear, shall fetch him again with a *wannion*, Ill warrant him. —BEAUMONT *and* FLETCHER, *Knight of the Burning Pestle*.

He should have been at home preaching in his diocese with a *wannion*.—LATIMER'S *Sermons*.

In Fox's *Ecclesiastical History* the word appears as "wanie." "It seems," says Nares, "to be equivalent to 'with a vengeance or with a plague.'" He adds "that with so many authorities for its use it is strange that no account of it anywhere appears." Boswell suggested "winnowing," or beating, as the real word, which Nares does not consider very satisfactory, adding his own opinion that it is from the Saxon *wannung*, detriment. In Wright's *Provincial Dictionary* "wank" is explained as "a violent blow." In all the instances quoted by Nares an idea of force is apparent, which leads to the conjecture that "wannion," "wanie," and "wank," are all from the same root, and that a hard blow or stroke is the true meaning.

Gaelic.—*Buain* (with the aspirate *bhuain* or *vuain*), to reap, to mow, to cut down with one swoop; a reaping, a cutting down, a felling with one blow; a swathe, a whack; *buanaich*, to cut down at a blow; *buaineadh*, reaping, cutting down; *buainiche*, a shearer, a reaper.

If in all the passages in which the word "wannion" appears a translation of the Gaelic *buain* or *bhuain* were inserted, as "swoop," or "stroke," the sense would be complete.

WANT.—Scarcity, deprivation; from whence to "want," to feel a deprivation and desire to remove it.

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WANE.—To grow less, to diminish into scarcity.

GAUNT.—Thin, haggard; reduced in flesh by scarcity of food.

The verb to want, used in familiar language to express the desire of the speaker for something, might well be explained by signifying that he feels the *want* of it. But it is singular that the word is found in Welsh and Breton with the positive signification of desire, and in those languages has no apparent connexion with *gwan*, the Celtic representative of the Teutonic *wan*. Welsh, *chwant*, Breton *c'hoant*, desire, longing, appetite, lust. —WEDGWOOD.

The change of the French *g* or *gu* into the English *w*, as exemplified in "war" from *guerre*, "warranty" from *garantie*, &c., points to the derivation from the

Gaelic.—*Gann*, scarce; *gainne*, scarcity, want; *ganntas, ganntachd*, scarcity, poverty, want; *gainnead*, scarcity.

WANTON.—Restless, amorous, inconstant.

Of uncertain etymology; from *want one*, i. e. he or she that wanteth one! (*Minsheu, Junius.*) From Dutch *wanen*, to fancy, to imagine, to ween, or from *wandelen*, to wander (*Skinner*). Perhaps from *want*, to desire (*Richardson*). Probably from Old German *wantelen*, to change; German, *wandeln* (*Talbot*).—WORCESTER.

Gaelic.—*Guain*, to sport; *guainte*, sportive; *guain, guaineasach*, lively, brisk, giddy, sportive; *guaineas*, liveliness, briskness, frolicsomeness. "Wanton" is lively, brisk, and is applied not only to persons but to things, in the phrase of "the wanton wind," and in the Old English song of Sir John Suckling, where the lover apostrophizes the birds, "Ye little *wantons*, warble."

WAR (French, *guerre*).—Active hostility.

This word comes immediately from the French with the change from *gu* to *w*; the Teutonic synonym is *krieg*. The derivation of the French word seems to be from the

Gaelic.—*Gearr*, cut, bite, slay; *gearradair*, a carver, a cutter, a slasher (French, *guerrier*, a warrior).

The German *krieg* has a kindred source.

Gaelic.—*Ciar*, stern, relentless; and *aog*, death; whence *ciar-aog*, abbreviated into *krieg*, relentless death or war.

WARBLE.—To sing with a sharp clear voice, like a bird.

From Dutch *werbelen*, German *wribeln*, to whirl, to warble.—SKINNER.

The interchange of the Keltic *gu* into the English *w* (see WANT, WAR, WARRANT, &c.) shows the true derivation of this word to be the

Gaelic.—*Geur*, sharp, shrill; *buail*, to strike; "warble," to strike sharply or shrilly (on the ear), like the song of a bird.

WARES.—Objects of merchandise.

WAREHOUSE.—A house of merchandize or wares.

Anglo-Saxon, *waru*; German, *waare*; Icelandic, *wara*.—CHAMBERS.

Gaelic.—*Bathar* (*ba-har*), goods, wares, merchandize. See BARTER.

WARLOCK.—A wizard, a necromancer.

Johnson derives *varlet* from the French *valet*. Tooke considers *varlet* and *valet* to be the same word as *harlot*, the aspirate being changed to *v*, and to mean simply a *hireling*. Perhaps from the same root as *vassal*.—WORCESTER.

Warlock is perhaps from the Icelandic *varolak*, a magical song for calling up evil spirits, an incantation.—JAMIESON.

Warlock, a wizard, is derived by Mahn in Webster and by E. Müller from the A.-S. *wærloga* or *werloga*, "a belier or breaker of his agreement or pledge . . . . hypocrita"

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(Bosworth), from *wær*, agreement or pledge, and *loga*, a liar (from *ligan*, to lie). I do not for one moment question the correctness of this derivation, though I should be glad to learn whether *warlock* (or *werlock*) was ever used in O. E. in the sense of *covenant-breaker*, *perjurer*, or *hypocrite*, and though the transition from such a meaning to that of *wizard* is not altogether an easy one, unless it be supposed that a *wizard* was regarded as one who had broken his covenant with God, and was eager to break his compact with the devil.

My object in writing this note is merely to point out the extraordinary coincidence in f rm, without the slightest apparent connexion in origin, between *warlock* (also written *warluck*—Webster) and the *Rouchi warlouque* (see Hécart's *Dict. Rouchi-français*, *s. v.*) = "qui a le regard louche." Hécart derives this word from the Flemish "*waer*, en quel lieu?" = our *where?* and *loken* = our "to look;" because, he says, those who are cross-eyed look at one spot and seem to look at another. But I cannot say that I believe in this Flemish derivation (for no word corresponding to *warlouque* is found in Flemish), and I think there is no doubt that *warlouque* is connected with the Rouchi *berlou*, *berlouque*, of which, indeed, Hécart himself says it is only another form. Now, *berlou* is evidently identical (in origin that is) with the Fr. *berlue*, for a full account of which see Littré, Diez, Scheler, and Brachet, all of whom seem to be agreed in deriving the syllable *ber* (which is also found in the cognate languages and dialects in the form of *bar* and *bes*) from the Lat. *bis*, whilst they derive the remainder of the word from the Lat. *lucere*, or *lux*, so that the primitive meaning would be *double light*, from which we readily obtain the secondary meanings of *obliquity* and *dimness of sight*.

But not only is *warlouque* much more like *warlock* in *form* than *wærloga* is; it is also much more like it in meaning; for, if one were called upon to describe a wizard, would it not be much more natural to describe him as *oblique of looks*, as one *looking askance*, or having an *evil eye*, or as one endowed with *second sight* (*bis*), than as a mere *breaker of his word!*—*Notes and Queries*, June 19, 1875.

Gaelic.—*Barr*, top, eminent, chief; *loguid*, a rascal; *loguideach*, rascally, cowardly; whence *warlock*, a chief rascal.

WARRANT (French, *garantir*).—To vouch for the truth, goodness, or excellency of a commodity or a person.

Gaelic.—*Barant*, a support, surety, safeguard; *barantail*, warrantable; *barantaich*, to guarantee, to warrant, to assure; *barantas*, a security.

Kymric.—*Gwarant*, warrant, security, pledge.

WASSAIL.—Revelry; wassail-bowl.

Anglo-Saxon, *waes-hael*, health be with you! an ancient salutation in drinking.—Worcester.

This is the usual derivation of the word, but it is not accepted by Richardson or Latham.

Gaelic.—*Uasail*, noble, generous, liberal. See Carousal.

WASTE.—A wilderness.

Devastate.—To lay waste.

The connexion between the English "waste" and the Latin "de*vast*ate," which are synonymous, is not easily traceable except through the medium of the older Keltic languages.

Gaelic.—*Fasach*, a desert, a wilderness; *fasaich*, to lay waste; *fasaichte*, laid waste, desolated; *fasail*, desolate; *fasalachd*, state of lying waste.

WEAL or Wheal.—The mark made on the skin by a blow of a whip or rod.

Gaelic.—*Buail*, to smite; *bhuail* (*vuail*), a blow.

WEAN.—To deprive a child gradually of the mother's or nurse's milk.

From the Anglo-Saxon *wenan*.—Bailey, Johnson, Ash, Worcester.

German, *gewöhnen*, to accustom; *entwöhnen*, to break the custom.—Wedgwood.

Gaelic.—*Ua*, from, away from; *bainne*, *bhainne*, milk; whence *uabhainne* (*ua-vainne*), away from the milk.

WEARY.—Fatigued, worn out, tired; desirous of repose or of bed.

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OURIE, EERIE (Lowland Scotch).—Weary.

Anglo-Saxon, *werig*, weary; German, *währen*; Dutch, *vare*, to endure. The extremity of weariness is when we are quite *worn* out with labour.—WEDGWOOD.

Gaelic.—*Uirigh*, a couch, a bed; *eire, eireadh*, a burden, something to be lifted; *eireach*, heavy, burdensome.

WEATHER.—The state of the atmosphere and the wind.

This word seems to be immediately derived from the German *wetter;* Mr. Wedgwood suggests the root as the German *wehen*, to blow. The ultimate root, the Latin *hora*, the French *heure*, the hour, the time, the state of the hour or time, is to be found in the

Gaelic.—*Uair*, time, season, weather; *do-uair*, unfavourable weather.

The French and Italians employ the word "time" in this sense, and ask, *Quel temps fait-il?* and *Che tiempo fa?* &c.

WELKIN.—"To make the welkin ring" is a familiar expression that signifies the loud shouting of a multitude. The word "welkin" is usually derived from the German *wo ken*, the clouds, as if the phrase meant "to make the clouds ring." "Welkin" also was used by Shakspeare and Milton to signify the sky or heaven.

Perhaps *wolke* may be from the woolly (German, *wolle*) aspect of the clouds, analogous to Finnish *liemen*, wool; *lieminka*, down, wool; and thence a thin cloud. The "fleecy clouds" is an habitual metaphor which we also find in Virgil.—WEDGWOOD.

Anglo-Saxon, *wolcen; wealc*, a revolving; hence, perhaps, *welkin*, for the sky and clouds in a continued revolution.—BOSWORTH.

It is possible that this word, adopted by the poets of the Elizabethan era from the speech of the people, where it had lost its first Keltic meaning, has an origin entirely different from that which is commonly assigned, and on which two such authorities as Dr. Bosworth and Mr. Wedgwood so curiously differ. The "Wealh-cynne," the family or nation of the Welsh, was the name given by the Saxons, which they adopted from the Gaelic-speaking Britons, and applied to the Kymri, who had retreated, in face of their Pictish as well as of their Saxon or Danish foes, to the Welsh mountains. The Saxons in borrowing words from the Keltic beginning with *g* often changed that consonant into *w*, as previously stated. The Kymri, speaking a branch of the Keltic not well understood by the kindred and sometimes hostile British tribes who spoke Gaelic, were called by the latter "Gall," or foreigners, a word afterwards applied to Wales. The French of the present day describe the Prince of Wales as "Le Prince des Galles." Thus we have the derivation of "welkin" from the

Gaelic.—*Gall*, a foreigner; *cinne, cine, cinneach, cinneadh*, a tribe, a family, a nation. Thus to "make the welkin ring" signified primarily to raise such a shout as would ring or re-echo among the Welsh. On this subject Mr. Nicholas in his *Pedigree of the English People*, says, pages 264 and 288,—

"In the reign of Egbert the counties of Dorset, Somerset, Wilts, as well as Devon, were all considered as belonging to the *Weal-cynne*, the dominion or kingdom of the Welsh."

WELSHER (Slang).—One who attends races for the purpose of making bets, with the intention to be paid if he wins, and not to pay if he loses.

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The word is modern but the practice is ancient. One writer says the word arose from a fellow who took deposits on *Welsh* ponies, which he said he was importing, but never delivered them. Others say the word was suggested by the dislike the Prince of Wales, afterwards George IV., had for settling. Some derive it from the nursery rhyme, "Taffy was a *Welshman*, Taffy was a thief." —*Slang Dictionary.*

Gaelic.—*Gall*, a foreigner; Anglicized first into *Gaulish*, and afterwards into "Welsh," from *Gallia*, Wales; one out of the pale, the ring, the fraternity; not of the set; one foreign or strange to the laws of the ring and of honourable betting.

WERSH (Lowland Scotch).—Insipid, mean, tasteless, poor in flavour or quality.

"A kiss and a glass of water are but a *wersh* disjune" (i. e. are but a *tasteless* or *poor* breakfast).—ALLAN RAMSAY'S *Scots' Proverbs.*

Gaelic.—*Uireas*, poor, sorry, worthless, indigent.

WER-WOLF.—A man-wolf.

LOUP-GAROU (French).—An imaginary creature of mediæval but not extinct superstition, who, as a man, having sold himself to the powers of evil, was able to prowl about at night in the form of a wolf.

Gaelic.—*Fear*, a man; and with the aspirate *fhear*, *hear*, or *wear*, the Anglo-Saxon *wer*, a man. The epithet *garou* in the French word is probably from the Gaelic *garunnach*, filthy, horrible, shocking, detestable: or from *garuidh*, a cave or den.

WET.—Moist, damp, watery.

Wet, see Water. It is difficult to suppose that these forms are not from the same root with *wade*, to splash through water.—WEDGWOOD.

Anglo-Saxon, *waet*.—LATHAM.

Latin, *udus*, wet, from root of *water*.—CHAMBERS.

Gaelic—*Aitidh*, wet, moist, damp.

WHACK (Vulgar).—One's fair share, proportion, or allowance.

Gaelic.—*Uachdar*, the cream, the top.

WHEEDLE.—To cajole; to flatter a person to gain a private end; to cheat by blandishments and fair words.

Of this word I can find no etymology, though used by good writers. Locke seems to mention it as a cant word.—JOHNSON.

From German *wedeln*, to wag the tail.—WEDGWOOD.

Gaelic.—*Cuidhil*, to roll, to twist, to twirl, to wheel; metaphorically, to "wheedle a person" is synonymous with the common expression, "I can *twist* him round my finger."

WHEEL.—A circular apparatus turning upon its axis.

From the root of *volvo* (Latin), to turn.—CHAMBERS.

Gaelic.—*Cuidhil*, to wheel, to roll, to turn; a wheel, a spinning-wheel, a windlass.

WHEN.—At the time; or, at what time?

Gaelic.—*Uin*, time, season; *co-uine*, when?

WHERE.—In what place, in which place. German, *wo*; French, *où*; Italian, *dove*.

Gaelic.—*Far*, where.

WHERRY.—A small boat, a skiff; a coracle.

From *ferry*, or the Latin *veho*; Anglo-Saxon, *faran*, to go.—SKINNER.

Of uncertain derivation; a light boat on rivers.—JOHNSON, LATHAM.

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Probably a corruption of *ferry*.—CHAMBERS.

From *ferry*, or the Latin *veho*, to carry; Anglo-Saxon, *faran*, to go.—WORCESTER.

Gaelic.—*Curach*, a wherry, a skiff, a canoe; a coracle, a wicker boat.

Kymric.—*Cwrwgh*, a wherry.

WHIG and TORY.—These words, that for upwards of two hundred years, first in vulgar and colloquial, and afterwards in literary speech, have served to distinguish the two great parties in British politics, the party of Democratic progress, and the party of Conservative and aristocratic stability, have been variously explained by philologists. "Whig" has been derived from the Lowland Scotch *whey*, sour milk, "the Covenanters being so called by their opponents from their sour looks;" and "Tory," a robber, "from the Irish *toree* (give me) used by the Irish banditti when robbing, and applied in 1679 to the opponents of the Bill for the exclusion of the Duke of York from the Succession." (Chambers.)

Macaulay, in his *History of England*, lends countenance to these derivations. He says, "It is a curious circumstance that one of these nicknames was of Scotch and the other of Irish origin," but he gives no philological explanation and was apparently not aware that the Irish and Scotch Gaelic are essentially the same language. D'Israeli the Elder, in his *Curiosities of Literature*, under the caption of "Political Nicknames," adopts the derivation of "Tory" from robber, and "Whig" from sour milk; but having no suspicion of a Keltic vernacular underlying and often colouring the English, delves no further into the original meaning of the words. Nevertheless the connexion between "sour milk" and "Whiggism" is hard to understand even as a joke, and that between "Toryism" and "robbery" is equally obscure. But if the words are Scotch and Irish, *i. e.* Gaelic, and surged up from the usage of the common people into the literary class, first, as Lord Macaulay says, as "nicknames," and afterwards as accepted though unexplained party epithets, it is possible that other meanings if intelligently sought might be found in the aboriginal

Gaelic.—*Tuig*, to understand. This with the aspirate becomes *thuig*, pronounced *huig*, or *whig*; *tuigsin* or *thuigsin*, comprehension; whence "Whigs," the knowing or understanding party, a title assumed by themselves and not given to them by their opponents.

Toir, *thoir*, to give, grant, bestow; *toirbheart*, efficiency, bounty, munificence. This also is a name that might be assumed by the Conservative and anti-revolutionary party, as a glorification of their cause.

As these "nicknames" or titles were willingly adopted by the respective parties, it seems all the more probable that they were not considered opprobrious, either by the one or the other.

WHILE.—A short space of time, during.

Anglo-Saxon, *hwil*; Gothic, *hoeila*; Icelandic, *hvila*, to rest.—CHAMBERS.

Gaelic.—*Fóil*, a while; *foilean*, a little while; *foill!* stay! rest! stop! remain a while!

WHIM, WHIMSY.—A caprice, a fancy, a sudden turn of the mind.

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Dutch, *wemelen*, to drive or turn about, to move or change frequently and lightly.—RICHARDSON.

Danish, *vimse*, to skip to and fro.—WEDGWOOD.

Gaelic.—*Uime*, round; round about; also a turning round.

WHINE.—To lament, to weep overmuch.

Sometimes derived from the German *weinen*, to weep, to shed tears. A more probable root of "whining" as distinguished from "weeping," is the

Gaelic.—*Caoin*, weep, wail, lament, deplore; howl in sorrow; whence *keen*, the Irish funeral chant.

Kymic.—*Cwyne*, to bewail.

WHIP.—A lash, an instrument for flagellation.

An instrument of correction, tough and pliant, from the Anglo-Saxon, *kweop*.—JOHNSON.

Anglo-Saxon, *hweop*, and Gaelic, *cuip*.—WORCESTER.

Gaelic.—*Cuipe*, a whip; *cuipinn*, to whip, to lash, to flagellate.

WHIRL, TWIRL, or TIRL.—To turn round; "whirl" signifying violently, and "twirl," gently, but both from the same root.

WHIRLWIND.—A tornado; a violent wind with a circular motion.

TOURBILLON (French).—A whirlwind.

Whir, from the sound; *whirl*, to move round with a *whir*, to revolve rapidly.—CHAMBERS.

Gaelic.—*Tuirl*, *tuirling*, to descend rapidly from the air. See TWIRL.

WHISKER.—The hair on the side of the face in man, and on that of the male and female in animals of the feline species.

Whiskers, bushy tufts of hair on the cheeks of a man. See *Whisk*. . . . *Whisk*, to do anything with a light, quick movement. . . . A *whisp*, a *wisp* of straw signifies a handful of straw for whisking or wiping.—WEDGWOOD.

A man's "whiskers" do not *whisk*; the true derivation is from the

Gaelic.—*Feusag*, a beard; *feusagach*, bearded. In ancient times all the hair on the face, whether whiskers, moustaches, or beard, were called by the one name. The Gaelic *feusagach* is pronounced without the guttural as nearly as possible *feusga*; this allowing for the absence of the *w* in the Gaelic language is a close approach to the English "whisker."

WHISKY.—A well-known spirituous liquor, made in Scotland and Ireland. In Scotland it is known as *uisge-beatha*, or *uisge-be'a*, the water of life, equivalent to the French *eau de vie*.

Gaelic.—*Uisge*, water. From *uisge* are derived the names of many rivers in the British Isles, and in the western parts of the European continent; as the Ouse, the Esk, the Usk, the Axe, the Isis, in England; the Oise, the Isère, in France; the Oos, in Holland, &c.

WHIST.—A well-known game at cards, originally called *quadrille*, from the necessity of having four persons to play it.

A game at cards, vulgarly pronounced *whisk*.—JOHNSON.

Little is known of the origin of the game. It is first mentioned by English writers at the commencement of the seventeenth century. Taylor, the Water Poet, speaks of

"Ruffe, slam, trump, noddy, *whisk*, hole, saut, new cut" (1650).

Pope's Epistle to Martha Blount has

"Some squire perhaps you take delight to rack,
Whose game is *whist*."

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Swift alludes to it, in 1728, as a favourite game for clergymen.—*Notes and Queries*, Jan. 31, 1863.

So called from the silence it imposes; connected with *hush! hist!*—CHAMBERS.

It is hardly necessary to state that the vulgar etymology of *whist*, from the interjection meaning *silence*, is wholly worthless, because the word is obviously a corruption of the older form *whisk*. The French "Dictionnaire Universel des Sciences, des Lettres, et des Arts," says, "Whist, de l'Anglais *whist!* (silence!), parce qu'il est défendu de parler à ce jeu, et de faire connaître même à son partner le jeu qu'on a dans la main." This is not special to the game of *whist*, but applies with equal force to a score of other games, and even if special cannot be admitted, as the word *whist* is only a corruption of a more ancient name. We will next clear the ground of all those languages which cannot have supplied the word, and thus reduce the area of research to the smallest possible compass. As there is no *w* in Greek, Latin, French, Italian, Spanish, &c., we must not look for the word in those languages, at any rate either in the form of *whist* or *whisk*; and, as there is no *wh* in German, we must not look for it in German. Similarly the Scandinavian family of languages is excluded, unless, indeed, it is some corruption. Now it cannot be a corruption of any Romance, German, or Scandinavian word, inasmuch as the word itself exists in several of the European languages, even although they do not possess a *w* or *wh*. Thus in French we have *whist*, although *w* is not a French letter. In German we have *whist*, although *wh* is not a German combination. The same may be said of other nations, and we cannot withhold the obvious conclusion that the word has been borrowed by them from the English and naturalized; or, in other words, that the game is a British game, and the word must be looked for within the British dominions.

Supposing the word to be from what is usually called an Anglo-Saxon source, we should expect the two first letters to be *hw*, and the last letter to be *c* or *s*; but no word in Anglo-Saxon so constituted will give us any help. Come we next to the Welsh. Here we should naturally search amongst the words beginning with *gw* and ending with *s*; but we should not have to search long before we hit upon the noun *gwys* or *gwis*, tantamount to the French *invite* (a lead), i. e. "a card led to be followed." This, at any rate, is a suitable name, and the word requires no violence to drop into *whisk*, as *gwae* to "woe," *gwalter* to "welt," *gwalw* to "wall," and scores of others.

I would not dogmatically affirm that this suggestion is right, but I may fearlessly assert that the game is British, and the name British; that it is not *whist*, the interjection, because its previous name was *whisk*; that the word *gwys* or *gwis* (Fr. *invite*) is a most suitable name; and that the change of letters is philologically normal.—E. COBHAM BREWER, LL.D., in the *Field* Newspaper, Sept. 1876.

Much ingenious error might have been spared by the correspondent of the *Field* if he had looked into the Gaelic. Though the word was first known to the English as *whisk*, the original was undoubtedly *uist*. *Scabbard*, the sheath of a sword, was anciently written *scawberk*, and the *k* was changed into *d* or *t*, and became *scabbard* or *scabbert*. A similar change, not of *k* to *t*, but vice versâ, occurred in the designation of this favourite game, and its true root is the

Gaelic.—*Uist*, silence; in Lowland Scotch, *wheesht*.

WHISTLE.—To sound shrilly through a peculiar contraction of the lips; to imitate this sound on a pipe, fife, or other wind instrument.

Anglo-Saxon, *hwistlan*; Swedish, *hvissla*; Danish, *huisle*.—WORCESTER.

Gaelic.—*Cuisle*, a pipe, a whistle; *cuislin*, a flute; *cuisleanach*, a piper, a whistler.

WHIZZ.—A sharp sound, as of suddenly escaping water, or of a projectile making its way through the air; a quick oozing.

A word like *fizz* or *hiss*, formed from the sound it is intended to represent.—WEDGWOOD.

Gaelic.—*Uisgue*, water (whence also OOZE, which see).

WHORE.—A woman of profligate and lewd life.

This opprobrious word is usually derived from *hire*, to pay for service ren-

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dered, and as if it were the preterite of that word.

Gaelic.—*Siursach*, a prostitute, a harlot; this word with the aspirate becomes *shiursach*, pronounced *hiursach*. See HARLOT.

WICK or WICH.—These syllables form the termination of the names of many places in England and Scotland; Woolwich, Greenwich, Sandwich, Wick, &c.

WICK (Vulgar and Provincial).—A corner.

Saxon, *wyc*, surely from *vicus*, ultimately had many significations, but all denoting a fixed abode or residence. Thus it meant a street, a castle, a camp, a place of work.—NARES.

Anne Fraser stated that her husband struck her on the side of the face, and putting his forefingers into the *wicks* of her mouth, gave her great pain.—*Times*, June 30, 1876.

Gaelic.—*Uig*, a corner.

WICKED.—Bad, evil, ill, iniquitous.

Many attempts have been made to trace this word to its root. Mr. Wedgwood says it has no equivalent in the cognate Teutonic languages, but thinks it is preserved in the Esthonian *wigga*, *wikka*, fault, spot, injury.

Of this common word the etymology is very obscure. The Anglo-Saxon *wieccan* is an enchanter; *waeccan* is to oppress; *wiced* is crooked; all these, however, Skinner rejects for the Latin *vitiatus*. Perhaps it is a compound of *wic*, vile, bad, and *head*. *Malum caput*.—JOHNSON.

Literally, spotted, faulty; evil in principle or practice. Perhaps from the Gothic *veiham*, German *weihen*, to do, to consecrate; Anglo-Saxon, *wiccian*, to bewitch, whence *witch*; therefore one bewitched, accursed, probably connected with the Finnish *wika*, Lapp, *wikhe*, fault.—CHAMBERS.

Skinner among other suggestions proposes the Anglo-Saxon *wiccian*, to bewitch, and this etymology is adopted by Tooke, who remarks that all atrocious crimes were attributed by our ancestors to enchantment, sorcery, and witchcraft. Serenius refers to the Gothic *wika*, to yield; Swedish, *vika*; Old English, *wicke*.—WORCESTER.

Gaelic.—*Olc*, mischief, evil, wickedness, badness; *uilc*, genitive singular and plural of *olc*, evil; *olcad*, wickedness; *olc*, mischievous, bad, ill. The comparative of the adjective is *mios*, or *miosa*, suggestive of the Latin *miser*, and the French and English *miserable*. *Bochd*, poor, miserable, bad, wretched; *bhochd* (*vochd*), aspirated form of *bochd*.

WIG (Slang).—To scold; to give a person a "good wigging," i. e. a good scolding.

Gaelic.—*Uig*, a corner; whence to get a person into a corner, from which he cannot escape, while you lecture or reprimand him.

WIG.—An artificial covering for a bald head, resembling the natural hair.

PERRUQUE (French).—A wig, a periwig.

The English word "wig" has been derived from the French *perruque*, through the corrupt form "periwig," of which, with the omission of the first two syllables, there remains only "wig." But the etymology of the French word has never been traced. It appears to be the

Gaelic.—*Pioraid*, a hat, cap, bonnet, or head-dress; *gruag*, the hair of the head; *pioraghruag*, a wig (pronounced *piora-ruag*), whence *perruque*, a cap or head-covering of hair. *Pior-bhuic*, pronounced *pior-uic*, is another Gaelic name for a perruque or wig. Whether *bhuic* in this combination is derived from *boc*, fraud, deceit, is left for future etymologists to consider.

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WILL.—Intention, purpose; German, *wille.*

Old Gothic, *viljan;* Old High German, *willan;* German, *wollen;* Norse, *vilja;* Greek, *βουλομαι;* Latin, *volo, velle,* to have will, to be desirous of.—WEDGWOOD.

Gaelic.—*Aill,* desire, pleasure, will; *aille,* beauty; an object of desire or pleasure.

WINNOCK (Lowland Scotch).—A window.

A bunker *winnock* in the East,
Where sat Auld Nick in shape a beast.
BURNS, *Tam O'Shanter.*

Gaelic.—*Uinneag,* a window; *uinneagach,* having windows, windowed.

WISE.—Knowing, sagacious, instructed, able to discern.

Anglo-Saxon, *uis;* Icelandic, *vis;* German, *weisen,* from root of *wit.*—CHAMBERS.

Gaelic, *thoir fios,* give notice, equivalent to the German *weis machen,* to make wise.—WEDGWOOD.

W, v, and *f,* are (quasi) interchangeable letters in the Gothic and Teutonic languages. The root of "wit" and "wise" is the Sanskrit *vid,* and the

Gaelic.—*Fios,* intelligence, knowledge, art, understanding; *fiosach,* wise, intelligent; *fiosachd,* divination, occult science, sorcery. See WIZARD.

WISEACRE.—A word of contempt applied to a man who pretends to a knowledge that he does not possess.

German *weissagen,* from *weise,* wise, and *sagen,* to say.—WEBSTER.

Gaelic.—*Fios,* wise; *fiosaiche,* a soothsayer, fortune-teller, diviner. See WIZARD.

WISH.—To desire; to hope for anything; to be anxious to obtain a benefit or pleasure.

German, *wünschen,* to wish.—WEDGWOOD, CHAMBERS, &c.

Gaelic.—*Uidh,* desire, fondness, affection, expectation.

WIZARD.—A soothsayer, a necromancer, a fortune-teller; one of supposed ability to see into the future.

WITCH.—A woman claiming the same powers as a wizard; French, *sorcière;* German, *hexe.*

The radical sense is shown in the Dutch *wikken,* to weigh in the hand; and thence to consider, conjecture, predict. *Wicker,* to shake to and fro; *wickelen,* to enchant; *wickeler,* a soothsayer.—WEDGWOOD.

Gaelic.—*Fios,* knowledge; *ard,* high, great; *fiosaiche,* a fortune-teller; whence *fios-ard,* a wizard, one of high and great knowledge, and *fiosaiche,* a witch.

The modern Gaelic *buitseach,* a witch, a wizard, and *buitseachas,* witchcraft, seem to be borrowed from the English.

WOMB.—The matrix; the place where the young are conceived, retained, and nurtured until birth.

Originally the belly; any deep cavity. Gothic, *vamba;* German, *wamme,* a paunch; Icelandic, *vombill,* the belly; Sanscrit, *vama,* an udder.—CHAMBERS.

Gaelic.—*Uamh,* a cavity.

WONNE (German).—Pleasure, delight.

Gaelic.—*Fonn,* music, a tune.

WOO.—To make love; to solicit in marriage.

From the Belgian *woude,* I would—MINSHEW.

Anglo-Saxon, *wogan,* to woo, to marry; from *wöff,* wife, the North Frisian form *wöwwen,* to cohabit with. The word seems to have been formerly used in English in the coarser sense—

Old man is skorned,
Young woman is *wowed.*
Epigram, Reliq. Antiq. p. 58.
WEDGWOOD.

Woo, literally to bend; Anglo-Saxon, *wo-*

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gian, *wog*, *wo*, a bending; *woh*, bent.—CHAMBERS.

It cannot be said that the above derivations, beyond the boundaries of which no philologist has yet ventured, are entirely satisfactory. Bearing in mind that the English *w* is susceptible of the sound of *v* or *f*, and that the change is often made in the speech of the vulgar, as in *weal* for *veal*, which last is the Gaelic *feol*, flesh, we find the root of the English "woo," "wooing," "wooer" in the

Gaelic.—*Buadhaich*, to conquer, to prevail, to triumph; *buadhaire*, a conqueror, a victor; *buadhail*, triumphant, lucky, fortunate.

The purpose of a wooer is to make a conquest of the affections of her whom he seeks to espouse. The word "conquest" is continually used in the sense of successful love. *Buadhaich* (the *d* silent), to conquer, takes the aspirate in the past tense, and becomes *bhuadhaich*, conquered. The *bh* is pronounced as *v*, making the first syllable *vua*, a near approach to "woo." In German, *buhlen* signifies to make love, *buhlerei*, courtship, and *buhlerisch*, amorous. All these words seem to have sprung originally from the Keltic root.

WOOD.—A forest; the substance of trees, timber.

Swedish, *ved*; Anglo-Saxon, *wudu*; Bavarian, *wilt*, *wil*, wood; Welsh, *gwydd*, trees, shrubs, what is made of wood, a composition of the woods, wild.—WEDGWOOD.

Gaelic.—*Fiodh*, timber, wood, a wilderness; *fiodhach*, woody, abounding in shrubs and timber; *fiodh-connadh*, fire-wood, brush-wood.

WOOL.—The fleece of the sheep and goat.

LAINE (French).—Wool; German, *wolle*, wool.

The roots alike of the English, German, and French words are the

Gaelic.—*Olainn*, *olam*, wool; *ollaodach*, woollen cloth; *ollach*, woolly, fleecy.

WORRY.—Vexation, mental annoyance, torment.

Anglo-Saxon, *wearigan*, the Belgian *warren*, *wearen*, and Teutonic *wargen*, to torment grievously.—*Gazophylacium Anglicanum.*

Dutch, *worghen*, to strangle, to choke. . . . This word is derived from the gurgling sound made in the throat by a choking person. English dialect, *querk*, to grunt, to moan; *wherk*, to breathe with difficulty; *querken*, *wherken*, to choke.—WEDGWOOD.

Literally, to choke; to tear with the teeth; to harry, to teaze. Dutch, *worgen*, to strangle; German, *würgen*, to choke.—CHAMBERS.

Gaelic.—*Buair*, *bhuair* (*vuair*), to vex, annoy, fret; *buairaidh*, *bhuairaidh* (*vuaray*), vexation, annoyance, worry; *buairaidear*, a teazer, an annoyer, a worryer; *buaireasach*, distressing, annoying.

WORSE.—Comparative of the adjective "bad."

Diefenbach suggests an origin from the idea of turning aside, twisting, as in the case of the Latin *perversus*, depraved, bad, and of the English *wrong*.—WEDGWOOD.

Gaelic.—*Uireas*, poor, sorry, worthless. See WERSH.

WORTH.—Physical or moral value.

Gothic, *wairth*; Anglo-Saxon, *weorth*, *wurth*; Dutch, *waarde*; German, *werth*; Danish, *vaerd*; Swedish, *värd*.—WORCESTER.

Gaelic.—*Feart*, virtue, manliness, worth; *feartach*, virtuous, manly; *feartail*, worthy, manly. See the closely related word VIRTUE.

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WRACK or WRECK,—To tear or rend asunder; to destroy; to break to pieces; that which is destroyed or rent asunder;—"a ship-wreck,"—"rack ('wrack') and ruin." "Ship-wreck" may have originally been "ship-break," almost identical in sound, though not in spelling.

Crash, ruin; Italian, *fracasso*, any manner of rumbling noise, as it were the falling of houses, trees; thunder-claps; any ruinous destruction, havoc, hurly-burly, &c., &c.—COTGRAVE, WEDGWOOD.

Gaelic.—*Rac*, to rend asunder, to pull asunder, to destroy, to break up.

WRACK.—Sea-weed, formerly used for making kelp.

French, *varec*, *vrac*, anything cast up by the sea; probably from root of *wreck*.—CHAMBERS.

Gaelic.—*Roc*, the tops of sea-weeds appearing above the water.

WRANGLE.—To dispute noisily, to contend in debate.

Danish, *rangle*, to rattle; Old Norse, *krang*, *kraung*, noise, disturbance, altercation; Norse, *rangla*, to dispute.—WEDGWOOD.

Gaelic.—*Ran*, to roar, to bellow; *ranail*, roaring, act of roaring; *rangair*, a noisy disputant, a wrangler; *rangair-ail*, like a wrangler or disputant.

WRATH.—Great anger.

A twist in the temper, violent anger. Anglo-Saxon, *wraedh*, wrath; *wradh*, sour, bitter, angry; Dutch, *wreed*, violent; Old German, *reid*, curled, twisted; allied to *writhe*.—CHAMBERS.

Gaelic.—*Rachd*, *reachd*, vexation, anguish.

WREN.—A small and well-known bird.

Anglo-Saxon, *wrenna*; Irish and Gaelic, *drain*.—WORCESTER.

Gaelic.—*Drean*, *dhreathan* (*d* and *t* silent before the aspirates), a wren.

WRETCH.—A very miserable person; a bad person.

WRETCHED.—Miserable, poor, abject, bad.

From the Anglo-Saxon *wraecca*, an exile or perhaps from *wreacan*, to revenge.—*Gazophylacium Anglicanum*.

Wreck, Saxon, *wraecca*, a miserable person; Dutch, *wracke*, a ship broken or *wrecked*.—JOHNSON.

Anglo-Saxon, *wraecca*, an exile; and thence a wretch, a miserable man.—WEDGWOOD.

Gaelic.—*Rachd*, vexation, grief, anguish of mind, wretchedness; a shedding of tears; *reachd*, great vexation or wretchedness, keen sorrow; *reachd-ach*, vexatious, annoying. See WRATH.

WRIGGLE.—To twist or bend about in short curves, like a worm.

Perhaps formed upon the verb to *wry* or *writhe*, by the addition of the guttural *g*, and to *wriggle* is the diminutive.—RICHARDSON.

Platt Deutsch, *wraggeln*, *wriggeln*.—WEDGWOOD.

Gaelic.—*Ruig*, reach, extend; *ruigh*, the arm, the fore-arm; that which is extended.

WRINKLE.—A line on the face or forehead, produced by age, care, or hard study.

Wrinkel, Saxon and Dutch.—JOHNSON.

Dutch, *wronck*, *wronckel*, a twisting, a wreath, a *wrinkle*; . . . *kronckel*, *wronckel*, sinuous, twisting, curling, whirling.—WEDGWOOD.

Dutch, *wrinckelen*, to twist; Danish, *rangle*, to rattle; Provincial Danish, *wrinkel*, to go unevenly.—STORMONTH.

Gaelic.—*Reang*, a wrinkle on the face; a rib; a line; a series; *reangach*, wrinkled, lean, emaciated, cadaverous.

WRINKLE (Slang).—A secret piece of information, given for love, friendship, or money.

Wrinkle, an idea or fancy; an additional piece of knowledge, supposed to be made by a *wrinkle à posteriori*.—*Slang Dictionary*.

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Gaelic.—*Run*, a secret; *runach*, a confidant, one in the secret; *runachail*, pertaining to a confidant.

WRITE.—To form letters and words with stylus, with pen, pencil, &c., on paper, or other materials.

The etymology of this word is not traceable either to the German, or the Latin, Greek, or French sources of the English, but appears in the Anglo-Saxon as *writan*.

Gaelic.—*Ràite*, a word, a saying, a proverb, an aphorism; whence, by metaphor, the word or saying that is preserved by artificial means. In ordinary English we have the "Word of God," and "Holy Writ," phrases which are synonymous.

WYCH or WICH.—The termination of the names of many towns and caves famous for salt-pits, such as Droitwich, Nantwich, &c.

The original word has not been traced to any language; yet a *wych*-house is said to be a boiling-house for salt in Baily, Ash, and other Dictionaries. Hence Drayton speaks collectively of the *wyches* of Cheshire,—

But that which vexed her most was that the Peakish *cave*
Before her darksome self such dignity should have,
And the *wyches* for their salts, such state on them should take. *Polyalbion.*

Wych can hardly be the same as the Saxon *wic* for a village, and Dr. Nash, despairing of finding a nearer etymology, proposes to derive it from *wi* or *wye*, the British word for holy, alleging that a peculiar sanctity was attributed to the brine-springs. . . . As to the origin of the name nothing seems to come so near it as the Keltic (Welsh) *gwych*, which signified beautiful, strong, &c. Lysons says that the salt-works in Cheshire are called the *wyches* in Domesday.—NARES.

Gaelic.—*Uaigh*, a pit; *uig*, a cave.

WYCH-WALLER.—A salt-boiler; so called in the salt-pits in Cheshire.

Mr. Wilbraham gives us this word in his Cheshire Glossary, and adds that "to scold like a *wych-waller*" is a common adage in that county.—NARES.

In ancient political parlance before the passing of the Reform Act, a "pot-walloper" signified one who in certain boroughs was entitled to a vote at parliamentary elections in right of his boiling a pot,—or having a home. The words "waller" and "walloper" are both by the common interchange of the Keltic *g* into the Saxon *w* derived from the

Gaelic.—*Goil*, to boil; *goileach*, boiling, walloping; *goileadair*, a boiler.

Y.

YARN.—Thread spun from wool, cotton, silk, flax, hemp, &c. This word is often used by sailors to signify a long story—spun or drawn out like a thread. The "thread of a discourse" is also a common expression.

Anglo-Saxon, *gearn*; Frisian, *jern*; German, Danish, Swedish and Icelandic, *garn*.—WORCESTER.

Gaelic.—*Earran*, a division. The division of the bulk into threads; *earranaich*, to divide. The modern Gaelic is *iarna*.

YEAN, or EAN.—Applied to ewes;—to bring forth lambs or young.

EANLINGS.—Young lambs, just eaned.

That all the *eanlings* which were streaked and pyed
Should fall to Jacob's hire.
SHAKSPEARE, *Merchant of Venice.*

Gaelic.—*Uan*, a lamb.

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YEARN.—To long for, to desire; to have a feeling of love or fondness.

Gaelic. — *Iarr*, to ask, request, search; *iarraidh*, a longing desire; *iarraidhean* (the *d* silent before the aspirate), regrets, desires, longings.

YELLOW.—The colour of the sunrise, bright golden.

Anglo-Saxon, *gelew;* German, *gelb;* Latin, *galbus*. There can be little doubt that the word is connected with gold, gall, yelk, and yolk.—WEDGWOOD.

Gaelic.—*Ial*, a gleam of sunshine; *ialach*, shining, bright, clear, luminous.

YEOMAN.—A farmer; formerly a small proprietor who cultivated his own lands.

Of the various derivations proposed for the word *yeoman*, *yung man* (young man), *jemand* (any man), *gemein* (common), perhaps *gemein* is the most probable.—KNIGHT'S *Political Dictionary*.

Frisian, *gao*, *gae*, district, country, place, village, whence Old High German *goulih*, *gawisc*, rural, rustic. The primary meaning of the word would thus be a countryman.—WEDGWOOD.

Gaelic.—*Iomain*, to drive cattle; also a drove of cattle; whence the word seems to have been originally applied to a grazier or owner of cattle, and to have been thence applied to a farmer generally, or a small farmer particularly; *iomainiche*, a cattle-driver.

YES.—The word of assent, the affirmative.

Gaelic.—*Deas*, *dheas* (pronounced *yès* or *yàse*), right; whence "yes," it is right! *deasad* or *deisad*, appropriateness.

YEUK, YUKE (Lowland Scotch).—To itch.

YUKY, YEUKY.—Itchy.

How Daddie Burke the plea was cookin'
If Warren Hastings' neck was *yeukin'*.
BURNS.

Gaelic.—*Eucail*, a disease, a distemper, the itch; *eucaileach*, diseased, infectious, infirm.

YEW. — A dark-coloured evergreen tree, extensively cultivated in the British Isles before the invention of gunpowder, in consequence of the toughness and flexibility of its fibre, which rendered it valuable for the manufacture of bows, and the practice of archery.

Gaelic. — *Iubhar*, the yew-tree; *inghar*, a bow; *iubrach*, a grove of yews; *dhu*, black, dark-coloured.

Kymric.—*Yw*, a yew-tree.

YIELD.—To comply; to surrender, to submit.

Saxon, *geldan*, to pay.—JOHNSON.

Anglo-Saxon, *gyldan*, *geldan*, to restore, repay, pay, give back; Swedish, *gälda*, to compensate, &c. See *Guilt*.—WEDGWOOD.

Gaelic.—*Géill*, to submit, yield, cede; do homage; *geilleadh*, submission, homage, obedience, the act of yielding.

YOKE. — A burden generally; and particularly the burden of taxation or service imposed on a conquered people.

To join, to connect, to bind; and, as the *yoke* was an instrument of bondage imposed upon slaves, to subjugate, to subdue. From Latin *jugum*, say the etymologists, but Tooke considers it to be the past participle of *geoc*, after Anglo-Saxon *geican*, to eke, to join.—RICHARDSON.

Gaelic.—*Ioc*, pay, give tribute; rent, tribute; *iocadh*, paying, rendering, suffering; bearing the burden of tribute.

YORK.—An English city and county.

Eurewic has been contracted into *York*.—TAYLOR'S *Names and Places*.

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The name of this great county is derived from *iar*, east, and *uig*, a corner; *iar-uig*, softened into *iork*, the eastern corner. See NOOK.

YOU.—Personal pronoun, second person plural, used in modern times instead of "thou," the second person singular.

This word has no similarity to any of the recognized sources of the English language. The corresponding words in German are *ihr* and *ihnen*, in Latin, *vos*, and in French, *vous*.

Gaelic.—*Dhuibh* (pronounced *youi*), to you; and *dhuit*, to thee.

YOURN.—Vulgar for "yours."

OURN.—Vulgar for "ours."

Arn and *Barn*.—The old forms of the possessive pronouns, *ar* and *bhur*; "our" and "your," are *arn* and *barn*; consequently, *ar n-athair*, "our father"; *bhur n-each*, "your horse," would be more properly written *arn athair*; *bhurn each*; for the "*n*" in each case is a part of the preceding word, and not an augment.—HECTOR MACLEAN, in the *Highlander*, June 17, 1876.

Gaelic.—*Arn*, the old form of the possessive *ar*, our, and *bhur*, your.

YULE.—Christmas.

Much has been written to little purpose concerning the origin of the word *yule*.—R. GARNETT, quoted by *Webster*.

The name of the Christmas Festival among the Scandinavian and connected races. Old Norse, *jol*; Finnish, *joulu*. The Old Norse *jol* signified not only the Christmas festival, but a feast in general.—WEDGWOOD.

Gaelic.—*Iùl*, guidance. May not the disputed word "yule" have had its origin in the prayer for guidance solemnly put up by the Druidical priesthood at this season? *Iùl* also signifies learning, wisdom, judgment. A mariner's chart is *iùl-chairt*, the map of guidance, and the compass, *iùlag*, that which guides. *Cuidhil* (*wheel*), the wheel or revolving-point of the year, has been suggested as the original source of this word, but *iùl* is preferable.

Z.

ZEAL.—Excess of love in a cause or for a person, to which or whom one is attached.

Greek ζηλος, emulation, eager pursuit or ardour after a thing; whence ζηλωτης.—WEDGWOOD.

Gaelic.—*Dileach* (pronounced *jeel-each*), beloved, affectionate; *dileas*, beloved, faithful, greatly attached. See JEALOUS.

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ADDENDA ET CORRIGENDA.

AIGUILLETTE (French).—A fringe or tassel, ornamented with metal at the end.

Gaelic.—*Aigileir*, a tassel, a toy.

AIR.—A melody, a tune; French, *air;* Italian, *aria.*

This word is not derived from, or identical with "air," atmosphere, that which we breathe, though traced to it by nearly all philologists. The Teutonic languages have *luft* for air or atmosphere, and *töne* or the borrowed words *arie, melodie* for "air" as a musical composition. Mr. Wedgwood has "air," atmosphere, but not "air," a melody. "Air," a tune, is peculiar to languages wholly or partially derived from the Keltic.

Gaelic.—*Aireamh*, a number; to number or compute; to measure; *air-fideach*, a musician, one who measures his tones or syllables; also harmonious, melodious. Pope says of himself and his early love of poetry, that "he lisped in *numbers*, for the *numbers* came." "A poet's measures" are a poet's song.

ALCOVE.—A recess in a chamber.

Spanish, *alcoba*, from Arabic *alcobha*, a vaulted apartment.—WORCESTER.

A place in a room railed off to hold a bed of state; hence a hollow recess in a wall to hold a bed or side-board. Arabic *cobha*, a closet. Cabrera thinks it a native Spanish word, Arabized by the Moors.—WEDGWOOD.

Gaelic.—*Aille*, pleasant, comfortable; *cuba*, a bed; *cub*, to stoop or bend the body; *cubadh*, stooping, bending.

ALMANACK.—A calendar for the year that formerly contained astrological predictions as well as astronomical calculations of the movements of the heavenly bodies.

The word seems originally to have been applied to a plan of the movements of the heavenly bodies. In the Arabic of Syria *al manakh* is climate or temperature.—WEDGWOOD.

From the Arabian *al*, the, and *mana*, or *manah*, a reckoning, a diary.—WORCESTER.

The Germans used to engrave upon certain squared sticks, about a foot in length, the courses of the *moons* of the whole year, and such a carved stick they called *al mon aght*, or all moon heed! to wit, the regarding or observation of all the moons, hence the name of *almanac*.—VERSTEGAN, *quoted by Worcester.*

Gaelic.—*Aille*, pleasant; *manadh*, a prediction; *manach*, a foreteller. Up to a very recent period all almanacks contained predictions of the future, based on astrological observations. Partridge in the days of Pope and Swift was a famous almanack maker and prophet; as in a later time was Francis Moore, Physician. In our own day, Zadkiel in England, and Mathieu Laensberg in Belgium, and very many others in every country in Europe, keep up the same pretence, and never lack believers and disciples.

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AMERICA.—The western hemisphere of the earth; discovered by Christopher Columbus. Attempts have been made to give the name of *Columbia* to this portion of the world—an honour that Columbus well deserved—but all such efforts have been vain, and the people of Europe have fixed the designation of "America" upon it too firmly to justify any hope of alteration.

It is generally supposed that the name is derived from Amerigo Vespucci, a sea-captain of somewhat later appearance on the scene than the great Columbus; but if this were really the case it might be asked, whether the word *Vespuccia* rather than *Amerigo* would not have been selected for the purpose? No one ever thought of calling the continent after Christopher, the baptismal name of the great navigator, and why the baptismal name rather than the patronymic of a second-rate navigator should have been selected for so great a distinction has never been explained. Perhaps the name is really derivable from the

Gaelic.—*Imirich*, to emigrate; to change the abode (from the Old World to the New); *Chaidh iad imirich*, they changed their abode; they emigrated. It does not clearly appear when the word "America" was first recognized in Europe.

AMOR (Latin).—Love.

AMOROUS.—Loving, full of love, inclined to love.

This is one of the many and perhaps the most remarkable of the words that show how largely the Latin was indebted to the

Gaelic.—*Agh* (*à*), joy, happiness; *mor*, great.

AMULET.—A charm worn about the person, either in the shape of a piece of writing, or of a jewel, to avert sickness or calamity.

Latin, *amuletum*, from *amolior*, to avert; French, *amulette*.—WEBSTER, WORCESTER.

Something *carried* or worn about the person, as a charm against evil. Latin, *amuletum*, from the Arabic *hamala*, to carry.—WEDGWOOD, CHAMBERS, &c.

Gaelic.—*Amail*, to avert, hinder, prevent; *amaileach*, impedimental, obstructive; *amaladh*, a stop, a hindrance an obstruction.

ANGUISH.—Great pain of body or mind. French, *angoisse*; Italian, *angoscia*.

Gaelic.—*An-shocrach*, painful, distressing; *aincheas*, doubt; danger; *ainchis*, *aineasachd*, rage, fury.

ANTIC.—A trick; a freak; a burst of wildness, a frolic.

From French *antique*, Latin *antiquus*, old; odd, ridiculously wild; buffoonery in gesticulation.—LATHAM'S *Todd's Johnson*.

Antic, bouffon; fou, figure grotesque.—SPIERS' *French Dictionary*.

In modern language, *antic* is applied to extravagant gestures, such as those adopted by persons representing the characters called *antics* in ancient Masques. Mannequin, a puppet or an *antic* (*Cotgrave*).—WEDGWOOD.

Gaelic.—*Ainteas*, heat, fervour, impetuosity; *ainteach*, boastful, vainglorious; *ain*, heat; *ainteann*, bold, audax, strenuissimus; *ainteasach*, fiery, impetuous, violent, boisterous, iracundus; *aincheardach*, jocose, humorous, jesting, buffoonlike; *ainsgianta*, furious; *aincheart*, a prank, a trick; *aincheard*, a buffoon; *aincheardach*, buffoonery; *fear-aincheart*, a buffoon; a man of tricks and pranks.

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ARGAL.—Therefore; generally supposed to be a corruption of the Latin *ergo*. The word was a vulgarism in Shakspeare's time, and was used by disputants—as *ergo* was and is—in an argument when it came to the point that was deemed on one side to be conclusive.

Gaelic.—*Iargall*, strife, contention; acrid argument.

ARMAGEDDON.—A battle-field mentioned in the book of Revelation.

And he gathered them together into a place called in the Hebrew tongue *Armageddon*.—Rev. xvi. 16.

Armagedon. The hill of thieves, by St. Jerome's interpretation.—*Douay Bible*.

The mountain of *Megiddo*, or the mountain of the Gospel; otherwise the mountain of fruits or apples.—CRUDEN'S *Concordance*.

Gaelic.—*Ar*, battle; *magh*, field; *ceud-ghinn*, first-born. Thus the mystic battle-field, spoken of in the Apocalypse, is susceptible of a Gaelic rendering here put forward merely as a suggestion to future inquirers.

AT.—Preposition denoting presence in a place or nearness to a place or time, as "at home," "at church," "at market," "at business," "at Christmas."

Latin, *ad*, to, at; Gothic, *at*; Anglo-Saxon, *aet*.—WORCESTER.

Sanscrit, *adhi*, upon.—WEDGWOOD.

Gaelic.—*Aite*, a place.

Kymric.—*At*, to or towards a place. The New England Americans say "to home" for "at home."

ATTERCOP or ADDERCOP.—According to Mr. Halliwell, a spider or a venomous insect. Mr. Wright is of opinion that it may have originally signified some more venomous creature. The opinion is justified by the

Gaelic.—*Nathair*, an adder, a snake, a serpent; formerly in English a *nadder*, but corrupted by the misplacement of the final *n* in the indefinite article into an *adder*, or an *atter*. The final syllable *cop* is possibly associated with the idea of *cob*, in *cobweb*, the web of a spider, but is susceptible of a Gaelic interpretation from *cop*, or *copan*, a boss, a convexity, a skull, and, contemptuously, a head. Thus "attercop" might signify *adder-head*.

AVAST!—A sailor's phrase, signifying begone! hold off! synonymous with *avaunt!*

Navigation: enough! stop! cease! Colloquial when not technical.—LATHAM'S *Todd's Johnson*.

From the Italian and Spanish *basta!* it is enough.—WORCESTER.

Gaelic.—*Uamhas* (*uavas*), horror; *uamhasach*, horrible; *uam*, from me; *Bheist*, beast. Begone, beast, or monster.

B.

BACHELOR.—Originally a young man, bearing a staff, attendant upon a knight, and an aspirant to the honours of knighthood, when duly qualified.

The derivation (see *ante*, p. 22), correct or incorrect as it may be, ought to be supplemented by that which traces the word to a staff or stick. Spelman says that a *baculus*, staff, or baton, was the symbol of promotion to the first degree in military service as well as in the liberal arts. "This term," says Sullivan, "whatever its origin, was first applied to young and consequently unmarried persons, and hence it now signifies an unmarried man."

Gaelic.—*Bachall*, a stick.

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BACULUS (Latin).—A stick.

Gaelic.—*Bachall* or *bachull*, a shepherd's staff.

BADGE.—A ribbon, ornament, or other mark of co-fellowship; a sign of brotherhood in various societies, benevolent or convivial.

Anglo-Saxon, *beag*, a garland, a necklace; French, *bague*, a ring; Dutch, *bagh*, a gem; *bajulo*, Latin, to carry.—WORCESTER.

Gaelic.—*Bad*, a tuft; a bunch; a cluster; *baidean* (*badjean*), a handful; *baidnea*, a small cluster; *baidse*, a musician's fee.

BAKE.—To make corn into bread by means of fire; also to cook flesh by means of fire in an oven. From the Teutonic *backen*. The primary root is the

Gaelic.—*Beathaich* (*t* silent), to feed, nourish, maintain, support.

BALD.—Devoid of hair on the head.

Formerly written *balled*, *ballid*, whence Richardson explains it as if it signified made round and smooth like a *ball*. . . . Besides signifying void of hair, *bald* is used in the sense of having a white mark on the face, as in the case of the common sign of "The *Bald-faced* Stag." . . . Gaelic, *ball*, a spot or mark.—WEDGWOOD.

Gaelic.—*Ball*, a spot.

A little girl of five years old, who when admitted to the dessert-table at a dinner party, was taken on the knee of a gentleman who admired her artless ways, and provided her liberally with sweets and fruits, asked him to hold down his head. "Why?" he asked. "'Cause papa has got a *spot*, and I want to see if you have." Her father was bald on the top of his head; and the child instinctively used the original word that signified baldness. See PIEBALD.

BANDYLAN.—A bad woman; a Northern word.—(WRIGHT.)

Gaelic.—*Ban-diolan*, from *ban*, a woman, and *diolanas*, fornication, i.e. a fornicatrix.

BANDY-LEGGED.—Having bent out or crooked legs.

Gaelic.—*Beann*, a horn, a corner; *beannach*, crooked, horned.

BARN.—A farm-building for the storing of grain and farm produce.

BARTON.—Local English for a barn.

The word "barn" is usually derived from "bear," barley; but "bear" or "barley," one species of grain, is derived from the

Gaelic.—*Beir*, to produce, bring forth any kind of grain or living thing; from *beir* comes the obsolete Gaelic *bar*, bread, and the Kymric *bara*, bread.

BEAN.—The Queen on Twelfth Night was chosen by means of a "bean" put into the cake, and the lady who, when the cake was cut, found the "bean" in the slice became queen of the evening.

A *bean* was formerly a generic term for anything worthless, which was said to be not worth a *bean*. Cotgrave gives the phrase "like a *beane* in a monk's hood."—HALLIWELL.

[Like a woman in a monk's hood.]

Gaelic.—*Bean*, a woman.

BENEDICTION.—A blessing; from the Latin. The root of the Latin *bene*, well, and of the French *bien*, is the

Gaelic.—*Beannachd*, a blessing; *beannachd leat!* a blessing go with you! *beannaich*, to bless, to wish one well in mind, body, and estate.

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BERDASH.—A necktie, a cravat, worn under the beard.

CHINBOW-DASH.—A tie, or cravat, worn in a bow under the chin.

The meaning of *berdash* is doubtful. It only occurs in the *Guardian*. *Chinbow-dash* is the tie of the cravat in Dorsetshire. —HALLIWELL.

I have prepared a treatise against the cravat and *berdash*, which I am told is not ill-done.—*Guardian*, No. 10.

The final syllable of these two words is Gaelic, the second is English.

Gaelic.—*Deas*, or *deise*, clothes; neatness, elegance; *deiseach*, elegance. To "cut a dash" is to appear in elegant or showy attire, or to make a personal display.—See HABERDASHER.

BERIGONIUM.—The Roman name given to the rock of Selma on the shore of Loch Etive in Argyleshire.

Gaelic.—*Barr*, a height, a top; *beur*, a pinnacle, a mass of rock; *cuan*, the sea; whence *Beur a cuan* or *Barr a cuan*, the Pinnacle or high Rock in the Sea, Latinized into "Berigonium."

BERRY.—The fruit or produce of many varieties of trees and shrubs; as "gooseberry" (gorseberry), "raspberry," "strawberry," "mulberry" and many others.

A small eatable fruit. Anglo-Saxon, *beria;* Gothic, *barja;* Dutch, *besje;* Sanscrit, *bhakshya*, food, from *bhaksh*, to eat. Hence, on the one side, Latin, *bacca*, a berry; and, on the other, the German *beere*, English, *berry*. —WEDGWOOD.

Gaelic.—*Beir*, to produce, to bring forth.

BETE or BEET.—To help, mend, succour, nourish; to add fuel to the fire.

"*Bete* my bale," i. e. feed or aliment my sorrow. In Kent, according to Mr. Halliwell, a *beeter* constantly attended the malt-kilns to *beet* the fire, i. e. to put fresh straw into the mouth of the kiln.—*Lost Beauties of the English Language.*

Gaelic. — *Beathaich*, feed, nourish, maintain, support.

BEWRAY.—To accuse.

Anglo-Saxon *be*, and *wregen*, to accuse.—CHAMBERS.

Gothic, *vroejan;* Frisian, *wrojia, ruogia;* German *rügen*, to accuse; i. e. to bring an offence to the notice of the authorities.—WEDGWOOD.

Gaelic.—*Brath*, inform against, accuse, betray.

BIGOT.—An obstinate holder of an opinion; one intolerant of unbelief or opposition.

BIGOTRY.—Obstinate and unreasoning tenacity of opinion.

Of uncertain and disputed etymology. . . . From the English phrase *by God*, uttered as an oath by Rollo, Duke of Normandy, when he refused to kiss the foot of his father-in-law, Charles the Foolish (*Camden*). *Cotgrave* says, "*Bigot*, an old Norman word, signifying as *de par Dieu*, or our *for God's sake*, made good French, and signifying an hypocrite, or one that seemeth much more holy than he is; also a scrupulous or superstitious fellow." A corruption of *Visigoth*, the word *vigos* occurring in an old French romance, cited by Roquefort, in the sense of a barbarous people (*Malone*). Low Latin, *begutta*, one of the appellations of the nuns called *beguines* (*Todd*). Italian, *bigotti*, a religious fraternity still existing in Tuscany (*Ogilvie*). Spanish, *bigote*, a whisker; *hombre de bigote*, a man of spirit; a person unreasonably devoted to some party, denomination, or creed; a blind zealot.—WORCESTER.

The syllable "*bi*" has led philologists into tracks wherein they have failed to discover the etymon of "bigot." In the

Gaelic. — *Baoth* (pronounced as French *beu*) signifies profane, wild, wicked, stupid, &c. This word in conjunction with *creidimh*, belief, becomes *baoth-creidimh*, superstition, a wild, wicked belief; and with *radh*, a saying,

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becomes *baoth-radh*, profane discourse. In conjunction with *guidhe*, a curse, an imprecation, we have *baoth-guidhe*, a profane, a wicked imprecation, of which word *bigot* may possibly be a corruption; in its primary signification one who indulged in profane and wicked curses.

BLADE.—A leaf of grass. German, *blatt*.

Gaelic.—*Blàth*, a bloom, a flower.

BLOW (as the wind).—"The wind blows," "blow the bellows;" Lowland Scotch, "blaw," "Of a' the airts the wind can blaw."

Anglo-Saxon *blawan*.—WORCESTER.

Gaelic.—*Blagh*, to blow as the wind; *blaghair*, a blast, a loud wind; metaphorically, a loud-talking man, a blusterer, a blower. A braggadocio in America is called a "blower."

BLOW.—To bloom, to expand like the opening bud or blossom of a flower. German, *blüthen*, blossoms.

BLOSSOM.—A young or expanding flower.

Gaelic—*Blath* (*blà*), bloom, blossom, flowers; *blathaich*, to warm, to expand in the warmth.

BORLEY.—A fishing-boat so called on the Eastern English coast.

The boats range in size from the ten and twelve ton half-decked lugger, or *borley*, to the thirty and forty tonners of the Kentish and Essex harbours.—*Daily Telegraph*, March 9, 1877.

Gaelic.—*Biorlinn*, a boat, a fishing-boat.

BOX HARRY (Slang).—This phrase is used to signify that a person suffering from the effects of intemperance, is resolved to be more abstemious for a time, or to refrain altogether;—in other words, to watch over himself with particular care.

Gaelic.—*Beachd*, surety; aim; judgment; *aire*, heed, attention, watchfulness; *aireach*, cautious, circumspect.

BRATH or BRATHE (Obsolete).—Fierce, excessive.—HALLIWELL.

BRATHELY.—Fiercely, excessively.

Gaelic.—*Brath*, a conflagration; a fierce flame.

BRETH (Local English).—Rage, fury.—HALLIWELL, WRIGHT.

Gaelic.—*Breathas*, frenzy, extreme fury.

BRETWALDA.—A title assumed by some of the early kings of the Heptarchy, and supposed to signify "supreme ruler."

We find the Kentish king Ethelbert subscribing himself to a charter: "Ego Ethelbertus, Rex Anglorum," in virtue apparently of his dignity as *Bretwalde*, or supreme monarch, which he held from about the year 589 till his death in 616.—*Penny Cyclopædia*.

Mr. Kemble totally rejects the idea that the *Bretwalda* was a king of kings, or lord paramount over the other sovereigns of the Heptarchy. The fanciful derivation *Bret wealda*, "wielder of the Britons," he also rejects. His more rational etymology is *bryten*, wide, and *wealda*, a ruler; a great far-reaching king or governor.—NICHOLAS, *Pedigree of the English People*.

That this word was native British, and not Saxon or Danish, appears clearly from its import in the

Gaelic.—*Breith*, judgment; *breitheamh*, an umpire; *gallda* (corrupted into *walda*), foreigners; whence the "Bretwalda" was the supreme arbiter when disputes arose among the foreigners, *i. e.* the invaders who overran and occupied some parts of the country.

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BRIDLE (Colloquial).—To hold up the head in surprise or anger; generally applied to women.

Until Mrs. Pipchin had done *bridling* and shaking her head.—DICKENS, *Dombey and Son.*

How the fool *bridles!*—BEAUMONT *and* FLETCHER.

To *bridle* up, to show pride or resentment by holding up the head.—*Tatler*, quoted in WORCESTER.

Gaelic.—*Brùite*, grieved, sad, offended; *bruid*, grief, affliction.

BRITTLE.—Apt or easy to break.

Anglo-Saxon, *brittan.*—JOHNSON, CHAMBERS, &c.

Gaelic.—*Bris*, to break; *briste*, broken; *bristeil*, breakable, fragile.

BULL.—The male of the bovine species; Latin, *taurus*; Gaelic, *tarbh*; French, *taureau*; Spanish and Italian, *toro.*

The name is supposed by some etymologists to be from the same root as "bellow," to roar. "Bellow," however, is from the Gaelic *beul*, a mouth, and the "bull" no more merits a name from that source than the cow, the horse, the tiger, or the lion. Perhaps the name has been suggested by the usefulness and beauty of the animal in a pastoral state of society, and may mean no other than the

Gaelic.—*Buil*, fine, handsome.

BUMPTIOUS (Slang).—Quarrelsome, boastful, noisily self-asserting.

Gaelic.—*Buamastair, buamasdair*, one who talks boisterously; a vain boaster, a pompous fool; *bhumasdaireachd*, vain boasting; quarrelsomeness.

BUNGLE.—To spoil a performance by doing it in an ignorant and clumsy manner (see *ante*, p. 63).

Icelandic, *bóngun*, rude art; from Old Swedish *banga, bunga*, to strike.—CHAMBERS.

Gaelic.—*Bunach*, clumsy; *bunachail*, in a clumsy manner.

BUSTLE (also written Buskle, Wedgwood).—To hurry or make a great stir.

Latham queries the derivation, and makes no suggestion.

Gaelic.—*Bustail, bustuil*, puffing, blowing; strife, discord; *busgaid*, strepitus; from *bus*, a mouth, puffing and blowing with the mouth.

BUY.—To purchase, to acquire.

Anglo-Saxon, *bycgan*; Gothic, *bugjan.*—CHAMBERS.

Gaelic.—*Buidhinn*, to gain, to win; to acquire.

C.

CALCULATE.—To count, to reckon.

From *calculus*, a small stone, a counter used in casting accounts.—WEDGWOOD.

Gaelic.—*Cailc*, chalk, lime; a piece of chalk or lime; to mark with chalk.

CALUMNY.—A slander, a back-stroke, a false imputation; erroneously founded on a partially and imperfectly understood or exaggerated truth.

Gaelic.—*Cul-bheum* (*cul-veum*), a back-stroke; *cul-chainth*, back-speech; *cul-chaineadh*, back-biting, slandering, calumniating.

CANOE (generally pronounced *canoo*).

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—A small boat, so named from its resemblance to a nut-shell.

Perhaps Greek κανναι, Latin *canna*, a reed. "Pliny," says Richardson, "records of Indian reeds or canes that they are of such length, that between every joint they will yield sufficient to make boats." "The word *canoe* or *cannoe*," says Lemon, "is originally an Indian word, and if so, all derivation from Greek and Latin ceases."—WORCESTER.

Gaelic.—*Cno* or *cnu*, a nut; these words are often pronounced *cro* or *cru* by the Scottish Gael, but the Irish preserve the sound of *n*. Owen Connellan's *Practical Irish Grammar* gives the English pronunciation of *cnu* as *kun-noo*.

CARACOLE (French).—The irregular movements of a proud, frisky, or half-tamed horse.

Anglo-Saxon, *cerran*, to turn; Gaelic, *car*, a twist; *carach*, winding, turning.—WEDGWOOD.

Gaelic.—*Caradh*, *carachd*, motion; *carach*, whirling, twisting, turning, circling.

CASHIER.—To dismiss a servant or inferior officer from his employment or office.

To *quash*; French, *casser*, to break.—COTGRAVE.

Latin, *cassus*, empty, hollow, void; Italian, *casso*, made void.—WEDGWOOD.

Gaelic.—*Caisg*, pronounced *caishg*, to check, put an end to, restrain, dismiss.

CASTRATE.—To emasculate, to deprive of the power of procreation.

Latin, *castro*; probably from *castus*, to make clean or chaste.—WEDGWOOD.

Gaelic.—*Càth*, *caithe*, seed; *struidh*, to waste, to dissipate.

CATAPULT.—An instrument of ancient warfare, for the propulsion of stones or other missiles against an enemy. A mischievous toy with the same name has recently been introduced for the amusement of boys and the annoyance of other people.

Latin, *catapulta*; Greek, καταπελτης, from κατα, down, and παλλω, to throw.

Professor Newman's "Regal Rome," pp. 16, 17, 56, 57, and at 61 an interesting example is given of the Gaelic words *cathtabhail* (pronounced as if *katavall*), and meaning *the battle sling*, as the words whence the Latins got their *catapulta*. Taking away the *ta*, *catapul* remains, which is almost identical in pronunciation to the Gaelic *catabhal* (katavall).—ROBERTSON'S *Gaelic Topography of Scotland*.

Gaelic.—*Cath*, battle; *tabhul*, a sling.

CATHRAIL.—A Pictish work commencing near the Gala Water in the south of Scotland.

Gaelic.—*Cath*, battle; *triall*, journey, i. e. the war path or war journey.

CHAISE.—(French) A chair on which to sit down. (English) A small vehicle drawn by one horse. In the French and English sense "chaise" is that which is intended that one should sit down in.

Chaise est une prononciation vicieuse de *chaire*.

Chaire. Berry et Normandie, *chaise*, etc.; du Latin *cathedra*, siège, du Grec καθηδρα, dont le radical est le même que le Latin radical *sed*, *sedere*.—LITTRÉ.

Gaelic.—*Suidh*, to sit; *sios* (*shees*), down, whence to sit down.

CHARADE.—A kind of riddle.

From the Norman *charer*, Languedocian *chara*, to converse, seems to be derived *charade*, a kind of riddle by way of social amusement.—WEDGWOOD.

Gaelic.—*Ciar*, dark, mysterious; *radh*, a saying.

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CHARLATAN.—A mountebank; one who performed conjuring tricks for the amusement of the public;—in modern parlance a false pretender of any kind.

French, *charlatan;* Italian, *ciarlatone*, from *ciarlare*, to tattle, to babble; Spanish, *charlar. chirlar*, to prattle, jabber, clack, chat. An imitative word, representing the inarticulate chattering or chirping of birds.—WEDGWOOD.

As conjurors and mountebanks to amuse the public must do something more than talk or babble, the derivation from the Italian *ciarlare* is scarcely satisfactory. One of the most ancient forms of street-conjuring and one that is still popular, was the playing of tricks with fire, the swallowing of flames and their ejection through the nostrils, and other apparently hazardous familiarities with the destructive forces of combustion by professional mountebanks, who called themselves and were properly called "Fire-eaters." It is probable that the true etymon is the

Gaelic.—*Cearraiche,* dexterous; a dexterous player; an adept in his art; dexterity; *le,* with; *teine,* fire; whence *cearrach-le-teine,* or "charlatan," one dexterous with fire.

CHARM or CHIRM.—Milton's "charm of earliest birds." See *ante,* page 84.

Gaelic.—*Seirm* (*sherm*), a musical noise, music, melody.

Persian.—*Shir las shirim,* the Song of songs.—*Times,* Jan. 5, 1876.

CHEER.—To gladden, to comfort.

CHEERFULNESS.—The state of being in good spirits; friendliness.

Greek, χαρα, joy; Italian, *cera,* cheer; Spanish, *cara,* the countenance.—WORCESTER.

Kirk becomes "church" in English; *kaff,* "chaff;" *kauffman,* "chapman;" *caritas,* "charity," &c. "Cheer" follows the same rule.

Gaelic.—*Cairdeas,* friendliness; *cairdich,* to cheer up, to make friendly; *cairdeach,* kindly, pleasant; cheerful.

Kymric.—*Sir* (*sheer*), cheer, solace, comfort; *siriaw,* to cheer, to solace; *sirioldeb,* cheerfulness.

CID.—A title given in Spanish poetry and romance—"*El Cid campeador,*" to the national hero, Roderigo Diez, Conde de Bivar.

Cid, seigneur. "Soyez désormais le *Cid;* qu'à ce grand nom tout cede" (*Corneille*); de l'Arabe *Seid,* seigneur.—LITTRÉ.

Gaelic.—*Ceud,* the first.

CLAGGER.—A Yorkshire word signifying a knock-down blow; used at first in the sense of throwing a stone at a person, and afterwards to any heavy blow. Both Mr. Halliwell and Mr. Wright in their *Archaic Dictionaries* call this a Northern word, and define it as "a well-timed remark," *i. e.* by metaphor, a knock-down argument or blow that conquers an antagonist.

Gaelic.—*Clach,* a stone.

CLAPPER DOGEON.—This cant, or beggar's slang, signifies according to Grose, "a beggar born." "Palliards," he adds, in explanation of another slang word, "are those whose fathers were *clapper dogeons,* and who themselves follow the same trade." The word has a curious resemblance in its fundamental idea to the modern "gutter children," or "street Arabs," and is traceable to the

Gaelic.—*Clabar,* filth, mire, slush,

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gutter dirt; *clabarach*, filthy, miry; *clabarachd*, filth from the gutter, slime, nastiness; *doigh*, manner, method; *doighean*, manners, methods; whence *clabar doighean*, a "clapper dogeon," one born to the manners and the filth of the gutter.

CLERK.—A writer; also a priest in holy orders,—commonly pronounced *clark*.

CLERGY.—The priesthood.

CLERICAL.—Pertaining to the priesthood, or to the art of writing.

One of the three orders of the Druidical priesthood, all held in almost equal honour, were the bards or harpers, and from these the Roman *clericus* and the English "clerk" in the sense of priest take their name.

Gaelic.—*Clar*, a harp; *clarach*, pretaining to a harp; *clarsair, clarsachair*, a harper, a minstrel, a bard.

CLEVER. — Dexterous, able; well-informed and able to turn information to good account.

A word of uncertain etymology.—JOHNSON.

Old English *deliver*, or Anglo-Saxon *gleawferth*, sagacious, from *gleaw*, skilful, wise. Scottish, *gleg*.—CHAMBERS.

Mr. Palmer supposes *clever* to have sprung from the old adjective *deliver*, used chiefly in the sense of nimble or alert, which was contracted into *d'liver*, and then pronounced as at present, having thus emerged from a merely provincial usage not earlier than 1684. . . . "If *deliver* be spoken quickly and the first syllable slurred in pronunciation, the resultant form *d'liver* or *d'lever* would inevitably tend to become *clever*, the combination *dl* being to most ears hardly distinguishable from *gl* or *cl*." He then adduces many similar omissions of a vowel and many changes of *tl* to *cl*, *dl* to *gl*, *tr* to *cr*, &c. The weak point in this theory is that *dl* is readily confounded with *gl* but not with *cl*, while *gl cl* are usually, in modern English at least, consistently kept apart from one another.—*Pall Mall Gazette*, April 10, 1876.

The word is probably derived from the notion of seizing, as Latin *rapidus*, from *rapio*. . . . The Scotch has *cleik, clek, cleuck, clook*, identical with English *clutch*, to catch, snatch. One is said to be *cleuch* of his fingers who lifts a thing so *cleverly* that bystanders do not observe it (*Jamieson*). Now the Old English had *cliver*, a claw, exactly corresponding with the Scotch *cleik*, whence perhaps the adjective *clever*, in the sense of catching,—WEDGWOOD.

Gaelic.—*Gle*, very, sufficiently well, pretty well. This word, says Armstrong, is prefixed to adjectives, giving them the force of the superlative degree, as *gle gheal*, very white; *gle mhaith*, very good; *mor*, great, excellent; *gle mhor*, very good or excellent. As the letters *c* and *g* are pronounced with a scarcely perceptible difference, we have a very clear etymon in the Gaelic for the puzzling English word "clever," or *gle mhor*. A "clever" performance or exploit is a sufficiently excellent performance or exploit; and this is unquestionably the origin of the word.

CLOUD.—A collection of vapour on the sky, a patch on the clear blue.

This word has no root in the German *wolke*, a cloud, or in the French *nuage*, and cannot be traced to any constituent of the English tongue except to the

Gaelic.—*Clud*, a patch, a clout.

CLUCK.—The noise made by poultry when eager or excited.

Gaelic.—*Gloc, glog*, the cluck of a hen.

COB.—A rich man; a miser; a lump, a large piece; a large cock of hay; the stone of fruit.

COBBY.—Brisk, lively.

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COB-NUT.—A large nut with plenteous kernel.

COBBER.—A great falsehood.

Cob-castle, a great prison, or any other building which overtops its neighbours.—WRIGHT.

"*Cobbing* country chaffers which make their bellies and their bagges their gods, and are called rich *cobbes*."—NASH'S *Lenten Stuffe*, quoted in *Wright*.

All these words presuppose size, abundance, or power. The root is the

Gaelic.—*Cob*, abundance, plenty.—See COPIOUS, *ante*, page 104.

COCK.—A male bird. French, *coq*. See *ante*, page 97.

It is probable, as previously stated, that this word is derived from the French *coq*, and that *coq* is not from the same root as "cock," to stand erect, or turn up, as "a cocked hat," "a cock nose," &c., and that the root is to be sought in the

Gaelic.—*Coileach*, a male bird; *coileach fraoch*, a moor cock, a heather cock; *coileach dubh*, a black cock.

The elision of the central *l*, reducing the word to one syllable, gives the possible etymon.

COCKSURE (Vulgar). — Very sure, too sure.

Gaelic.—*Coc*, manifest.

COLD-HARBOUR.—It is calculated that there are no less than fifty-four places in the British Isles known by this name; spelled sometimes "Cole-harbour," "Cole-arbor," "Coal-harbour," &c. The name is traceable to the

Gaelic.—*Cul*, back; *ard*, height; and *mor*, great; and *aird-mhor*, genitive of *ard-mor*, signifying a place at the "back of the great height or hill." This is the most probable derivation, but another offers itself in *cuil*, a corner, a receptacle, and *arbhar* (*arvar*), corn; which suggests that these various villages were at one time known as granaries or store-houses for corn.

COMPANION.—One associated with another in work or recreation; a wife. See *ante*, page 102.

COMRADE.—One who is accustomed to associate and converse with another; a talk-fellow.

Gaelic.—*Comh* (Latin, *com*), with, in association with; *bainionn*, a woman; womanly; *radh*, a discourse.

COUNTRY.—The etymology of this word, as given at p. 107, should instead of *cuan-treigh*, be

Gaelic.—*Cuan-traigh*, the sea-shore.

COVIN.—A legal term signifying collusion and confederacy to defraud.

Covin, covina, a deceitful compact between one or more to deceive or prejudice others.—JACOB'S *Law Dictionary*.

From the Latin *conventum*, an agreement. Low Latin, *covina*; Old French, *covin*, covinous, fraudulent, deceitful, dishonest.—WORCESTER.

And when they be *covyned*
They faynen for to make a pees.
MS. Society of Antiquaries (HALLIWELL).

In the case of Girdlestone *versus* the Brighton Aquarium, for opening on Sunday, the counsel for the defendants said he did not know what *covin* meant.—*Daily Telegraph*, April 30, 1877.

Gaelic.—*Comh bhann* (*co van*), a league, a confederacy, a bond, a contract, an agreement, a compact; *bann, boinne*, a bond, a will, an indenture.—See COVIN, *ante*, page 109.

COWARD.—One who fears to fight, or to face a difficulty. See *ante*, page 108.

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Gaelic.—*Cuthaich* (*cu-aich*), foolish, mad; *ard*, eminent, high, great, chief; whence *cuaich-ard*, a "coward," a great fool.

CRACKLING (Vulgar).—The skin of roasted pork; so called because it cracks in the mouth when eaten.

Gaelic.—*Craiceam*, the skin.

CREEP.—To crawl; to move like a worm, snake, or other reptile; to move slowly; to grow slowly upwards, like the ivy and other climbing plants.

Anglo-Saxon, *creopan;* Dutch, *kruipen;* Swedish, *krypa*.—Worcester.

Gaelic.—*Crub, crup*, to crouch, to bend, to cringe, to creep.

CREW.—The company of sailors that work a ship. See *ante*, p. 114.

Gaelic.—*Crò*, a group of children; a large family.

CRINGE.—To stoop to a superior; to fawn; to bend the knee; metaphorically, to sink one's self into small dimensions in presence of a real or supposed superior.

From Anglo-Saxon *crumb, crymhig*, crooked.—Wedgwood.

German, *kriechen*.—Worcester.

Gaelic.—*Crion*, to shrink, to become small; to decay; to repress growth; *crionach*, a withered tree—a term of great personal reproach; a cringer.

CROAK.—The hoarse cry of the frog, the raven, the cormorant, and other birds.

Croaker.—One who makes disagreeable complaints and habitually looks upon the worst side of things, a pessimist.

Gothic, *kruk;* Old French, *croac*.—Wedgwood.

Gaelic.—*Gróc*, to croak; *grócadh*, croaking; a hoarse sound; a faint roar,

CRUCHE (French).—A jug.

Cruse.—A pitcher; a lamp.

Kruiche, Dutch, a small cup.—Johnson.

Gaelic.—*Cruisgean*, a pitcher, a jug.

CRIB.—A child's cradle; also in slang parlance a lodging of any kind. See *ante*, p. 114.

Gaelic.—*Craobh, criobh*, a tree.

CRUDE.—Hard, stiff; unripe, immature.

Latin, *crudus*, from Greek, κρυος, icy cold; French, *cru*.—Worcester.

Latin, *crudus*, bloody, raw, unripe, unfeeling. . . . Breton, *kriz*, raw, cruel.—Wedgwood.

Gaelic.—*Cruaidh*, hard, stiff, firm, rigid; unripe.

CUDGEL.—A thick stick. See *ante*, p. 118.

Dutch *kodse, kudze*, a club. The origin is probably a form like the Italian *cozzare*, to knock.—Wedgwood.

Gaelic.—*Cuigeal*, a distaff.

CUFF.—A blow with the hand.

Latham marks this with a note of interrogation, or inquiry.

Gaelic.—*Caob*, a clod, a lump.

CULLION.—A term of contempt and opprobrium.

Gaelic.—*Cuilean*, a whelp.

CURRY FAVOUR.—To ingratiate one's self with a superior, or to break down the ill-will of an opponent. The old dramatists (see Nares) have

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"to curry favell," a light bay horse; "but why," asks Nares, "if the word is derived from the stable, should we not curry *bayard*, or any other coloured favourite?"

Gaelic. — *Cuir*, to turn; *faobhar* (*faovar*), the sharp edge of any cutting instrument; whence to turn the sharp edge, to overcome the prejudices of one by whom we desire to profit, to ingratiate one's self from an interested purpose; to "curry favour."

The word *cuir*, metamorphosed in this instance into "curry," has multifarious meanings in Gaelic, to put, to place, to incite, to turn, to persuade, to try; see examples in Macleod and Dewar's *Dictionary*.

CUTTER.—"A cant word," says Nares, "for a swaggerer, bully, or sharper, derived from committing acts of violence, like those ascribed to the Mohocks in Addison's time In Cowley's *Cutter of Coleman Street*, a Captain Cutter is a town adventurer."

Cutter, a swashbuckler, *taillebras*, *fendeur de naseaux*.—COTGRAVE.

The "cutter," or swashbuckler, was one who not only threatened to slit noses, as Cotgrave has, but to rip people up, to disembowel or gut them; from the

Gaelic.—*Cut*, to disembowel; to gut fish; *cutadh*, disembowelling.

D.

DAD, DADDY, DADDA.—Infantile names for a father.

Gaelic.—*Taid*, a father; Irish Gaelic, *daid*.

Kymric.—*Tad*, a father.

Breton or Armoric.—*Tât*.

Sanscrit.—*Tata*.

DEUCE (The).—The Devil.

Dusius, a term applied by the Gauls to a demon.—WORCESTER.

Low Latin, *dusius*; Armenian, *teus*, a demon.—CHAMBERS.

The *Dus* was known as a kind of goblin among the Frisians.—WEDGWOOD.

A corruption of the

Gaelic. — *Duis*, gloom, heaviness, darkness; *duis-neul*, a dark cloud; a sad heavy countenance.

DEWSKITCH (Slang). — A severe beating; an awakener, a rouser.

A good thrashing, perhaps from catching one's due.—*Slang Dictionary*.

Gaelic.—*Duisich*, *duisg*, to awake, to arouse.

DINGLE.—A dell, a hollow on the side of a hill, sometimes called a "dene" or "den;" as "Deep *dene*," in Surrey; "Hawthorn *den*," near Edinburgh; the "dowie *dens* of Yarrow."

A variety of dimble. And as the latter was derived from *dib*, expressing a blow with a pointed instrument, *dingle* stands in the same relation to dig, *ding*. The primary meaning then would be a dent, pit, hollow.—WEDGWOOD.

Gaelic. — *Dinn*, or *dun*, a hill; (Kymric, *din*); *glac*, a pit, a hollow, a cavity, a valley; whence *dinn glac*, Anglicized into "dingle," a pit or hollow in the hill.

DIRECT.—Straight forward; to guide aright.

Latin, *dirigo*, *directus*, from *dis*, used intensively, and *rego*, to lay straight; Italian, *dirigere*; Spanish, *dirigér*; French, *diriger*. WORCESTER.

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Gaelic.—*Direach*, straight, perpendicular; *dirich*, to straighten; to ascend, to go up; *eiridh*, *eirigh*, to arise, to ascend.

DOLDRUMS (Slang and Colloquial).—Low spirits. See *ante*, p. 138.

Gaelic.—*Doltrum*, grief, vexation.

DOMAIN.—A property in land; a landed possession.

Domain and *dominion* must probably be explained from *domus*, Latin. *dominus*, a lord, the master of the house.—WEDGWOOD.

Gaelic.—*Domhan*, the world, the universe.

DONZEL (Obsolete).—A young man.

From the Italian *donzello*, a squire, a young man, a damosell, a bachelor. . . . The Captain in *Philaster* calls the citizens in insurrection with him "my dear *donzels*."—NARES.

Donzel, a youth of good birth, but not knighted.—HALLIWELL.

Donzelle, fille ou femme de distinction; masculine *doncel* ou *dancel*, damoiseau.—LITTRÉ.

Gaelic.—*Duine-uasal*, a gentleman; *duine*, a man.

DRIECH (Lowland Scotch).—Slow, hard, laborious, painful.

Gaelic.—*Driachadaich*, stiffness, obstinacy; *driachan*, slow, plodding, painful labour; *driachaire*, a plodder; a dribbler, a painfully slow person.

DRUMBLE.—To be heavy; to go heavily about anything. See DRUMLY, *ante*.

"What, John, Robert, John! Go, take up these clothes here quickly: where's the cowl-staff? look! how you *drumble*; carry them to the laundress in Datchet mead; quickly, come."—*Merry Wives of Windsor*, Act iii. Sc. 3.

Mr. Collier says "the meaning is evident," but he does not explain it. He adds, however, "a *drumble*, in some parts of England, means a humble or humming bee; and, in the North, *drumbled* ale is thick, disturbed ale." From further dialectic researches it might have been found that *drumble* is still used as a verb in the west and north of England, meaning to do anything in a purposeless or confused manner. It is probably of Scandinavian origin. The Prov. Swedish *dromla* answers exactly in meaning to our *drumble* (Rietz, *Prov. Sw. Lex.*).—*Notes and Queries*, March 25, 1876.

Gaelic.—*Trom*, heavy.

DUKE.—A title of nobility. See *ante*, p. 149.

Gaelic.—*Tuathach*, a lord, a landed proprietor; *tuathachd*, lordship, proprietorship, sovereignty.

E.

EAGER.—Cold, sharp.

An eager and a nipping air.—SHAKSPEARE.

Gaelic.—*Eigreadh*, cold, frost; *eigreadhail*, severely cold.

EARSH.—Stubble; a stubble-field.—HALLIWELL.

Gaelic.—*Uireas*, weak, defective, insipid. Lowland Scotch, WERSH, *q. v.*

EAVES-DROPPER, EVES-DROPPER.—A listener, a spy;—hitherto supposed to be derived from the *eaves* of a cottage, under which a spy stationed himself to peer in at the window, or hear what was said inside.

Gaelic.—*Uibhir*, a quantity, a number; *uibhireach*, numerous; *druaip*, lees, dross, sediment, drip; *druaipeir*, a tippler who indulges in small but frequent drops; whence "eaves-dropper," one who acquires information by a number of small drops or driblets.

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EBBER.—This word is described in *Halliwell* as meaning shallow. "Bishop Hall," he says, "speaks of the 'ebber' shore." He also cites from MS. Lincoln, "an ebber fule," and from Cursu Mundi MS., Trin. Coll. Cam., "as she that was an ebber fol."

Gaelic. — *Eabair*, slimy, muddy. Thus Bishop Hall's expression, "an ebber shore" would signify a muddy or slimy shore, and "an ebber fule" would be a bemuddled fool; *eabarach*, slimy, sloppy.

EDEL or ADEL (German).—Noble, rich, of high birth.

ETHEL.—A woman's name.

ATHEL (Old English).—Noble.

ATHELISTE.—Most noble.

> Then Sir Arthur
> *Atheliste* of othere.
> *Morte Arthur* (WRIGHT).

In the earliest pastoral ages the noble or rich man was he who was possessed of much cattle, like Abraham and the patriarchs. The origin of the word is the

Gaelic.—*Eudal*, cattle; riches, treasure; store of worldly goods.

ENNUI (French; recently adopted into English).—Weariness, listlessness, a slight disgust at the life of the moment. Mental lassitude or langour produced either by depression of spirits, satiety of enjoyment, or over-excitement, and which leaves no relish for any mental pursuit or pleasure.

> From the root of *annoy*.—CHAMBERS.

The French from which "ennui" is borrowed has no word that more nearly approaches "annoy" than *nuire*, to hurt, and *nuisible*, hurtful, from whence the English "nuisance." *Nuire*, to hurt, is active, but "ennui" is a passive feeling.

Gaelic.—*Ain*, or *an*, a privative particle, equivalent to the English *un*, signifying deprivation; *uidh*, hope, expectation, desire, wish; from whence *ain-uidh*, or "ennui," a listless state of mind without a wish for anything.

ESTUARY or ÆSTUARY.—The widening out of a river at its confluence with the sea; Scotticè, a firth; the "Estuary of the Thames," "The Firth of Forth," "The Firth of Clyde," "The Moray Firth."

> What was called *æstus* by the Romans, namely the swell or surge of the sea where the waves seemed to foam, to flame, and to smoke; hence *æstuary* was called by the Teutonic nations the *whirl* or *brim*.—MAX MÜLLER, *Science of Language*.

The first syllable in the Latin word *æstus* is evidently from the

Gaelic.—*Uisge*, water; as in Ouse, Oise, Esk, Oos, Isis, and other Keltic names of rivers; and the second appears to be the Gaelic *tus*, commencement, origin; whence *æstus* would be the commencement of the fresh water or river passage as approached from the sea.

ETIOLLATED (French, *etiollé*, formerly written *estiollé*).—Streaked, striped, whitened.

Gaelic.—*Stiall*, a streak, a stripe; *stiallach*, streaked, striped, variegated in colour.

ETOURDI (French).—Giddy-headed.

Gaelic.—*Sturd*, *sturdan*, the herb darnel, the seed of which causes intoxica-

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tion when mixed with meal; also, the vertigo in sheep, or the diseases which cause them to reel.—M'ALPINE.

ETTLE (Lowland Scotch).—To attempt.

Gaelic.—*Eathlamh*, ready.

EUNUCH.—A man deprived by a barbarous operation of the natural power of reproduction.

The word is invariably derived from the Greek εὐνη, a couch, and ἐχω, to guard, and is supposed to signify the guardian of the bed in Eastern establishments where polygamy was allowed. But the practice did not originate in Greece, nor was it ever much known in that country. In Egypt, Babylonia, and Assyria, "eunuchs" were not necessarily employed as male servants in the bed-chambers, but were reduced to impotency in early youth or boyhood, with the intention of preserving the boyish voice to a late period of life for musical purposes.

Gaelic.—*Eu*, privative prefix; equivalent to *un*, *in*, or *dis*, whence *eunuch*, or unrenewing; *nuadhachadh*, renewing.

F.

FAD (Slang).—A fancy, a whim, a caprice; a hobby.

It is probable that the great Benjamin Franklin made use of the English translation of this Keltic word when he wrote his famous apologue of the "*Whistle*," with the continually recurring moral that he paid too dearly for it. The phrase "To pay too dear for one's whistle" has become proverbial.

Gaelic.—*Fead*, a whistle.

FAIR.—A market; French, *foire*. See *ante*, p. 162.

Gaelic.—*Faidhir* (*d* silent), a market, a fair; *faidhreach*, showy; fit for sale, fit for the fair; *faidhrean*, a fairing, a present purchased at a fair.

FAKEMENT (Slang).—A begging petition.

Gaelic.—*Faic*, to exhibit, to set forth; to see, to behold.

FALTERED.—Having the hair disordered, dishevelled; a Northern word.—HALLIWELL.

Gaelic.—*Falt*, the hair of the head; *faltan*, a snood, a hair belt.

FANGAST.—An obsolete Norfolk word, signifying fit for marriage, said of a maid.—HALLIWELL.

Gaelic.—*Ban*, *bean*, a woman; *bhean* (*van*), of a woman; *gasda* (*gasta*), well-shaped; whence the English word would signify a shapely or well-formed woman; *duine-gasda*, a handsome man.

FANGLE.—A trifle; a fashionable trifle; a vain thing.

NEW-FANGLED.—A new-fashioned trifle.

New-fangled means, properly, fond of new toys or trifles. From the Saxon.—NARES.

Gaelic.—*Faoin*, vain; *faoinealach*, foolish, silly, vain; *faoinealachd*, trifling, silliness.

FANTOME (Local and Provincial).—Faint, weak.

Fantome corn, corn that is unproductive; *fantome flesh*, flesh that hangs loosely on the bone; *a fantome fellow*, a light-headed person.—HALLIWELL.

Gaelic.—*Fann*, weak, feeble, faint; *fannaich*, to enfeeble; *fanntais*, weakness; *fannanta*, infirm; *duine fann*, a weak man.

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FAQUIN (French), FACCHINO (Italian). —A porter; a loiterer at street corners or public places, looking out for small jobs; also, in French, a term of contempt for a low, mean fellow.

Facchino—Porte-faix — gagne denier.—GRAVIER'S *Italian and French Dictionary.*

Gaelic.—*Faigh,* to beg by licence; to acquire, to get, to obtain; *faighinn,* a getting, an acquiring. See FAKE, p. 163.

FARDEL. — A burden. See page 164.

Fardel means a burden, or bundle, or pack. An act of Common Council, 1554, recites that "the inhabitants of London and others were accustomed to make their common carriage of *fardels* of stuffe and other grosse wares through the Cathedral Church of St. Paules, and prohibits the abuse."—HONE'S *Every-Day Book.*

Gaelic.—*Fardal,* an impediment. The luggage or baggage of travellers is still called *impedimenta.*

FARDREDEAL.—An impediment.—HALLIWELL.

Gaelic.—*Fardal,* delay, detention, impediment.

FAST.—"Hold fast!" hold in a tight grip.

Gaelic.—*Fáist,* to squeeze.

FAWNEY (Slang).—A ring.

Gaelic.—*Fainne,* a ring.

FEAKE.—Supposed by Nares to mean a wild or loose lock of hair on a lady's forehead.

Can set his face and with his eye can speake,
And dally with his mistress' dangling *feake,*
And wish that he were it, to kiss her eye.
Marston's Satires (NARES).

Three female idle *feakes.*
BOLD'S *Poems,* 1664.

Feak, a sharp twist, a pull. To fidget, to be restless (Yorkshire) and flutter, generally applied to the (wild) anxiety of a lover.—HALLIWELL.

Gaelic.—*Fiagh, fiadh,* wild, restless, untamed.

FEBRUARY.—The second month of the modern year; French, *Fevrier.*

Hitherto supposed to be derived from a Sabine (Keltic) word signifying a purgative; whence *Februa,* the Roman festival of purification (at the end of the year).

Gaelic.—*Fe,* a calm; *fuar,* cold.

FECKINS.—"By my feckins," a form of oath or exclamation supposed to mean "by my faith," quoted in *Halliwell* from Heywood's *Edward IV.* As the word "faith" has no resemblance to "feckins," and as there was no profanity in the phrase, and consequently no necessity for concealment as in the case of adjurations, which are opposed to the Third Commandment, it is probable that the etymology is to be sought in the

Gaelic.—*Faicinn,* wariness, observation, circumspection, caution; *faicill,* cautious; *faicilleachd,* cautiousness.

FESTER.—To rankle, to grow inflamed like a pustule on the skin; an angry sore.

Of uncertain etymology. Todd suggests *pustula,* a blister.—WORCESTER.

Dialect of Aix. *fiesen,* to begin to smell disagreeably (*Grandgage, Walloon Dictionary*). Platt Deutsch, *fistrig,* fusty, ill-smelling.—WEDGWOOD.

Gaelic.—*Fiasdair,* angry, inflamed.

FETCH.—An apparition that forebodes approaching death.

FETCH-LIGHTS.—Appearance at night of lighted candles formerly sup-

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posed to prognosticate death.—BRANDE'S *Popular Antiquities.*

Gaelic.—*Faidh*, or *faisniche*, a prophet; *faisneachail*, prophetic; *faisneas*, secret intelligence.

FETICH.—An object of worship among the barbarous tribes of Africa.

The word formed by traders to Africa from the Portuguese *fetisso*, a thing enchanted (*Dubrosses*). Portuguese, *feitiço*, sorcery, witchcraft; probably from Latin *fascinum*, enchantment (*Marsh*).—WORCESTER.

Portuguese, *feitiço*, sorcery, charm; Latin, *factitius*.—WEDGWOOD.

French, *fétiche;* Portuguese, *feitiçao*, magic; from Latin *fictitius*, counterfeit, *fingo*, *fictus*, to form by art; or *fatidicus*, telling fate; *fatum*, fate, *dico*, to tell; or from *facio*, to make.—CHAMBERS.

Gaelic.—*Faidh*, or *faisniche*, a prophet; *faidheachd*, prophesying, predicting, soothsaying.

FIB.—A small lie, or falsehood.

FUB.—To cheat, to delude; to put off by false pretences.

FUBS (Vulgar and Colloquial).—A little fat child.

FUBSY.—Fat, plump, round.

Fib, q. d., to fable; a soft expression for a lie. *Fub*, a little plump child.—BAILEY.

Fib, a cant word among children for a lie. . . . . I have been *fibbed* off and *fubbed* off from day to day.—ASH.

The sculptors and painters apply the epithet *fubs* to children, and say for instance of the boys of Fiamengo that they are *fubby*.—NICHOLS'S *Literary Anecdotes.*

A "fib" is a statement swollen beyond the limits of truth; a "fub" is a child unduly plump. As a falsehood is sometimes called a "bouncer," a "whapper," a "cracker," a "crammer," and in Lowland Scotch, as Burns has it, "a rousing whid," it is easy to see the connexion of idea in the

Gaelic.—*Faob*, a swelling, a lump, an excrescence; *faobach*, lumpy, fubsy; *faobaire*, a large person. See FOB, p. 177.

FODDER.—Food or provision for horses and cattle.

Gaelic.—*Fod*, land, earth; *fodar*, fodder, food for cattle; straw; *fodair*, to feed cattle; "*Eadar am feur is am fodar*," betwixt the grass and the straw.

FOIL.—To circumvent; to prevent the accomplishment of a purpose; to defeat.

French, *fouler*, to trample on, weigh down, oppress, foil, overcharge. *Affoler*, to foil, hurt, or bruise sore.—COTGRAVE.

To tread underfoot is taken as a type of the most complete overthrow and defeat.—WEDGWOOD.

Gaelic.—*Foghladh* (*fo-la*), trespass, offence; *foghlaich*, to pillage, to plunder; *foghail*, grief, vexation.

FOUL.—Dirty; "foul water," dirty water. See FOUL, *ante*, p. 180.

Gaelic.—*Fual*, urine; akin to *feol*, flesh.

FOUL.—Shameful, wicked.

Between this epithet in the phrases, "foul linen," and "foul murder," there is a difference not alone in origin but in idea.

Gaelic.—*Fuil*, blood; "foul murder," *i. e.* bloody murder.

FOULE (French).—A crowd.

C'est par une dérivation facile que de *fouler*, presser, serrer, on à tiré *foule*, presse de gens.—LITTRÉ.

Gaelic.—*Fo-luchd*, from *fo*, under, and *luchd*, the people. See FOLK, page 178.

FRAME.—An elementary or original structure or design that is afterwards

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to be filled up and completed. The human "frame" is the human skeleton, which in the living body is covered and filled up by the muscles and vital organs. A "window-frame" is the wood or ironwork that is devised for containing and sustaining the glass or the window itself. Mr. Wedgwood says "To 'frame a story' is to arrange it for a certain purpose; hence 'frame,' disposition, structure, fabric; the 'frame of mind' is the disposition of the mind; 'out of frame' is out of adjustment."

The etymology that connects "frame" with "form" is erroneous. To "form" is to make; but to "frame" is to lay the foundations or roots of something that has afterwards to be made or more fully and completely formed. The etymon is the

Gaelic.—*Freumh*, or *freimh*, a root, a stock, an origin; *freumhach*, an original cause; whence, both in the Scottish and Irish Gaelic, *framadh*, a frame; and the Armorican or Breton *framm*, a framework.

FRAY.—A quarrel; a fight; an encounter not sufficiently severe and multitudinous to be called a battle.

Fray, from affray; French *effrayer*, to scare, appal, dismay, affright; *effroi*, terror. . . . The original meaning of *effrayer* is to startle or alarm by a sudden noise.—WEDGWOOD.

As a "fray" signifies a fight and not a fright, may not the root be the

Gaelic.—*Freadh*, pillage, plunder; a plundering expedition leading to a fight between the robbers and the robbed? The word is marked obsolete in *Armstrong*, but according to O'Reilly's *Irish Dictionary* is still current in Ireland.

FRET.—To grieve or vex one's self; to take things ill.

FRETFUL.—Peevish; addicted to complain of small grievances.

This word and "fret," to consume, to corrode, are usually derived from the German *fressen*, to eat. This derivation, as in the phrase, the "moth fretting," or eating, the garment, is correct. But "fret," to grieve, is from another root, and not from the German, in which "to fret" is *ärgern*, or *sich ärgern*, from *ärger*, vexation, anger.

Gaelic.—*Friotach*, fretful, angry, ill-natured.

FRET.—A partition or mark on the neck of a viol (not violin) or guitar, to guide the finger in the formation of the notes. See *ante*, page 183.

Technically they are called *frets*, from their *fretting* or rubbing against the strings when pressed down upon them.—CHAPPELL, *History of Music*.

Gaelic.—*Fraidh*, a partition; a line of demarcation.

As above mentioned the word "fret," in the sense of to consume, to vex, is from another source, the German *fressen*, and Anglo-Saxon *fretan*, to eat, consume, gnaw.

Like as it were a moth *fretting* a garment.—Ps. xxxix.

Injuries from friends *fret* and gall more, and the memory of them is not so easily obliterated.—ARBUTHNOT.

Shakspeare puns on these two different meanings of the word:—

Though you can *fret* me, you cannot play upon me.—*Hamlet*.

FROCK.—A portion of a woman's dress; a child wears a frock, and a man a frock coat; French, *froc* and *frac*.

Low Latin, *flocus*, *frocus*, a lock of wool.—CHAMBERS.

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Gaelic.—*Frag*, a covering; a shield, a protection.

FROU-FROU (French).—The title of a French play (1875); the rustle or movement of a woman's dress.

Je puis citer ici le Sanscrit *vrag*, aller, se mouvoir, en Gallois *frawzu*, se mouvoir, s'agiter.—PICTET, *De l'Affinité des Langues Celtiques avec le Sanscrit.*

Gaelic.—*Frogan*, liveliness, cheerfulness, activity; *froganta*, merry.

Kymric.—*Frawzu*, to move, to agitate, to rustle.

FUSEL OIL.—A fetid oil that is produced in the distillation of spirits, especially from inferior grain.

German dialect, *fusseln, fisseln*, to touch lightly with the fingers; Bavarian, to work hastily and ill; Tyrolese, *fuselwerk*, bad, useless work; Bavarian, *fusel*, bad spirit, bad tobacco.—WEDGWOOD.

German *fusel*, bad, and *öl*, oil.—WORCESTER.

Gaelic.—*Fuathas*, or *fuas*, hatred, horror; *fuasach, fuathasail*, or *fuasail*, hateful; *ol*, drink.

G.

GAINLY.—Of good appearance; pleasant.

UNGAINLY.—Awkward.

Ungainly, literally of no effect, vain, clumsy, uncouth; Anglo-Saxon, *un*, not, and *gange*, strong.—CHAMBERS.

Gaelic.—*Geau*, good humour, cheerfulness; *geanail*, cheerful, pleasant; *geanalachd*, cheerfulness; comeliness, gracefulness.

GAL (Vulgar and Colloquial).—A girl.

It is possible (see GIRL, *ante*, p. 97) that this pronunciation, vulgar as it is now considered, is nearer to the true etymology of the word than "girl," in which the *r* is seldom or never sounded, except in broad Scotch or Northumbrian.

Gaelic.—*Galad*, a young girl; derived from *gaol*, love. This word is only used to a very young lass or child, and is expressive of much endearment.

GALLANT.—Amorously attentive to women; also brave, valiant; high-spirited, mettlesome, warlike; well-behaved; attentively courteous to ladies.

This word is used mainly in two senses: first, with the accent on the first syllable, showy in dress, spirited, brave in action; and, secondly, with the accent on the second syllable, attentive to women. They may perhaps have different origins.

The first of these senses is undoubtedly from Italian *galano*, quaint and gay in clothes, brave and gallant in new fashions and bravery; *galante*, brave, handsome, quaint, comely, gallant to the sight.

As a person courting a woman is naturally attentive to dress, the second of the senses above mentioned may be an incidental application of the first. Spanish *galán*, gay, neat, well-dressed, lively, courtly, especially with respect to ladies; a gentleman in full dress, courtier, lover, wooer. It is possible however that the double form of the Spanish *galano* and *galante* may arise from confusion of a different word, the equivalent of Scotch *callan, callant*, a youth.

Gaelic, *gallan*, a branch, a youth, a tall or handsome young man. Polish, *galaz;* Portuguese, *galho;* Spanish, *gajo*, a branch, shoot. The designation of a youth on the same principle from comparison to a branch, is also seen in Gaelic *ogan*, a branch or twig, a young man; *gas*, a stalk, bough, boy.—WEDGWOOD.

Gaelic.—*Giulain*, to behave; endure, bear; *giulanta*, well-behaved, courteous; *giullachd*, behaviour, management, bearing, conduct; *gille* or *galan*, a youth, a young man; *ainteas*, heat, fervour, impetuosity, zeal. See GALA, p. 188.

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GALLOWS.—A pole with a cross-bar, for the hanging of criminals.

Gaelic.—*Gobhal* (*go-al*), a fork, or a forked pillar or post.

GAMIN (French).—An idle boy about the streets; a street Arab; "Un enfant du peuple qui *court* les rues."

Gaelic.—*Gaman*, to stride; to leap, to run wildly about.

GAS.—An inflammable vapour; also air imprisoned in liquor that sparkles and effervesces when liberated. Generally derived from the German *geist*, a ghost or spirit.

A word said to have been invented or coined by Van Helmont. If so, it is one of the few words of which the artificial origin is known, and perhaps the only one which has taken root in language. To another body Van Helmont gave the name *blas*, which shows how one combination may start another. It has been suggested that *chaos* is the actual word out of which proceeded the excogitation of the one under notice.—LATHAM.

Gaelic.—*Geas*, a charm, an enchantment; magic, sorcery; *gais*, craft, cunning, astutia; *gaise*, bravery, valour, activity, spirit.

GAT-TOOTHED.—Having teeth that are wide apart.

In Chaucer's *Canterbury Tales* Urry reads *gap*-toothed, and some MSS. *cat*-toothed. It means having teeth projecting or standing out; *dentes* exerti, *gag*-teeth, or teeth standing out. Tyrwhitt professes himself unable to explain this word.—HALLIWELL.

Gaelic.—*Gat*, a bar, as of iron, soap, &c.; whence "gat-toothed" would mean having teeth separated like bars.

GAUCY (Lowland Scotch).—Stately, portly, bold.

Gast, to terrify.—HALLIWELL.

Ancient Swedish, *gaase*, a male; the ancient Gauls called strong men *gaesi*.—JAMIESON.

Gaelic.—*Gaist*, to daunt; to overawe; *gaiste*, overawed; *gaisge*, heroism; *gaisgeach*, a hero, a champion.

GAVROCHE (French).—A word of contempt for a street urchin.

Gaelic.—*Gamhain*, a year-old calf; *roiseal* (*ro-iosal*), base, very base.

GÊNER (French).—To incommode, to restrict, to tighten.

GÊNE.—Constraint.

A reference to Montaigne, who wrote in the sixteenth century, is sufficient to prove that the modern French *gêner* was originally *gehenner*. This verb is easily traced back to the Latin *Gehenna* used in the Greek of the New Testament and in the ecclesiastical writings of the Middle Ages, not only in the sense of hell, but in the more general sense of suffering and pain. It is well known that *Gehenna* was originally the name of the Valley of Hinnom—the Tophet where the Jews burnt their sons and daughters in the fire, and of which Jeremiah prophesied that it should be called the valley of slaughter... How few persons think now of the sacrifices offered to Moloch when they ask their friends to make themselves comfortable, and say, "ne vous *gênez* pas."—MAX MÜLLER, *Science of Language*, Second Series.

Gaelic.—*Teann* (pronounced as if written *jane*, or *shane*), tight, constricted; *teinne*, comparative degree of *teann*, tighter; *teinn*, predicament, strait; distress, constraint; *teinnead*, tightness; *geinn*, to squeeze, to tighten.

GIBE.—To make faces at a person in anger or contempt.

Gibe, to wry the mouth, to mock, to taunt; from the root of *gabble*.—CHAMBERS.

Gaelic.—*Geob*, a wry mouth; to make wry mouths; *geobach*, wry-mouthed.

GIMCRACK (Vulgar and Colloquial).—Anything fragile and worthless.

Gimbals, two rings for suspending the mariner's compass, so as to keep it always horizontal; and *crack*, a noise, transferred

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from the working of two rings or joints to any trivial mechanism.—CHAMBERS, WEDGWOOD.

Gaelic.—*Diamhain* (*jiav-ain*), *diomain* (*jiorain*), frivolous, useless, idle, of no account; *cramhag* (*cra-ach*), embers, cinders, ashes, refuse.

GINNEL (local in Yorkshire).—A narrow passage between walls.

VENNEL (Lowland Scotch).—A narrow lane.

Gaelic.—*Geinn*, a wedge; to tighten; *geinneadh*, wedging, squeezing, pressing.

GIRD.—To satirize; to reproach; to say a cutting or ill-natured thing; a cut, a taunt, a sarcasm, a stroke of satire.

GIRD (Lowland Scotch).—A very short space of time. "I'll be with you in a gird," *i. e.* in a minute.

I thank thee for that *gird*, good Tranio.—*Taming of the Shrew.*

As one though *gyrt* with many a wound.—*Earl of Surrey* (NARES).

Men of all sorts take a pride to *gird* at me. *Henry IV.* Part II.

Girder.—A jester, a satirist. "Why, what's a quip?" "We, great *Girders*, call it a short saying of a sharp wit."—NARES.

Gird, to strike, to pierce through with a weapon. See *Seven Sages*. Hence, metaphorically, to lash with wit, to reproach; also a sarcasm.—HALLIWELL.

Gaelic.—*Gearr*, cut, bite; to satirize; *gearrte*, satirized; *gearradair*, a satirist; —also a cutler; *gearradh*, a severe taunt or sarcasm; *gearr*, of short duration, as in the phrase, *Ann an uine gearr*, in a very short time; *geur*, sharp, sharp-pointed; acute; *geuraich*, to sharpen; *geire*, sharpness; *geiread*, sharpness, acuteness; *geireanachd*, satire, biting wit. The idea involved in the use of the word *gear*, or *geur*, sharp, to express a short space of time is to be found in the English phrase that expresses extreme punctuality and precision in time, as "Dinner at seven *sharp*."

GIS.—"By Gis," "gisse," "jysse," or "jis" (says Nares) is an oath, doubtless a corrupt abbreviation of "by Jesus;" but I should imagine rather from the word itself, than, as Dr. Ridley supposes, from the initials I.H.S., inscribed on altars, books, &c.

By *Gis*, and by Saint Charity,
Alack and fie for shame.
Hamlet.

By *gys*, master, sham not sick.—*Gammer Gurton.*

By *jis*, sonne, I accounnt the cheare goode, which maintaineth helthe.—*Euphues and his England.* NARES.

Gaelic.—*Geas*, a charm; a vow; sorcery, enchantment. See GAS, *ante*.

GIVRE (French).—Hoar frost; frozen moisture on the leaves and branches of trees; frozen rain.

Guivre, grand vent et grande pluie.—*Les Parisiennes.*

Gaelic.—*Geamhrach* (*geav-ra*), winter; *geamhrail*, wintry.

GLEE.—Mirth, merriment; a musical composition for several voices.

GLEEMAN.—A musician.

Akin to *glad*.—CHAMBERS.

Anglo-Saxon, *glig*, *gliw*, music, sport, joke. . . . Greek, γελαω, I laugh.—WEDGWOOD.

Gaelic.—*Ceòl*, music, melody; *ceol-ach*, musical; *ceol-bhinn*, soft music; *ceol-radh*, musicians, gleemen.

GLEG (Lowland Scotch).—Wise, quick of perception.

Gaelic.—*Glic*, wise.

GLICK.—A jest, a joke.—HALLIWELL.

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Gaelic.—*Glic,* wise; a wise saying; *gliocas,* wisdom.

GLÜCK (German). — Happiness; whence the English "luck" and "lucky."

Gaelic.—*Tlachd,* pleasure, satisfaction, joy; love, attachment. Neither the English nor any of the Teutonic languages admit the combination of the initial consonants *t* and *l,* and invariably change the *t* into *g* when they adopt words that thus commence in the Keltic.

GLUE.—A cement for joining wood and other substances. See *ante,* p. 201.

Gaelic.—*Glaoidh,* glue.

GLUT.—To satiate.

GLUT.—A great or excessive abundance.

GLUTTONY.—Excessive eating.

Latin, *glutio,* to swallow; French, *glouton.* —WORCESTER.

To *glut, glutton.* The sound of swallowing is represented by the syllables *glut, glop, glup, gluk, gulp, gulk,* giving Latin *glut-glut,* for the noise of liquid escaping from a narrow-necked opening; *glutire,* to swallow; French, *glout,* ravenous, greedy; Welsh, *glosh, glwth,* gluttonous; Catalonian, *glop,* a mouthful; Norse, *glupa, gloypa,* to swallow, eat greedily; Swedish, *glupak,* ravenous; English, *glubbe,* to swallow up; *glubber,* a glutton; *gulp, gulk, gulch, glutch,* to swallow. Hal. French, *glouglouter,* to guggle, sound like a narrow-mouthed pot when it is emptied.—WEDGWOOD.

Gaelic.—*Glut,* voracity, gluttony; to devour, to gormandize; *glutair,* a glutton; *glutaireachd,* gluttony, greed.

Kymric.—*Glwth.*

GLUTCH.—To swallow.

GLUTCHER.—The throat.

Shakspeare has *glut,* to swallow.—HALLIWELL.

Gaelic.—*Glut,* to swallow greedily; *glutaire,* a glutton.

GOAL.—The terminus; the end of an effort; the point to be reached.

In Skinner, from the French *gaule,* a pole, a stake. This, Lye thinks, is manifestly from the Anglo-Saxon, *ge-afle,* which means the same thing. Ménage thinks it from the Latin *vallus.*—RICHARDSON.

Gaelic.—*Gobhal* (pronounced *goval* and *go-al*), a post, a pillar; the mark of a boundary or the end of a course.

GONDOLA.—A Venetian boat of a peculiar shape, formerly ornamented with gold, silver, satin, and embroidery, but afterwards in order to curb the undue luxury and extravagance of the Venetian nobles, ordered by the Council of Ten to be covered only with black cloth.

Gaelic.—*Condual,* from *comh-dhualadh,* embroidery, sculpture, ornamentation; *dualadair,* an embroiderer, a sculptor, a carver, an ornamenter.

GOWN.—An obscure word in Shakspeare.

"Our poesie is as a *gown,* which uses
From whence 'tis nourisht."
Timon, Act i. Sc. 1.

Pope altered the passage to "Our poesie is as a *gum,*" &c., and other editors have adopted the emendation. Dr. Johnson suggested *oozes* for *uses,* and Mr. Knight, adopting both suggestions, prints the passage thus:—

"Our poesie is as a *qum,* which oozes
From whence 'tis nourisht."

Uses is certainly another form of *oozes,* but there is no need to alter the word *gown.* It is found in our older writers, and is still used in the Western counties as a term for a *running sore.* In the North, nurses call the eruption which sometimes appears in the mouth of a young child *red gown,* or thrush; and in Yorkshire *gunny* eyes are eyes that discharge foul matter. Another form of the word, and a more ancient one, is *gownd.* In this form it is found in the *Promp. Parvu-*

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lorum (*gownde* of the eye, ridda, albugo) and in *Piers Ploughman's Vision.* It is the Anglo-Saxon *gund;* O.H.G. *gunt,* pus, sanies (Graff).—*Notes and Queries,* Mar. 25, 1876.

Gaelic.—*Gon,* to wound; *guin,* a wound, a sore.

GRAMPIANS. — Much controversy has arisen as to the origin of this name for the greatest range of the Scottish mountains. That "*pian*" is a corruption of *beinn,* mountains, is generally conceded; but whence "*gram*"? Some have suggested that the word is compound—half English, half Keltic, and that it means the "grand Bens;" others that "*gram*" is a corruption of *grianach,* sunny;—but the Grampians are no sunnier than other hills in Scotland;—while a third section of etymologists favour *graidh,* a flock, a herd, as the root, plural *graidhean,* and assert that the Grampians means the hills of cattle. The last surmise is the most probable. Colonel Robertson, in the *Gaelic Topography of Scotland,* makes no mention of the word.

GRAND.—The French *grand,* from which the English word is usually derived, expresses size, but there is an underlying idea in the word beyond that of bulk, suggestive of beauty, splendour, or sublimity, and of mental as well as physical greatness or superiority.

Latin, *grandis,* large, plentiful.—WEDGWOOD.

Perhaps akin to *grow* and *great.*—CHAMBERS.

Gaelic.—*Greadhnach* (*d* silent), joyful, cheerful, bright, splendid; *greadhnas,* pomp, magnificence; *greadhan,* a joyous troop, band, or multitude; *greannar,* lively, brisk, joyous.

GRAPE.—The fruit of the clambering vine.

French, *grappe* de raisins, a bunch of grapes; Italian, *grappo,* a seizing; *grappas,* the stalk of fruit, the part by which it is held; *grappare,* to grasp.—WEDGWOOD.

Gaelic.—*Gràp,* to climb; (Irish, *grapain,* to climb or clamber like the vine); *grapuidhe,* grapes.

GREE (Lowland Scotch).—Pre-eminency.

Shall bear the *gree* and a' that.—BURNS.

Gaelic.—*Grith* (*gree*), knowledge, learning, pre-eminency; *gritheach,* learned, eminent.

GRIND.—To reduce into powder or into small grains; "to grind the corn."

The primary sense of the word is in all probability the grinding of the teeth, regarded as a symbol of ill-temper, and designated by representations of the snarling sounds of an angry animal. . . . From grinding the teeth the term is transferred to the breaking small by a mill.—WEDGWOOD.

Gaelic.—*Gràine, gràinne,* a grain; *grainneach,* full of grains; *grainnichte,* granulated; ground down into grains.

GROGGY (Slang).—A term applied to a horse that is weak in its knees and otherwise unserviceable.

When a prize-fighter becomes "weak on his pins" and nearly beaten, he is said to be *groggy.* The same term is applied to a horse in a similar condition. Old English, *aggroggd,* weighed down, oppressed; or it may only mean that unsteadiness of gait consequent on imbibing too much *grog.*—*Slang Dictionary.*

Gaelic.—*Groig,* awkwardness; *groigeil,* awkward, clumsy, unhandy, helpless; *groigeileas,* unsteadiness.

GUEUX (French).—A beggar.

Les *gueux,* les *gueux,*
Sont les gens heureux,
Ils s'aiment entr'eux,
Vivent les *gueux!*—BÉRANGER.

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Gaelic.—*Guidh*, to beg, to intreat, to supplicate.

GUÈRE (French). — "Je ne crois guère," I scarcely believe; I hardly believe; I don't believe for a moment.

Gaelic.—*Geàrr*, for a short time, for a moment; *geur*, shrewd, sharp-sighted.

GULP.—To swallow hastily, and without mastication.

English, *gobble*; Provincial English, *gulk*, from the sound made in swallowing liquids. —CHAMBERS.

Gaelic.—*Gulba*, a mouth; *gul*, to weep or lament with a wide-opened mouth.

Kymric. — *Golbhin*, a mouth. See GOLLOP, *ante*, p. 203.

H.

HAAR (Lowland Scotch).—Bad weather.

In the months of April and May easterly winds, commonly called *haars*, usually blow with great violence.—NIMMO'S *Stirlingshire*, quoted in *Jamieson*.

Skinner mentions a sea *haar* as a phrase used on the coast of Lincolnshire. The word seems radically the same with *hair*, q.v. . . . *Hair*, cold, nipping. It is surprising that Ruddiman should attempt to trace this word to the English *harsh*.—JAMIESON.

The *hayr rim* is ane cauld dew, which falls in misty vapours and syne freezes a' the *yird* (earth).—*Complaint of Scotland*.

Gaelic.—*Uair*, weather, and, par excellence, *bad* weather.

HAITH.—The hawthorn.

Can any of your correspondents tell me the meaning of the word *haith*? I have met with it in an old deed, and fancy it is an old name for osier.—*Notes and Queries*, Nov. 25, 1876.

Gaelic.—*Uath*, the hawthorn.

HAND.—Employed colloquially for a man. "All hands on board!" "How many hands do you employ?"

Gaelic.—*Man* (Latin, *manus*), a hand.

HANDICAP.—To adjust the weight, that horses differing in age, power, and speed have to carry, so as to place them all on as near an equality as possible, and thereby enable each to have a fair chance of winning the race.

Literally, *hand in the cap*; originally applied to a method of settling a bargain or exchange by arbitration, in which each of the parties exchanging put his *hand* containing money into a *cap* while the terms of the award were being stated.—CHAMBERS.

Gaelic.—*Andeigh*, after or afterwards; *ceap*, to obstruct or stop;—also a clog on a beast's foot (M'Alpine). Thus *andeigh-ceap*, Anglicized into "handicap," signifies a weight, obstruction or hindrance, put on a horse after examination by the competent judges, to put it on an equality with its competitors.

HARANGUE.—A discourse.

Menagius derives it from the Teutonic *hörung*—with us *hearing*, because it is spoken to the end that the assembly may hear it.—*Gazophylacium Anglicanum*.

Ring, a circle, is German; to *harangue*, to address a *ring*, to address as a ringleader. Italian *aringa*, French *harangue*.—MAX MÜLLER.

The old derivation from the *ring* or audience addressed in a solemn discourse, is probably correct. . . . The derivation from *ring* explains the double sense of the Italian *aringo*, which would remain unaccounted for if *arringare*, to *harangue*, were identical with English *arraign*.—WEDGWOOD.

Gaelic.—*Aran*, a discourse, a dialogue; familiar talk; marked as obsolete in MacLeod and Dewar; *oraideach*, an orator, declaimer, haranguer; *oranaiche*, a singer, a declaimer.

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HARP.—A well-known and very ancient musical stringed instrument.

Mr. Chappell says he is able to prove that the *harp* is a Saxon instrument from its very name, which, he adds, is not derived from the British or any other Keltic language.—BRINLEY RICHARDS, *Introduction to a Collection of Welsh Songs.*

Gaelic.—*Airfid*, harmony; *airfideach*, a musician, a harper. See HARP, *ante.*

HARVEST.—The gathering in of the corn. German, *herbst.*

The Dutch has *oogst*, harvest, *oogsten*, to harvest, whence *Ihre* conjectures that all these forms, *oogst*, *aust*, *haust*, are from the Latin *Augustus*; and the German *herbst*, English *harvest*, are a further corruption by the creeping in of an *r*.—WEDGWOOD.

Connected with the Latin *carpo*, to gather fruit; Greek, καρπος, fruit.—CHAMBERS.

Gaelic.—*Ar*, agriculture; *feisd*, festival; whence the feast or festival of agriculture.

HATTER (Lowland Scotch).—According to Jamieson the word signifies "a numerous and irregular assemblage of any kind; as a 'hatter (or heap) of stanes,' a 'hatter of berries,' a great quantity clustered together; a 'hatterin,' all moving together in a confused mass; to gather, to collect in crowds." See HATTER, *ante*, p. 221.

Gaelic.—*Atairreachd*, a swelling, a blustering; a fermentation; *atadh*, a swelling, a tumour.

HAUGH (Lowland Scotch).—A meadow by a river side liable to overflow.

Gaelic.—*Auch*, a field; a meadow.

HAWBUCK.—A word of contempt applied to a rough country bumpkin.

Gaelic.—*Abhag* (*aw-vag*), a rough terrier; *abhagail*, terrier-like, snarling.

HECKLE.—Busy interference; intrusive meddling, impertinence (Yorkshire).—HALLIWELL.

HECKLE (Lowland Scotch).—To ask severe or impertinent questions; applied to the examination of Parliamentary candidates or members by rude or dissatisfied constituents.

Gaelic.—*Eachlair*, a rude or brutish person; a saucy groom; *eachail*, horse-like, brutal.

HELL AND TOMMY (Slang).—To play "hell and tommy" with any one is to do him great mischief, ruin him, or consign him to utter destruction.

Gaelic.—*Faladh* (*eala*), or *ealamh*, quick; *na*, dative plural of *an*, the; *tuam*, a grave, a tomb; *tuamaidh*, dative plural, to the tombs; whence *ealadh na tuamaidh*, quick to the grave or tomb; corrupted into the English "hell and tommy," consigning any one to the grave or to quick destruction.

HELTER-SKELTER.—To run away, like a flock or herd of animals in a confused and disorderly manner.

Of uncertain etymology. Skinner suggests Dutch *hëel*, wholly, *ter*, to, and *schotteren*, to scatter. . . *Helter skelter* is halter loose, halter broken (*Brockett*). Others suggest Latin *hic et aliter*, and *hilariter celeriter*.—WORCESTER.

In defiance of order, composed of two Cumberland words, *helter* or *halter*, to hang, and *skelter* or *kelter*, order or condition; i.e. hang order, as we say "hang sorrow."—GROSE.

Gaelic.—*Ealta*, a drove of animals; *ealtach*, gregarious; *ealtainn*, a flock of birds; *sgealb*, to dash into fragments; *sgealbta*, dashed into pieces; whence "helter-skelter," like a drove or herd of animals in confusion. See *ante*, p. 223.

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HERR (German).—A man; or as a title of respect, Sir.

Gaelic.—*Fear*, a man; *aon fhear* (*fh* silent), one man.

HOCUS (Slang).—To give a person a narcotic in his liquor to render him insensible and apparently dead, and then to rob him.

Gaelic.—*Aogos*, an appearance (as of death); *aog*, death; *aogaidh*, ghastly, death-like.

HOGMENAY.—New Year's morn.

Gaelic. — *Oige*, youth; *maduinn*, morning. See *ante*, p. 227.

HOST. — An entertainer, one who gives to eat and drink, and receives you in his house.

From Latin *hospes*.—WEDGWOOD.

Among other reasons given by him (Varro) for the obscurity and difficulty of etymologies, one is that the Latins had changed the signification of many of their words—of which he gives an example in the word *hostis*, a host, which in his time signified an enemy, which he could not comprehend, but it is plain enough to those who have the least knowledge of the Keltick tongue.—PEZRON, *The Antiquities of Nations*.

Gaelic.—*Osda*, an entertainer; a receiver of guests; an Amphytrion.

HUMBUG. — Deception, guile. A colloquial word of comparatively recent introduction into the English language and susceptible of two closely related meanings, those of deception and of the deceiver. Many attempts have been made to trace it to its origin, but all with very indifferent success.

Humbug.—Of uncertain etymology. According to H. T. Riley a corruption of the Latin *ambages;* full of *ambages* (*Howell*). According to F. Crossley, from the Irish words *uim bog* (pronounced *oom bug*), soft copper or worthless money (*Notes and Queries*, Vol. viii.). According to the *Manual of Orthoepy*, the word *humbug* originated in London, being a corruption of *Hamburg* on the Elbe, because, during the Continental wars, this city was the nucleus of false rumours and reports." Perhaps from *mum*, expressive of silence, and *bug*, a ghost; a *mum-bug*, thus meaning a device to frighten another into silence (*Gentleman's Magazine*, 1858).—WORCESTER.

Perhaps from *hum* (to buzz), and *bug*, a frightful object. Approbation in public places was formerly expressed by *humming*, which came to mean in low English flattering and deceiving.—CHAMBERS.

Humbug, an imposition, or a person who imposes upon others. A very expressive but slang word, synonymous at one time with *hum* and *haw*. Lexicographers have fought shy at adopting this term. Richardson uses it frequently to express the meaning of other words, but, strange to say, omits it in the alphabetical arrangement as unworthy of recognition. In the first edition of this work, 1785 was given as the earliest date at which the word could be found in a printed book. Since then I have traced *humbug* half a century farther back, on the title-page of a singular old jest-book, "The Universal Jester; or a Pocket Companion for the Wits: being a choice collection of merry conceits, facetious drolleries, &c., clenchers, closers, closures, bon-mots, and *humbugs*," by Ferdinando Killigrew, London, about 1735-40.—*Slang Dictionary*.

Gaelic. — Two derivations suggest themselves; first, *iom*, or *iomadh*, much, many; *boc*, deceit, fraud; *bhuic* (plural), deceits, frauds; second, *umbaid*, *umbaidh*, a blockhead, a fool, sometimes written *umpaidh*; *umaidh*, a blockhead; *bog*, soft, silly, senseless. Thus from *umaidh* (*uma*), and *bog* may come "humbug," a silly blockhead, and afterwards that which is spoken by a silly blockhead.

HUMDRUM. — Stupid, dull, slow, lazy, heavy.

Humdrum, what goes on in a *humming* and *drumming* or droning way; monotonous common-place.—WEDGWOOD.

Gaelic.—*Umaidh*, a fool; foolish; *trom*, heavy.

HURRICANE.—A violent storm at sea.

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I call your attention to a word which has puzzled our etymologists exceedingly, the word *hurricane*. Dean Trench has justly scouted one derivation as a specimen of the absurd, that of *hurrying* the *canes* off the field, and in his *English Past and Present* seems, though doubtingly, to assent to its having been "derived from the Caribbean islanders." . . . *Ouragan* has no meaning in French, nor *huracan* in Spanish. But in Basque it has a meaning, *urac*, waters, and *an*, a common termination, being for the adverb *in* or *there*, and giving the word *uracan* a signification of a collection of waters.—KENNEDY'S *Essays*, 1861.

Hurricane: French, *ouragan*, Spanish, *huracan*, from a native American word, probably imitating the rushing of the wind. Compare English *hurl*, to rumble as the wind; *hurlwind*, a whirlwind; *hurleblast*, a *hurricane*.—WEDGWOOD.

Hurricane, Spanish, *hurricano*, a violent storm, such as is often experienced in the *eastern* hemisphere.—JOHNSON.

Hurricane, a storm with extreme violence and sudden changes of the wind, common in the East and West Indies. Spanish, *huracan;* from an *American-Indian word*, probably imitative of the rushing of the wind.—CHAMBERS.

Gaelic.—*Uair*, tempest or rough weather; *a'*, of the; *cuan*, the sea; whence *uair-a-cuan*, a tempest of the sea.

HUSK.—The desiccated or dried shell of grain.

Gaelic.—*Seasg*, dry, barren, unprolific.

Kymric.—*Hesg*, dry, barren.

I.

IER OE (Lowland Scotch).—Great grandchild.

Auld Bessie in her red coat braw
Cam wi' her ain *oe* Nanny.
ALLAN RAMSAY.

In Blind Harry's *Life of Wallace* it is said of Malcolm Wallace that "the second *oe* he was of Good Wallace." In Burns's *Dedication of his Poems to Gavin Hamilton* occurs—

Till his wee curlie Johnnie's *ier oe*,
The last sad mournful rites bestow.

Gaelic.—*Iar*, hindmost; *ogha*, a grandchild; whence the Lowland Scotch "ier oe," a hindmost grandchild, a great grandchild. See OE, *ante*, p. 311.

IMAGE.—The representation or resemblance of a thing or person.

Latin, *imago, imaginis*, a resemblance or representation of a thing. According to Festus from *imitor*, to imitate.—WEDGWOOD.

Imago, an image, from the Celtic *imaich*.—PEZRON.

Gaelic.—*Iomhaigh*, a similitude, a statue, a likeness; countenance, expression of face. This word seems to be corrupted in modern Gaelic from *iom*, many or multiplicity, and *eugas*, a face, a countenance; whence *iom-eugas* (the Keltic *imaich* of Pezron), the face multiplied, or duplicated in the representation or image.

INGENUITY.—Skill.

ENGINE. — An instrument skilfully constructed to serve a purpose.

ENGINEER.—One who constructs engines, or undertakes great works that must be accomplished by engines.

Latin, *ingenium*, innate or natural quality, mental capacity, invention, clever thought. Italian, *ingegno;* Provençal, *engeinh;* French, *engin*, contrivance, craft. "Mieux vaut *engin* que force," better be wise than strong (*Cotgrave*). The term was then applied like the Greek μηχανή, to any mechanical contrivance for executing a purpose, and especially to machines of war.—WEDGWOOD.

Engine, an ingenious and skilful contrivance, a complex machine; French, *engin*, Latin, *ingenium*, skill.—CHAMBERS.

Gaelic.—*Intinn* (*inchin*), the mind;

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intent, purpose, will; *intinneach*, sensible, wise; having a mind or will to do a thing. See *ante*, p. 236.

IRONY.—A covert satire.

From Greek εἰρωνεια, an assumed appearance, pretence: εἰρων, one who speaks in a sense other than the words convey.—WEDGWOOD.

Gaelic.—*Aithrin* (*i-rin*), a sharp point; a satirizing tongue; in Irish Gaelic, a satirist, a scold.

J.

JAIL.—A prison; French, *geôle*, a place in which criminals are set apart from the community, either as a punishment, or to await trial.

Gaelic.—*Deal* (*de* pronounced as *je*), to set apart; *dealachd*, parting, separating; *dealaich*, to divide, to set apart; *dealaichte*, separated, divorced.

JANUARY.—The first month of the modern year; French, *Janvier*.

This word is usually derived from *Janus*, the god of the year, or *janua*, a gate, because it is supposed to be the gate of the year. But the first month or gate of the ancient Roman year was March, from which date September, October, November, and December were severally called the seventh, eighth, ninth, and tenth months, making January the eleventh.

This word seems to have been taken from the Celtæ, who say *jenver* or *guenver* (French *janvier*), which is compounded of *jen*, cold, and *aer*, air, and so this *janvier* is the month of cold, which suits very well with January.—PEZRON, *Antiquities of Nations*.

Gaelic.—*Iom*, an augmentative particle, much [or many]; *fuar*, cold; whence *iom-fuar*, the month of much cold.

K.

KICKSHAW.—A word applied in contempt or depreciation of anything unfamiliar, especially in cookery. See *ante*, p. 246.

The French, from whom the word is erroneously derived, translate it by *ragout* or *bagatelle*. The Germans also render it by *ragout*, as well as by *wunderliche*, strange or odd. The Italians render it by *manicaretto*, a highly seasoned dish. Thus it appears, as stated previously, that the word is unknown except to the English. The first syllable as stated in page 246 is the

Gaelic.—*Caoc* (*ao* pronounced like the French *eu*), hollow, empty; the second instead of *searbh*, may be *seasg* (pronounced *shasg*), dry, barren, unprofitable, of no account; often applied to a cow that yields no milk. Hence "kickshaw," as applied to a mess in cookery, unfamiliar, or distasteful to the person to whom it was offered, would signify in his opinion that it was either *sour* and unsubstantial, or *barren* and unsubstantial.

KILN.—An edifice erected over and covering a fire for the burning of lime or drying of malt. "To kiln-dry," to dry by fire.

From the Latin *calx*, lime.—MINSHEU.

The process to which malt is subjected seems to warrant the conjecture that the word is derived from to *kill* or *quell*.—RICHARDSON.

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Anglo-Saxon, *cyln;* Swedish, *kölno;* Welsh; *kylyn*, an oven for roasting and drying malt and grain, burning bricks, tiles, lime, &c., a furnace for annealing glass and pottery.—WORCESTER.

Gaelic.—*Ceil*, to cover, to conceal; *ceileadh*, covering; *cillean*, a concealing or covering heap.

KINDLE.—"To be in kindle," a term applied to rabbits and hares and other small animals when heavy with young.

Last night, when we were all retiring peacefully to bed, we were disturbed by a loud knocking at the door, and the master was sternly called for by a fellow who held in his hand a fine hare, and, sad to relate, a *doe in kindle*.—Letter on the Game Laws, *Daily News*, July 23, 1877.

Anglo-Saxon, *cennan;* Lowland Scotch, *kindle;* German, *kind*, a child; to bring forth, to give birth to.—WORCESTER.

Probably a nasalized form of *kittle*, notwithstanding the Welsh *cenedlw*, to beget. It may be observed that Danish *killing*, for *kitling*, is applied to the young both of the hare and cat.—WEDGWOOD.

Gaelic.—*Cinn*, to increase, to multiply; *cine, cineal*, progeny, offspring. The first syllable of the English "kindle" is clearly traceable to *cinn* and *cine*; the second syllable may possibly be derived from the Gaelic *duil*, nature; whence the word would signify natural increase, and an animal "in kindle" would be one with young. In Kymric, *cenaw* signifies a cub, a whelp, offspring; and *cenfaint*, progeny. See KIN and KIND, *ante*, p. 247-8.

KISS.—To salute with the lips, either on the lips, cheek, or forehead of another; or in proof of great reverence to a superior to salute in a similar manner the foot or the hand, or some other part of the body. Cotgrave translates the French phrase, "baiser la porte, ou la serrure, ou le verrouil de l'huis du fief,"—a vassal to kiss the gate, the lock, &c., of the principal manor house of his absent lord, in lieu of the homage he should otherwise have done him had he been present.

Kiss, variously written in old authors *kiss, kuss, coss*. Anglo-Saxon, *cyss-an;* Dutch and German, *küssen;* Greek, κυσμι, to touch gently and with a slight action of the lips.—RICHARDSON.

Küssen, Greek κιειν, future κεσειν, seems to be allied to κιω, Latin, *cio*, and to have signified primarily *sich hinbewegen gegen einen;* hence to touch, *ein sanfter Wind küsste die Blumen*, a soft wind kissed the flowers. . . . *Herzen*, to kiss; we *herzen* only from love; we *küssen*, however, also from reverence. We *herzen* those we embrace, but other parts, as the hand or foot, may be *geküsst*. Inanimate objects may be *geküsst*, our own species only can we *herzen*. HILPERT'S *German Dictionary*.

κυω, κυσω (το φιλειν), *osculor*, to salute; *osculum dedit*.—LEMON.

κυω, to hold, to contain; κυεω, to have in the womb, to be pregnant, to conceive.—LIDDELL *and* SCOTT'S *Greek Lexicon*.

Gaelic.—*Cis* (pronounced *kiss*), tribute, homage, submission.

Shakspeare has

The hearts of princes *kiss* obedience.

i. e. claim the homage or tribute of obedience.

L.

LADRON (Latin, *latro*).—A thief, a robber.

LARRON (French).—A thief.

Gaelic.—*Làdar*, a thief; *ladhar*, a large claw; *ladharach*, having large claws; *lamh* (*lav*), a hand; *treun*, strong; abbreviated into *la-treun*, a strong hand (for robbery).

Kymric.—*Lladron*, a robber; *lladrad*, a robbery.

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LAMENT.—To express grief or sorrow; to mourn, to complain.

The common phrase "to weep and lament" seems to imply a difference of meaning between one form of grief and the other. Violent sorrow often displays itself by the wringing of the hands. The word "lament" is immediately from the Latin *lamentari*, but the anterior root seems to be the

Gaelic.—*Lamh*, the hand; *ainteas*, impetuosity, keenness, violence.

LANE.—A narrow passage through the meadows in the rural districts, or a narrow street in a city.

LOAN (Lowland Scotch).—A country lane.

Dutch *laan*. It may be Anglo-Saxon *hloene*, thin, and therefore narrow.—RICHARDSON.

Gaelic.—*Lon*, a meadow; *lonainn*, a path, a lane through a meadow or wood; a passage for cattle. See LAWN and LOAN, *ante*.

LEG (Slang).—A dishonest person; a swindler; a reprobate.

BLACK-LEG.—A more than usually dishonest person.

Gaelic.—*Leògach*, sneaking, mean, low, pitiful, vile; *leogan*, a mean, low, pitiful fellow.

LICK.—To moisten with the tongue.

Gaelic.—*Imlich*, to lick with the tongue.

Sanscrit.—*Lih*, to lick; *li*, to liquefy.

LOB.—A clumsy awkward person.

LOPSIDED.—Bent on one side.

LOBSTER.—A shellfish that crawls sideways.

LOOBY.—A stupid or awkward person.

LUBBER.—A sea-term for a raw sailor who does not understand his work.

> Farewell thou *lob* of spirits.
> *Midsummer Nights' Dream.*

Lob, here I believe, is no other than another name for a clown or fool.—HOWARD STAUNTON.

Gaelic.—*Lub*, to bend; a snare, deceit; *lubaire*, a crafty fellow; one who bends from the truth or honesty. See LUBBER, *ante*, p. 269.

LUCKIE.—A familiar, but not disrespectful term applied to a married, and especially to an elderly, woman in Scotland.

LUCKIE MINNIE.—A grandmother.

LUCKIE DADDY.—A grandfather.

The source is uncertain. Originally it may have been merely the English adjective used in courtesy in addressing a woman, as we now say, a good woman.—JAMIESON.

Gaelic.—*Laogh*, a common term of endearment for a child; *luaigh*, a beloved object.

M.

MALKIN.—A term of contempt for a scullery maid or kitchen wench.

> The kitchen *malkin* pins
> Her richest lockram round her reechy neck,
> Clambering walls to eye him.
> *Coriolanus.*

From *mal*, Mary, and *kin*.—*Johnson*. A diminutive of Mary; of *mal* and *kin*.—*Nares*. The old diminutive of *Moll*.—*Booth*. A kind of mop made of clouts for sweeping ovens; a frightful figure of clouts dressed up. A dirty wench.—WORCESTER.

A clout to clean an oven, from *Moll* the kitchen wench, on a principle similar to that which gives the name of *Jack* to an imple-

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ment used for any familiar office, boot-*jack*, roasting-*jack*, &c.—WEDGWOOD.

Gaelic.—*Mall*, slow, stupid; *ceann*, a head; whence "malkin," a stupid head.

MANCHE (French).—A sleeve.

Provençal, *manqua*, *mancha*, *marga*; Catalonien, *manega*; Espagnol, *manga*; Italien, *manica*; du Latin *monica*, derivé de *manus*, main.—LITTRÉ.

Gaelic.—*Muincheall*, *muinchill*, a sleeve.

MANSE.—The residence and grounds of a clergyman of the Church of Scotland, or of a dissenting minister. MAINS (Lowland Scotch).—A common epithet for a large farm.

Gaelic.—*Manas*, the portion of an estate cultivated by the proprietor, and not let out to a tenant; a farm.

MARCHES. — The frontiers of two countries that are not separated by any natural boundaries of rivers or mountains; the borders, annually or at more frequent intervals traversed by mounted horsemen. See MARQUIS, *ante*. The *Ridings* of Yorkshire are the "Marches" of Yorkshire.

Gaelic.—*Marc*, a horse; *marcaich*, to ride. *Marc* in modern Gaelic signifies a male, but formerly signified a female, horse; from *mathair-each*, mother-horse.

St. Mark the Evangelist is usually represented in painting and sculpture with a horse or horses. The horses of St. Marc at Venice are celebrated. As the New Testament contains nothing that should associate the Evangelist with the horse, it is possible that his name may have suggested the idea to the Keltic nations.

MASSUE (French).—A club.

Gaelic.—*Meas*, a weapon.

MAUVE.—A delicate shade of purple.

Gaelic.—*Maoth bhlath* (*maovla*), a soft or tender blossom.

MENIAL.—Appertaining to domestic service; a word sometimes applied contemptuously to a servant.

Norman, *meynal*, *mesnée*, household, from Latin *maneo*, to dwell, or *minus natus*, French *moins né*, younger born.—CHAMBERS.

Belonging to the *meiny*, Old French, *maisnier*, one of the *meiny mesnée*, or household. WEDGWOOD.

Gaelic.—*Muinn*, a house, an establishment; *muinntir*, a household, a family, a tribe, servants; *muinntireach*, relating to a household; having many servants; *muinntireas*, servitude, menial servitude. See MENIAL, *ante*. page 283.

MILCH.—This word is now only used in reference to a cow yielding milk. In this sense the pronunciation is supposed to be a softening of the *k* into *ch*, on the same principle as *kirk* is turned into "church;"—but that it once had a meaning unconnected with "milk" is evident from the way in which it is employed by Shakspeare in *Hamlet*—

> The instant burst of clamour that she made
> Would have made *milch* the burning eye of Heaven.

Worcester in quoting the passage explains the word on the authority of Huloet, to mean "soft, tender, merciful." Richardson says "that 'milk' is applied metaphorically to softness, gentleness, effeminacy, as in 'milk-sop.'"

The primary sense of the word (*milk* or *milch*) seems to be to stroke, thence the act

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of milking and the substance so procured. Greek ἀμελγω, to milk, to squeeze out.—WEDGWOOD.

Gaelic.—*Milis* (pronounced *milish*), sweet (as new milk); *milsead*, sweetness, softness, tenderness. This suggests the derivation of the Teutonic *milch* and English "milk," from the Keltic root of the sweet liquor yielded by the tender mothers for the support of the young.

MONITOR.—One who admonishes or advises.

ADMONISH.—To advise, reprove.

MONITION.—Instruction.

ADMONITION. — Advice; warning against wrong doing.

These words are derived immediately from the Latin, but have an anterior root in the

Gaelic. — *Muin*, teach, instruct; show, point out; *muinte*, taught, instructed; polite, well-bred; *muinear*, *muintear*, a teacher, a monitor.

MOSQUE.—A Mohammedan church.

MUEZZIN.—A religious functionary in a mosque, whose duty it is to proclaim the *ezam* or summons to prayer at the five canonical hours, —at dawn, noon, four in the afternoon, sunset, and nightfall.

Arabian, *medsched*; Spanish, *mezquita*; Portuguese, *musqueta*; French, *mosquée*.—WORCESTER.

Arabic, *masjed salama*, submit to God.—CHAMBERS.

Arabic, *mesdjid*, signifying a place where one prostrates one's self, from *sadjada*, to prostrate.—ENGELBERG, quoted by *Wedgwood*.

The Arabian derivations of this word scarcely meet the etymological requirements of the case, even if they all agreed with each other. As the duty of the "muezzin" in the "mosque" is to be "watchful" for the hours in which he has to call the faithful to prayer, the primary idea seems to be that of "watchfulness," which we find in the

Gaelic.—*Mosgail*, watch; awake, arouse, stir up; *mosgalachd*, watchfulness, observance; *mosgaltach*, watchful, observant.

MURDER.—To kill, to slay without the justification of law or right. The French has *meurtre* as a noun, but no corresponding verb.

Wallon, *moud*, *mout*; Picard, *murtre*; Anglais, *murder*; Allemand, *mord*; Gothique, *meurthr*; il se rattache au radical Sanscrit, *mar*, tuer.—LITTRÉ.

It is Tooke's opinion that the noun *murther* is the Anglo-Saxon *mortha*, the third person singular of the Anglo-Saxon verb *myrr-an*, to mar; but the primitive meaning of the Gothic and Anglo-Saxon verb is to dissipate, to disperse, to spread abroad, to scatter; and *morthe*, quod dissipat (sub vitam), that which dissipates, dissolves, and consequently destroys life.—RICHARDSON.

Gaelic.—*Marbh*, to kill; *mort*, to murder; *dean mortadh*, to do murder, to commit murder; *mortair*, a murderer; *mortadh*, the act of murdering.

MUTTER.—To speak indistinctly and lowly, and as if the words were quenched or suffocated in the utterance.

To speak as one *mute*.—RICHARDSON. [The *mute* do not speak.]

Gaelic.—*Mùch*, quench, extinguish, suffocate; *muchadh*, act of muttering or singing in a low tone.

N.

NADA (Spanish).—Nothing.

Gaelic.—*Nada*, nothing.

NOSEGAY.—A bunch of flowers, a bouquet.

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See *ante*, p. 307, where the derivation suggested is possibly correct. Another offers itself for consideration in opposition to the commonly received etymology of "nose" and "gay," in the

Gaelic.—*Naisg*, *nasg*, to tie up; *naisgte*, bound, made fast, tied up; whence "nosegay" would signify a bunch of flowers tied together. But the derivation at p. 307 is preferable.

NUG (Slang).—According to Grose "an endearing word, 'my dear nug,' 'my dear love.'"

Gaelic.—*Nic*, *nigh*, *nighean*, a daughter, a damsel, a young woman, a little girl. Perhaps in this sense the Australian word "nugget" for a mass or lump of gold signified the endearment of the finder for his treasure.

NYSEY (Slang).—A fool, a simpleton.—GROSE.

NIZZIE.—A fool, a fop.—HOTTEN.

NIAIS (French).—A fool, a simpleton.

NIAISERIE.—Folly, extreme simplicity.

Gaelic.—*Naisinn*, excessive bashfulness, foolish timidity.

O.

OASIS.—A fertile spot in a desert, where there is water.

Greek, ὀασις; Latin, *oasis*; Coptic, *ouah*; Arabic, *wâh*.—WORCESTER.

This word is probably from the same source as "Is-is," the waters.

Gaelic.—*Uamh* (*na*), a cave; *uisge*, water; *i. e.* a cave or corner in the desert, where there is water, and consequent fertility where the water flows.

ORCHARD.—An enclosed place for the growth of fruit-trees. See *ante*, p. 312.

Gaelic.—*Urc*, an enclosure; *gart*, a garden.

ORDNANCE, or ARTILLERY.—Fire-arms, whether guns, cannons, bombs, &c.

The etymology of "ordnance" is obscure; that of "artillery" has hitherto escaped the researches of philologists.

Latin, *ars*, *artis*, art, as *engine* from *ingenium* (*Diez*). Old French, *artiller*, to defend by art; Low Latin, *artillaria*; Italian, *artiglieria*; French, *artillerie*.—WORCESTER.

From *ars* seems to have been formed the French verb *artiller*, in the general sense of exercising an handicraft, or performing skilled work, subsequently applied to the manufacturing of munitions of war. . . . In the Book of Samuel, speaking of bow and arrows, "Jonathan gave his *artillery* to the lad, and said, Go, carry them to the city."—WEDGWOOD.

Gaelic.—*Ar*, a battle; *tilg*, to cast, to throw, to shoot (sometimes corrupted by the omission of the final guttural into *tilt* or *til*); *tilgeadh*, casting, throwing, shooting, propelling; whence "artillery," that which is used for throwing, casting, or propelling in battle, whether by means of bows and arrows, or by fire-arms.

OLD TOM (Vulgar and Colloquial).—Gin. The keepers of gin-shops of England thinking that the words are derived from an old male or Tom cat, often ornament their windows by a representation of a cat on a gin barrel.

Gaelic.—*Ol*, to drink; *taom*, to pour out; whence the English "Old Tom," something to drink and pour out.

ONYX.—A valuable stone called from its resemblance in colour to the

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finger nail. Greek, *ὄνυξ*; French, *ongle*.

Gaelic.—*Ionnga*, the finger-nail.

OTTO, OTTER, or ATAR OF ROSES.—The concentrated essence of roses.

Arabic, *otr*, quintessence, a term applied to the oily aromas extracted from flowers, especially to the essential or volatile oil of roses; written also *atar*.—WORCESTER.

Literally perfume; from the Arabic *itr*, *atira*, to smell sweet.—CHAMBERS.

Uachtar, upper, superior; hence cream, because it is the upper part of the milk.—CANON BOURKE.

Gaelic.—*Uachdar*, cream, essence.

OVEN.—A receptacle or apparatus for baking, heating, or drying.

German, *ofen*; Gothic, *auhus*; Old Swedish, *ogn*; Greek, *ἰπνος*; Sanscrit, *agni*; Latin, *ignis*, fire.—WEDGWOOD.

Gaelic.—*Amhuinn* (*avuinn*), an oven.

OYSTER.—A bivalvulous testaceous mollusk of the genus *ostrea*.

Greek, *ὄστρεον*; Latin, *ostrea*; Italian, *ostrica*; Portuguese and Spanish, *ostra*; Anglo-Saxon, *ostre*; Dutch, *oester*; German, *auster*; Icelandic and Swedish, *ostra*; Breton, *histr*.—WORCESTER, WEDGWOOD, &c.

The name in all the languages of Europe is evidently from one aboriginal root. Can that be the

Gaelic.—*Oistir*, a door?

The modern Gaelic for "oyster" is *oisire*, which is probably a corruption of the English; Latin, *ostium*, a door; *ostiarius*, a doorkeeper. Every one knows how well the "oyster" keeps his door shut, and that it can only be entered by main force. In Armstrong's *Gaelic Dictionary*, the *ostiarii*, or doorkeepers of the ancient monastery of Iona, in the time of its founder, St. Columba, are called the *Clann an oistir*, or, Children of the door.

P.

PALAVER.—A conference, a confabulation; an idle or deceitful discussion; a wordy talk.

From the Spanish *palabra*, a word.—TODD'S *Johnson*.

Originally an African word for a conference.—GROSE.

Palaver, to ask or talk; "*Palaver* to the nibs for a shant of bivvy," *i. e.* ask the master for a quart of beer. In this sense used by tramps. From the French *parler*.—*Slang Dictionary*.

Mid-Latin, *parabola*; Spanish, *palabra*; Portuguese, *palavra*, word, discourse. The word seems to have come to us from the intercourse with the negroes of the African coast where Portuguese was the European language principally known. To hold a *palaver* was there used for a conference, and thence the word was introduced as a slang term.—WEDGWOOD.

The Spanish and Portuguese seem to have borrowed the word from the Keltic. The term resolves itself into the

Gaelic.—*Labhair*, to speak, to talk, to utter, to converse; *ba*, foolish; whence *ba-labhair*, or "palaver." The root of *labhair* is *labh*, the lip. There are several derivatives such as *labhrach*, loquacious; *labharrachd*, garrulity, loquacity; *labhradair*, an orator; *labhar*, loudly loquacious, &c.

Kymric.—*Llafar*, utterance, speech; vocal, loquacious; *llafaru*, to pronounce, to speak.

PANTHER.—A peculiarly treacherous and ferocious quadruped, of the feline species, with a spotted skin.

Gaelic.—*Paintear*, a snare; *paintearach*, wily, cunning, insidious, ensnaring; *paintrich*, to ensnare, entrap, inveigle. See PANTER, *ante*, page 316.

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PARCHMENT.—The dried skin of an animal used instead of paper.

The word *parchment* is derived from the Latin *charta pergamena* or *pergamentum*, which was used for the multiplication of manuscripts for the great library of Pergamus.—TAYLOR'S *Words and Places*.

Gaelic.—*Pathach* (*pa-ach*), *paithead*, thirsty, dried up, parched. See PARCH, *ante*, page 317.

PATCH.—To mend what is old by the addition of something new; to add a piece as a substitute for a part worn out.

Of uncertain etymology. Italian, *pezzo*; French, *pièce*.—JOHNSON.

Tooke refers to Anglo-Saxon *poeccan*, to deceive by false appearance or by imitation. —WORCESTER.

Swiss, *batschen*, to strike the hand, to clap; thence *batschen*, *patschen*, to clap on a piece, to botch, to patch.—WEDGWOOD.

Gaelic.—*Baid* (pronounced *badge* or *padge*), a rag. This word is obsolete, and though occasionally heard in the Highlands does not appear in the Dictionaries. A form of it remains, however, in *baidreach*, a ragged person with patched garments.

PATCH.—An obsolete term of opprobrium frequently used by Shakspeare and his contemporaries. The word survives in feminine and colloquial parlance as in the phrase "a cross patch," an ill-natured person.

Nares, Halliwell, Wright, Staunton, and others agree in considering that "patch" signified a fool. Nares suggests the derivation "from the Italian *pazzo*, or perhaps from wearing a 'patched' or parti-coloured coat." Shakspeare has "the scurvy patch," a "patched fool," "a crew of patches, rude mechanicals." Massinger has "the idiot, the patch, the slave, the booby," and Beaumont and Fletcher, "call me patch and puppy, and beat me, if you please." As the court-jester, or privileged fool in great families, was often a hunchbacked man remarkable not for his folly, which was assumed, but for his wit, which was real, it is probable that the current notion of the origin of the word "patch" is erroneous, and that it was applied to the personal deformity of the hunch or hump, and derived from the

Gaelic.—*Pait* (pronounced *paj* or *patch*), a hump, an excrescence, a protuberance; *paiteach*, having a hump or hunch.

PECUNIARY.—Relating to money or value; from the Latin *pecus*, cattle, one of the earliest sources of wealth, exchangeable for the fruits of the earth and agriculture. The Latin *pecus* not only signifies cattle or animals valuable to man, but any brute or quadruped. To "peculate" originally meant to steal cattle; the term was afterwards extended to include any misappropriation of the property of the state or of private persons.

It is easy to understand how the possession of cattle signified wealth; but whence the Romans derived the word *pecus* has not been explained. The English speak of so many "head" of cattle; possibly the early Romans may have counted not by *heads*, but by *tails*, which is the more probable, as *pecus* means all quadrupeds which have tails. In this case the root might be the

Gaelic.—*Peuc*, or *peuc*, a tail, a long tail.

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PEEL.—The skin or outer surface of fruit; to remove the skin.

Latin, *pellis*; French, *pel, peau*, the skin. —WEDGWOOD.

Gaelic.—*Peall*, a skin or hide; *peileid*, a husk, a shell, a skin, a cod (peascod).

PEG.—A small piece of wood, which sometimes performs the functions of a nail, as in the soles of boots and shoes. "To peg away" is to continue at one's purpose by small but never relaxing efforts.

Junius derives this word from the Greek πεγνασθαι, *figere*, *defigere*, to fix down; Skinner from the Anglo-Saxon *pic*, a little needle or pin. But the Anglo-Saxon *pi-ic* is from the verb *pycan*, to pick or peck, and by the change of *c* hard into *g*, to *peg*, that which pecketh, pusheth, striketh, holdeth with a *peak*, or point, with anything *peaked* or pointed.—RICHARDSON.

Latham, not accepting this or any other derivation, simply marks the word with a query.

Gaelic.—*Beag*, small.

PET.—A fit of anger or displeasure.

PETTISH.—Ill-tempered, petulant, apt to take offence.

Plausibly derived by Serenius from the Swedish *pytt*, Danish *pyt*, Manx *pyht*, Norman *pet*, pish! tut! Italian *petto*, a blurt. A person in a *pet* pishes and pshaws at things. —WEDGWOOD.

Gaelic.—*Beadeach*, forward, impudent; *beadagan*, an impertinent, forward, pettish, petulant person; *beadhaidh*, impertinence, petulance, pettishness.

PICTS.—A tribe, sept, or nation of the early Keltic and Gaelic population of Britain, whose habitat appears to have been north and west of the Grampians. The Roman word *Picti* seems to have given rise to the notion that they were naked savages whose bodies were "painted," whence *Picti*.

Picti is a word which Dr. Whitaker tells us means in Celtic *victi*, or separated, and which Roman writers, including Isidore and many others, have thought to be a Latin word, signifying that these people painted their bodies. Common sense coincides with Dr. Whitaker's derivation, and the almost invariable coupling together of their names, Scots and *Picts*, strengthens the idea.—YEATMAN, *Early English History*.

There is no Gaelic word signifying separation or separated, that has any resemblance to *picti* or *victi*. The true root is the

Gaelic.—*Buadhach* (*d* silent), victorious; highly-gifted; also a champion, a conqueror; *buadhachd*, victory, victoriousness; *buaidhich*, to conquer, subdue, triumph. The word *buadhich* to Roman ears would sound very like *pict* (*b* and *p* being interchangeable in Gaelic), and hence the word that expressed the warlike pride and achievements of the race, came in after-time—to a people ignorant of the native language—to signify *painted*.

PIECE.—A portion, a fragment.

Italian, *pezzo*; Spanish, *pieza*; French, *pièce*.—WORCESTER.

Gaelic.—*Pios*, a piece, a patch, a shred, a fragment; *piosadh*, patching, piecing; *piosan*, a small piece.

Sanscrit.—*Pis*, to crush, or crumble into fragments.

PIG.—The young of the swine; a little one.

From the Dutch *bigge*, big; Platt Deutsch, *biggen un blaggen*, unquiet children or cattle, especially *pigs*. *Die biggen lopet enem under de vote* (the children run under one's feet).—WEDGWOOD.

Gaelic.—*Beag*, little; *big*, little ones.

See PIGE, *ante*, page 325.

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PINK OF PERFECTION.—A term originally applied as one of endearment to a woman.

PINK.—Small.—WRIGHT.

PINKANY.—A term of endearment for a girl.—WRIGHT.

Gaelic.—*Beanag*, a dear little woman; *beanagan*, a bonnie wee woman.

PLUCK.—"A crow to pluck" (Slang), a dispute to settle. "I've a crow to pluck with you," I've a complaint to make against you.

The origin of this phrase has given rise to much controversy.

Gaelic.—*Crò*, *cròbh*, or *cròg*, a hand, a paw, a claw, a fist; *ploc*, to strike, to bruise, to hit on the head; whence in a quarrel, a "crow to pluck" would signify "A fist to strike" (an adversary).

PLUM (Lowland Scotch).—A deep pool in a river, over a great hole, where the action of the stream is not sufficient to disturb the tranquillity that arises from the great depth.

> To yon fause stream that near the sea
> Hides mony an elf and *plum*.
> *The Mermaid. Legendary and Romantic Ballads of Scotland.*

Gaelic.—*Plum*, a dead calm; *plumaich*, to stagnate.

POACHER (French, *braconnier*).—A stealer of game who makes his depredations at night, accompanied by a dog or dogs, to assist him in discovering or capturing the birds or other animals of which he is in search.

> *Braconnier* veut dire d'après les anciens exemples, celui qui dirige les *chiens braques*. . . . . *Braque* signifie chien de chasse.—LITTRÉ.

The etymology of the English word is doubtful, that of the French seems to resolve itself into the

Gaelic.—*Braid*, theft; *con*, *coin*, dogs; whence *braconnier*, one who plunders or steals with dogs.

POKE.—A bag; "Buy a pig in a poke," proverbial phrase, to buy a pig without seeing it.

POCKET.—A small bag that is attached to and forms part of a garment.

POUCH.—A bag; French, *poche*, a pocket.

> Old Norse, *poki*; Dutch, *poke*, *pokzack*; French, *poche*; Norman, *pouque*, *pouche*, *pouquette*, sack, wallet, pocket; that into which anything is *poked* or thrust.—RICHARDSON.
>
> But if the word be identical with English *pock*, a pustule (Rouchi, *poques*, *pouquetes*, small-pox), the radical would seem to be a bubble taken as the type of a hollow case. It is possible however that the ultimate signification may be simply protuberance, from the root *pok*, in the sense of strike.—WEDGWOOD.

The ultimate derivation is the

Gaelic.—*Bolg*, a belly; a bag; *balg*, a budget, a wallet, a bag; from whence in modern Gaelic *poca*, a bag; *poc*, to put in a bag; *balgaich*, to belly out as a sail, to "bulge." See BULGE, *ante*, p. 61.

POUR.—To issue, or cause to issue, forth like water or other fluid.

Latham, in his edition of *Todd's Johnson*, queries the derivation, and suggests none. The old proverb says "It never rains but it pours."

> Minsheu derives it from Dutch *boren*, to tilt or lift a vessel; Skinner either from the sound of falling water or from the Latin *purus*. In some parts of England the influx of the tide, the rush of it, is called the *bore*.—RICHARDSON.

Gaelic.—*Bior*, water, a flowing water; a well; *bior-dorus*, a floodgate; *biorg*, to gush; *burn*, *bior abhuinn*, a flowing or pouring water, a running

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water that pours itself from a higher to a lower level.

Kymric.—*Bwrw*, to pour out.

PRETTY.—Fair, agreeable, pleasant to the sight; beautiful in a minor degree.

Anglo-Saxon, *praete;* Dutch, *prat;* Scotch, *pretty*, strong, active; German, *prächtig*, fine (magnificent); *pracht*, splendour.—CHAMBERS.

Gaelic.—*Breagh*, pretty, fine; *breagh-ad*, beauty, prettiness; *breaghaich*, to adorn, to beautify, *breaghaichte*, adorned, beautiful.

Kymric.—*Prydis*, beautiful.

PUDDLE.—A small pool of dirty water.

PADDLE (Lowland Scotch, *paidle*).—To tramp barefooted in the water, in a pool, or in a stream.

Old English, *podel*.—WORCESTER.

Pool is a contraction of *puddle*.—HORNE TOOKE.

From Latin *palus*, a marsh.—SKINNER.

Gaelic.—*Pol*, a pool; *pleadhan*, to paddle.

Sanscrit.—*Palala*, mud, slime.

PUNY.—Thin, small, weak; usually applied to a sickly and undergrown child.

It is doubtful whether this word, as English etymologists have all represented it to be, is derived from the French *puis-né*, the afterborn, as distinguished from *aîné*, the first or elder born. The idea of "puniness" does not necessarily attach to the second any more than to the first born, and it may happen that the eldest child is the weakest and "puniest" of the family. Shakspeare has the phrase "a puny subject," and Cowper speaks of the "puny hands of heroes." Perhaps the idea originally was that of one stunted, undeveloped, or cut down in growth, from the

Gaelic. — *Buain*, to cut down; *bunach*, squat, short, stumpy, not handsomely or fully grown.

PURCHASE.—To buy, to acquire by payment.

Italian, *procacciare;* French, *pourchasseur;* Low Latin, *purchacio, porchaicia per*, or rather *por-chaucare*, which are derived by Ducange from French *pourchasser* (*Richardson*). Low Latin, *perquisitio.* (*Blackstone*).—WORCESTER.

French, *pourchasser*, eagerly to pursue; thence to obtain the object of pursuit; Italian, *procacciare*, to shift or chase for, to procure.—WEDGWOOD.

Literally to chase or seek for.—CHAMBERS.

The French word for "buy" or "purchase" is *acheter*, and the Italian *comprare*. The French *pourchasser* and the Italian *procacciare* are never used in the sense of buying or bargaining. What is called Low Latin is mostly Keltic with a Latin termination. Bearing in mind the agricultural and Gaelic origin of such commercial words as "trade," "pecuniary," "market," "mart," &c. (which see, *ante*), should we not look to the same source for the roots of "purchase," which are certainly not to be found in the words that Johnson, Richardson, and other etymologists suppose? The earliest commercial transactions among nations at the dawn of civilization were exchanges of corn for cattle, and vice versa, which fact may serve to account for this puzzling word.

Gaelic.—*Buar* (*puar*), cattle; *coisinn* (pronounced *coishin*), obtain, win, earn, acquire. Thus to "purchase" would be to acquire cattle for corn or any other equivalent in value.

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PURE (Slang).—A lady—applied derisively to one of questionable reputation.

Gaelic.—*Piuthair* (*t* silent), a sister.

PYRAMID.—See *ante*, p. 343.

Gaelic. — *Beurradh*, the tops of mountains, cliffs, or rocks; *meud*, greatness, bulk; degree, measure, extent.

Q.

QUAY or KEY.—An embankment of stone, or emplankment of wood on the side of a river, or by the seashore, at which to load or unload vessels.

Gaelic.—*Ceigh*, a quay.

QUEER CUFFIN (Slang).—A magistrate.

A very ancient term, mentioned in the earliest Slang Dictionary. . . . The term is evidently derived from *quero*, to inquire, to question.—*Slang Dictionary.*

This strange phrase is a singular proof of the vitality of the old Keltic speech in English. *Coibhi* was the name given to an arch druid, or chief magistrate. Armstrong's *Gaelic Dictionary* says, in a passage repeated by MacLeod and Dewar,—

The *Coibhi* was always chosen from the worthiest of his order. His habitual benevolence is recorded in the following verse:

"Ged is fagus clach do'n lar, is faigse na sin cobhair *Choibhi* (Near though a stone be to the ground, nearer still is the aid of *Coibhi*)."

Thus a "queer cuffin" would signify a queer *coibhi* or a queer chief judge, the words being resolvable into the

Gaelic. — *Cear*, awkward, wrong, severe, cross-grained; see *ante*, page, 347; *coibhi*, an arch druid or supreme judge. Thus a "queer cuffin" would signify a judge too severe to be approved of by a criminal.

QUIRINAL.—The royal palace at Rome, on the Mons Quirinalis.

QUIRITES.—Servitors in the Temple.

Quirinus, a Sabine word, perhaps derived from *quiris*, a lance or spear. It occurs as a name of Romulus after he had been raised to the rank of a divinity, and the festivals instituted in his honour bore the name of *Quirinalia*. . . . The city on the Palatine hill was inhabited only by Latins. On the neighbouring hills there also existed from the earliest times settlements of Sabines and Etruscans. The Sabine town probably called *Quirinum* and inhabited by *Quirites*, was situated on the hill to the north of the Palatine. . . . The Latin and Sabine towns afterwards became united, and the two peoples formed one collective body under the name of Populus Romanus (et) Quirites.—SMITH'S *Classical Dictionary.*

The *Curetes* were the priests and sacrificers who took charge of what belonged to religious matters and the service of the gods. . . . They were magicians, diviners, and enchanters. . . To them was ascribed the knowledge of the stars, of nature, and of poetry. . . . . They were astronomers, physicians, poets.—PEZRON, *Antiquities of Nations.*

The derivation of the words "Quirites" and "Quirinal" is not from *quiris*, a spear, an implement not peculiar to the Sabines, but more probably from the great druidical temple erected by that people for religious worship, and the administration of justice, like the *coir mhor* of the Britons (see STONEHENGE). The word resolves itself into the

Gaelic.—*Coir*, court, circle, or temple; *dhuine* (*d* silent), men; *uile*, all; whence the great court to which all men might have recourse for justice. "This temple," says Dr. Anthon, "was built by Numa and afterwards reconstructed with greater magnificence by Papirius Cursor, the Dictator." The

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Latin word *quiritatio* employed in the English form of *quiritation* by Bishop Hall, and quoted in *Worcester* as "a calling or imploring for help" would imply that the help needed was that of the "Quirites" or officers of the great Court of Justice;—an appeal to the law. *Quiritor*, to cry for help; *quiritans*, crying for help to the civil as distinguished from the military power. The "Quirites," called *Curetes* by the Greeks, were priests of Zeus in Crete.

R.

RATE, BERATE (Slang).—To scold; to launch angry words against one who has offended. See *ante*, p. 356.

Gaelic.—*Raite*, idle words, arrogant language; *raitheach*, threatful, minatory.

RAPE (French).—Refuse, dregs, sediment.

The *rape*, as the refuse of the treading (of the grape) is called.—A. B. REACH, *Claret and Olives.*

Gaelic.—*Raip*, filth, refuse.

REAP.—To cut down the ripe corn.

REAVE, BEREAVE.—To take away.

BEREFT.—Deprived of a possession.

Gaelic.—*Reub*, to rend, to pull asunder; *reu'air*, a robber; a render; a puller asunder.

REDE.—A saying; advice.

And may you better reck the *rede*
Than ever did the adviser.
BURNS.

Therefore I *rede* you three go hence, and within keep close.—*Gammer Gurton's Needle.*

Gaelic.—*Radh*, a saying, an adage, a proverb; *raite*, an adage, a proverb, a saying.

REDSHANKS.—A familiar and contemptuous name for the Irish, and for the Scottish Highlanders.—NARES.

And where the *redshanks* on the borders by Incursions made and ranged in battle stood.
Mirror for Magistrates (NARES).

See FLUNKEY, *ante*, p. 177.

RILL.—A small stream; a winding stream.

Gaelic.—*Ruith*, to flow.

ROAD.—A public way. See *ante*, p. 366.

Gaelic.—*Rothad.* The component parts and true etymons of this word and the French *route* appear to be *roth*, a wheel, and *aite*, a place; *roth-aite*, whence *rothad*, and "road," i.e. a wheel-place, or place for wheels.

ROAR.—The sound of a great rush of waters, or of the elements in a storm, or of the wind among the trees, or of an angry wild beast, or of an excited multitude.

Gaelic.—*Ruathar* (*rua-har*), force in motion; *ruatharach*, having much velocity with a loud sound.

ROLLICKING.—Over-joyous, exuberant in merriment.

Gaelic.—*Roithleach*, unsteady; rolling or tossing about. See ROLLICK, *ante*, page 369.

ROUSE.—To praise; to drink a health.

ROOSE (Lowland Scotch).—To praise, to extol.

At the king's *rouse* the heavens shall burst again. *Hamlet.*

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Roose the ford, as ye find it,
Roose the fair day at e'en.
ALLAN RAMSAY'S *Scottish Proverbs.*

Gaelic.—*Roiseal,* a boast; *roiseal-ach,* addicted to boasting and extravagant lauding; *roisealachd,* the habit of boasting.

RUNE.—A secret or sacred alphabet or system of writing, of which the meaning was concealed from all but the initiated. See ROUND, *ante,* p. 373.

RUNIC.—Pertaining to the Runes.

Ollaus Wormius, whose erudition cannot be questioned, has an elaborate dissertation on the origin of the Runæ, in the beginning of his work on Runic literature. It would have shortened or facilitated his inquiries had he known, or rather had it occurred to him, that in the Gaelic, Irish, and Armoric dialects of the Celtic, *run* signifies a secret or mystery. Indeed, the Cimbric term *runa,* which signifies hieroglyphics, seems to be quite explanatory of *Runæ,* characters which were but a mysterious and hieroglyphical mode of writing used by the priests of the ancient Goths. The Runic hieroglyphics are, perhaps, the *secreta literarum* mentioned by Tacitus *De Mor. Germ.* When the Germans afterwards learned the use of letters, they, very naturally, called their alphabet *Runæ.*—ARMSTRONG'S *Gaelic Dictionary.*

Gaelic.—*Run,* a secret; *runadair,* a secretary, or keeper of a secret.

S.

SAWLEY (Lowland Scotch).—A mute, an attendant at funerals; an undertaker's man.

Gaelic.—*Samhladh* (*saw-la*), an appearance, form, ghost, spectre; an exemplar, i. e. of a mourner.

SCARLET. — A deep red colour; French, *écarlate.*

The word *scarlet* came from the Gaulish language, though, like many similar derivations, it has not hitherto been observed.—PEZRON'S *Antiquities of Nations.*

Gaelic.—*Scarlaid,* scarlet.

SCOTTLE.—To cut badly or unevenly.

"How you have *scottled* that leather?" "The beef was *scottled* shamefully."—HALLIWELL.

Gaelic.—*Sgod,* a defect, a blemish; *sgodach,* having blemishes; trailing, draggling; awkward, uneven.

SCOUTH. — Room, elbow-room in which to cut down at a blow.

An' he get *scouth* to wield his tree,
I fear you'll both be paid.
Robin Hood (HALLIWELL).

Gaelic.—*Sgud,* to lop; to cut off at one blow; *sgudadh,* act of cutting down at one blow.

SCYTHIAN. — A native of ancient Scythia.

SCOT.—A native of modern Scotland.

The "Scythians" were a wandering and nomad people, and the name as well as that of "Scot" appears to be derived from the

Gaelic.—*Sguit,* a wanderer.

SECULAR.—Relating to the affairs of this world.

SIÈCLE (French).—A century.

Latin, *secularis, seculum,* an age, a generation, a century; the world.—WORCESTER.

Gaelic.—*Saoghal,* a world, a life-time, an age, a generation; a subsistance, a livelihood; *saoghalach,* worldly, mundane, terrestrial; *saoghalachd,* worldliness, long-life; *saoghalan,* an old man; *saoghalta,* secular, worldly-minded.

SEVERN.—The river that runs *westward.*

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SABRINA.—The nymph of the Severn so called by Milton.

Gaelic.—*Saobhadh*, to turn; *iar*, the west; *seibh-iar-abhuin*, the soft western water, "Sabrina."

SHAVE (American Slang).—To cheat; to get the better in a bargain by cheapening the price.

SHAVER.—A contemptuous word for a young man.

Gaelic.—*Siab* (*shiab*), to rub off; to snatch, or snatch away; *siabair*, a snatcher; an awkward or inexperienced person, a lout; *siabaireachd*, awkwardness, inexperience.

SHUFFLE.—To remove, to depart (from the truth).

DOUBLE SHUFFLE.—A dance.

> To *shuffle* off this mortal coil.
> SHAKSPEARE.
>
> Diminutive of *shove;* Anglo-Saxon, *scufan.* —WORCESTER.

Gaelic.—*Siubhail* (*shu-vail*), to depart, to go away, to vanish, to expire; *siubhal*, a departure; death; also a measure or time in music, between the fast and the slow.

SHERIFF.—A judicial officer or minor judge, charged with certain functions in the administration of the law.

The word is commonly derived from *shire*, a county, and *reeve*, a factor, from the Gaelic *griomh*, or *griov*, to do, or administer. See *ante*, p. 398.

Gaelic.—*Sith* (*shee*), peace; *breitheamh*, a judge; *sith-bhreitheamh* (pronounced *shee-reaf*), a justice of the peace.

SHINTY.—A favourite game of bat and ball in Scotland.

> In *shinty*, there are two goals, called hails; the object of each party being to drive the ball beyond their opponents' hail. The name is sometimes applied to the club or stick used in playing. Irish, *shon*, a club. In Sutherland, *shinty* is called *shinnie*. Thus they speak of the club and *shinnie*.—JAMIESON.
>
> *Shinney*, a boys' game played with knobbed sticks and a knur, called also Bandy and Hockey. The object of the contending parties is to drive the knur over a line, and within a certain marked-out space called the goal.—HALLIWELL.

The name of *shin*, *shinney*, or *shinty* is erroneously applied to the club, and applies more properly to the game itself than to the instrument. It is derived from the

Gaelic.—*Sin* (pronounced *shin*), to stretch, to reach out, to extend; *sineadh*, extension; *sinte*, stretched, reached, extended applies to the ball when it has *reached* the goal or hail intended by the player.

SIE (German).—She, they, or you.

Gaelic.—*Sibh* (pronounced *she*), you.

SIROCCO.—An oppressive wind so called in Italy; it blows periodically from the south-east.

> The south-east or Syrian wind.—JOHNSON.
>
> Spanish, *xeloque;* Portuguese, *xaroco*, south-east wind from Arabia; *charqui*, *charc*, the East.—WEDGWOOD.

Gaelic.—*Soir*, the east; *gaoth*, wind.

SIZE.—Bulk, magnitude.

It cannot be said that any of the commonly received etymologies of this word are satisfactory. Neither the Latin nor the Teutonic supplies the root. The synonymous word "bulk" comes from the Gaelic *bolg*, belly. The French for "size" is *grosseur*, *grossesse*, or *grandeur*. The Teutonic has *grösse*. The derivation from the French *s'asseoir*, to sit down; *assis*, seated, is

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scarcely to be accepted. As "size" is bulk or measurement, up and down, may not the etymon be either the

Gaelic.—*Sios*, down; or *suas*, up? That which has size is that which occupies space, either downwards or upwards from the eye of the beholder. The etymology is obscure, even with this Gaelic interpretation, which however has the merit of being less obscure than some of the attempts to elucidate it of preceding philologists.

SKEIN.—A length or certain quantity of linen, woollen, or silk yarn. French, *escaigne*.

Gaelic.—*Sgeinnidh*, flax or hemp, thread, twine; *sgeinne*, pack-thread.

SKIMMINGTON.—"To ride Skimmington."

A word of unknown derivation, but probably the name of some notorious scold of the olden time.—WEBSTER.

To ride *Skimmington*, to perform a burlesque ceremony in ridicule of a man who had been beaten by his wife.—HALLIWELL.

Gaelic.—*Sgeamh*, severe or cutting language; *sgeamhair*, one who uses abusive language, a scold; *sgeamhaireachd*, cutting satire; violent abuse; the scolding of an angry and abusive woman.

SKUD.—To run or dart away rapidly in fear or terror.

SKUTTLE.—To sink a ship by boring a hole in the side under the water-line, or in the bottom,

Gaelic.—*Sgud* (sometimes written *sgut*), to cut off at one stroke; *sgudach*, or *sgutadh*, cutting off or destroying at one blow. See SCOUTH, *ante*, page 554.

SMITE.—To strike a heavy blow,

SMITH.—One who is engaged in the manufacture of metals.

Platt Deutsch, *smiten*; German, *schmeissen*, to strike, to cast. Doubtless from an imitation of the sound of a blow.—WEDGWOOD.

Gaelic.—*Simid*, a mallet, a beetle; an instrument with which to smite.

SOIL.—Sully, to make impure or dirty.

SALE (French).—Dirty.

SALIR (French).—To make dirty.

SOUILLER (French).—To soil.

The proper meaning of the word is doubtless to dabble in the wet. . . . It is not improbable that Latin *solum* belongs to the same stock, having originally signified mud, then ground, lowest place, foundation.—WEDGWOOD.

Gaelic.—*Sal*, dirt, filth; *salaich*, to defile, pollute, contaminate.

SOLE.—The flat of the foot.

The radical signification is probably that of Latin *solum*, the ground or earth.—WEDGWOOD.

Gaelic.—*Sail*, a beam; a heel; *sailbhuinn*, the sole; the lower beam of a partition. See SILL, *ante*, page 403.

Kymric.—*Sail*, a foundation.

SOUND.—In good health. German, *gesund*, healthy; *gesundheit*, health.

Gaelic.—*Sunnd*, *sunnt*, joy, cheerfulness, good health, good appetite; good-humour; well-being; *sunntach*, merry, cheerful, healthful.

SPHERE.—A circle, a globe; the sky; spherical, round, Greek, *σφαιρα*; Persian, *sipehr*.

Gaelic.—*Speur*, the sky; *speurach*, etherial, pertaining to the skies; *speuradair*, an astronomer, a student of the sky, or sphere; *speuradaireachd*, astronomy.

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SPILL.—To shed liquor; to allow it to overflow by accident or design.

Platt Deutsch *spillen*, to shed, spill, waste, spoil; German, *spulen*; Swedish, *spola*, to wash or rinse.—WEDGWOOD.

Gaelic.—*Speil*, to slip, to slide.

SPOON (German, *löffel*; French, *cuiller*; Italian, *cucchiajo*).—A well-known table instrument for domestic use, for taking up liquids.

Gaelic.—*Spann*, to divide; *spain*, a spoon wherewith to divide liquor into small quantities; *spaintean*, spoons; *spaineag*, a little spoon or teaspoon.

SPRAT. — A small and well-known fish.

Literally, *sprout* or spawn; Old English, *sprot*; German, *sprotte*, *sprossen*, to spawn. —CHAMBERS.

Gaelic.—*Sprott*, a sprat; *sardail*, a sardine or sprat.

STACK.—A heap; "haystack," "cornstack," &c.

Danish, *stak*; Icelandic *stakr*; Gaelic, *stac*, a precipice; connected with *stick*.—CHAMBERS.

Gaelic.—*Stac*, a cliff, a precipice; *stacan*, a hillock.

STER.—This is a suffix to many English words, as in "songster," one who sings; "webster," one who weaves; "barrister," one who practises at the bar; "chorister," one who sings in the choir; "maltster," one who makes malt; "teamster," a waggoner or driver of a team, and many others. Mr. Joseph Boult, in a paper read before the Literary and Philosophical Society of Liverpool in February, 1877, is the first who has traced the syllable to its true source, the

Gaelic.—*Eistear*, an art, a trade; or one who follows a particular art or trade. The word does not appear in any of the Scottish Gaelic Dictionaries, but finds a place in the Irish Gaelic. As the Irish and Scottish Gaelic are but one language, differing somewhat in orthography, but not in roots or essentials, and scarcely at all in grammar, it would appear that the Irish Gael have preserved a word which the Scotch have lost.

STRAMMEL (Slang). — A coarse, brawny woman.—GROSE.

STAMMEL.—A great ugly horse.—WRIGHT.

STRAMMERLY.—Ungainly.—WRIGHT.

Gaelic.—*Striamalach*, anything long and ugly; a long ugly person.—MCALPINE'S *Gaelic Dictionary*.

STUFF. — Substance, pith, essence, strength.

From the Dutch *stoff*. 1. Any matter or body; 2. Materials out of which anything is made; 3. Furniture, goods; 4. That which fills anything; 5. Essence, essential part; 6. Any mixture or medicine; 7. Cloth or texture of any kind.—JOHNSON.

Dutch, *stof*, *stoffe*; German, *stoff*; Swedish, *stoft*, dust; Spanish, *estofa*, quilted stuff; French, *estoffe*, *stoffe*, a mass of matter, indefinitely.—WORCESTER.

Platt Deutsch, *stoff*, signifies not only *stuff*, but *dust*, the choking material. "For when they should draw their breaths, this *stuffing* air and dust came in at their mouths so fast that they had much ado to hold out two days (*North's Plutarch*). French, *étoffe*; German, *stoff*; English, *stuff*, the contents of a thing; that of which it is essentially composed.—WEDGWOOD.

Gaelic. — *Stuth*, substance, matter, pith; *deagh stuth*, good stuff; *stuthail*, made of good stuff, high-mettled.

The Gaelic *stuth* has almost as many meanings as its English equivalent. Macleod and Dewar define it as "metal; any matter or body; anything eatable; strong drink of any kind; a particular

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kind of woollen cloth." In the sense of anything to eat or drink the word is in common use, as in the phrase "good or bad stuff," applied to beer, wine, &c. The derivation from *staub*, or *stoff*, dust, is wholly erroneous. See STEW, *ante*, p. 433.

T.

TACKLE.—Food.—HALLIWELL.

TACKLE.—"To stick to one's tackle," to be firm, not to give way.—HALLIWELL.

TACKLE.—Working implements, machinery of any kind; "fishing tackle."

Gaelic.—*Tacar*, provision, plenty; *taiceal, taiceil*, solid, firm, strong; *tai cealachd*, solidity. See *ante*, p. 445.

TAGGLE or TAGILLE.—Mr. Halliwell suggests "entice" as the meaning of this word, and quotes—

That he may have rest in God's love without *tagilling* of other things.—*MS. Lincoln.*

Gaelic.—*Tog*, to lift, to take away; to excite, to stir up, to rouse; *togail*, act of taking away.

TALK.—See *ante*, p. 477.

In Swedish, *tal*, akin to English "tell," signifies speech, discourse, language, &c. But this does not account for the sound of *awk*, or *ag*, in the English "talk" where the *l* serves no other purpose than to broaden the sound of the *a* as in the Gaelic *tag*,

TAPAGE (French).—A disturbance, a noise, a row.

Gaelic.—*Tabaid* (*tabaidje*), a disturbance, a fray; *tabaideach*, quarrelsome. See *ante*, p. 450.

TARAGE or TARRAGE.—Character, flavour.—WRIGHT.

In every part the *tarage* is the same,
Like his fader of maneris and of name.
MS. Digby, 15th century (WRIGHT).

Frute and apples take their *tarrage*,
Where they first grew—of the same tre.
Lydgate's Bochas (WRIGHT).

Gaelic.—*Tarruing*, to draw out; to lead on; also distillation, or the drawing out of strength or spirit from the grain; *tarruingte*, drawn out, brought out, educated.

TATTLE.—To talk about small things, to gossip, to scandalize.

Anglo-Saxon, *to toel an*, or *totellan*, to tell or talk much or often; perhaps a reduplication of *tell*.—RICHARDSON.

Low German, *tateln, tatern*, perhaps from the sound.—CHAMBERS.

A continuance of broken sounds without sense is represented by the syllables *ta, ta, ta!* . . . In Platt Deutsch *tateln* is to gabble like a goose. . . . Italian, *tattamelare*, to prattle; Dutch, *tateren*, to stammer, to sound as a trumpet.—WEDGWOOD.

Gaelic.—*Dad*, nothing, a tittle.

TEDIOUS.—Wearisome, making the time seem unduly long; occupying too much time.

Latin, *tædium*, weariness; *tædere*, to weary, to irk.—WEDGWOOD.

Gaelic.—*Tide* (*tee-je*), time.—McALPINE.

TEME.—To empty; to make empty.

With swerdis swyftly they smyte,
They *teme* saddils fulle lyte.
MS. Lincoln (HALLIWELL).

Gaelic.—*Taom*, to empty; *taomach*, that empties or pours out. See TEAM, and TOOM, *ante*, p. 454.

TÉMOIN (French).—A witness.

TÉMOIGNER.—To bear witness.

TÉMOIGNAGE.—Testimony.

In English the word "testament"—a document, or will, which has been

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attested by evidence to be the will of the testator—has been applied to the two great divisions of the Bible, the Old and the New Testament. The French *témoin* and its derivatives are from the

Gaelic.—*Tiomain*, to bequeath by will, to bestow; *tiomnadair*, a testator, a witness; *tiomnadh*, a testament, a will; *Sean Tiomnadh*, the Old Testament; *Tiomnadh Nuadh*, the New Testament. The word in Gaelic seems resolvable into *tigh*, the house, and *muinn*, people, retainers, servants, or those who, in the case of a dying man wishing to make his will, would be summoned to be witnesses of his intentions.

TEWLY.—In delicate or disordered health; qualmish.

In Essex and Cambridgeshire a person feeling rather poorly in the morning, and not relishing his breakfast, is said to be *tewly*. A person in delicate health is called a *tewly* one.—HALLIWELL.

Gaelic.—*Diu*, in bad condition; out of sorts; abject; *diudhal*, mischief; mischance, harm; *diuc*, the pip, a disease among fowls.

THE PHILOSOPHER'S STONE.—An imaginary stone believed in the Middle Ages by the alchemists to be capable of converting other metals into gold.

Alchemy; from the Mid-Greek, ἀρχημια, χημεια (*Suidas*). Arabic, *al-kimîa*, without native root in the language (*Diez*).—WEDGWOOD.

Arabic, *al*, the, and Greek, χημεια.—WORCESTER.

Arabic, *alkimia*, the black or Egyptian art, from *kemia*, black, the native name of Egypt; *Chem*, *Ham*, black; or from Greek χομος, juice, χεω, to pour.—CHAMBERS.

The combination of the Arabic *al*, the with the ancient name of Egypt, *Cham*, or, with the Byzantine Greek words χημεια or χυμος, appears highly questionable. But the Irish (Gaelic) furnishes roots for both the principal syllables; and they appear to harmonize perfectly with the little which is known of the history of alchemy and chemistry. In Keltic *al*, a stone, and *caomha*, skill, knowledge, is that pithy definition in which the Keltic speech excels; the compound indicating that search for the *philosopher's stone* which taxed the knowledge and resources of the most skilful adepts; whilst those who, mayhap, despised that visionary pursuit, by dropping the first syllable, retained testimony to their honourable and skilful search for knowledge.—BOULT, *On the Suffix "Ster."*

Mr. Boult's derivation from the Irish does not seem to be quite so satisfactory as that from the Scottish

Gaelic.—*Alaich*, to bear, to bring forth, to produce; *cumadh*, *cumaidh*, form, pattern, shape.

If this be the true etymology, the idea of alchemy would be by chemical manipulation to produce or bring forth change of form in the substances operated upon or amalgamated. Another possible derivation of the second syllable may be sought in *cumaisg*, to mix; and *cumaisgte*, mixed. From this source alchemy would signify production by mixing (of metals).

Kymric.—*Cymmysg*, a mixture, a compound; *kymmysgw*, to mix, to compound.

THING, HUSTING or HUSTINGS, STORTHING.—The syllable "ting" or "thing" is always applied to a place of assembly in which a conference or parliament for talk and discussion was held, or to a Court of Justice.

The word in its various combinations is usually derived from the Scandinavian. The "storthing" is the Norwegian Parliament. "Ting" in Swedish and Danish signifies an audience or assize of Justice. "Tingshus" in Swedish is the house where a Court of

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Justice is held. In Danish it is called "Tingsted," or Place of Justice. The English word "hustings," a temporary erection, built to accommodate candidates for election to Parliament when addressing their constituents, or for the reception of votes, was originally used in the singular only, and appears to have signified the 'house *thing*,' or domestic court.

> Among illustrations of Scandinavian civilization, the institution of *things* is frequently adduced. . . . The word, however, appears to be the Keltic *ting*, pronounced *theeng*, a tongue, and thus not only closely resembles the *palaver*, or *talkee talkee*, of uncivilized races, but the *parlement* of the French, and the august *Parliament* of Great Britain.—Boult's *Glimpses of Pre-Roman Civilization in England.*

As all these "things" or "tings" were places of discussion, or Parliaments (from *parler*, to speak), Mr. Boult's suggestion of the Keltic origin of the word must be accepted.

Gaelic.—*Teanga*, a tongue, a language; *teangair*, an interpreter, an orator, a linguist; *teangach*, speaking many languages; *teangadh*, a dialect; *teangaireachd*, eloquence, oratory.

TIR BIRLINN.—Near the ancient Berigonium in Argyleshire, the modern *Dun Mac uisnichean*, a district that bears evident traces of having formed the bed of a lake that communicated with Loch Etive, is a small rock, at a long distance from the water, which is called *Tir-birlin*, or the boat-land or landing-place.

Under the word Berlina (see p. 32 *ante*), *berlina* and *biorrlina* are said to be derived from the Gaelic *bior*, water. Another derivation has been suggested for this very ancient word in the

Gaelic.—*Bior*, a log; *linn*, a pool; a log floating on a pool, the first notion of a canoe or boat.

TOIT.—To fall over;—a Northern word.—Wright.

Gaelic.—*Tuit*, to fall; *tuiteam*, falling. See Teetotum, *ante*, page 454.

TOM-POKER.—A goblin;—a word used to terrify children.

> A word perhaps connected with Puck. The bugbear of naughty children, supposed to inhabit dark places. A Norfolk word.—Wright.

Gaelic.—*Tom*, a hill; *bocan*, a goblin, a spectre; whence "Tom-poker," the goblin of the hill. The word "Tom," in the English vernacular is often used in the sense of strong or great, as "tom-cat," a great male cat; "tom-pin," a large pin; "tom-noddy," a great fool; "tom-toe," the great toe, &c. See Tom-Fool, *ante*, p. 468.

TORT. — A legal word signifying wrong, injury, damage.

Tortuous.—Twisted, out of the line of right or honour. Latin, *torqueo*, to twist; *tortuosus*, twisted. French, "Vous avez *tort*," "you are wrong," or "you have wrong," you are not on the right line, path, argument, &c.

Gaelic.—*Tiort*, a mischance, a wrong, an injury; *tiortach*, wrong, unfortunate.

TRAIN.—To draw along, to pull; "a railway train," that which is drawn along by the engine.

Trainer (French).—To pull, to drag.

> From Latin *trahere*, to draw.—Wedgwood.

Gaelic.—*Tarruin*, to draw, to pull.

TUG.—"The tug of war,"—generally explained as signifying the tugging, pulling, or striving for victory.

Gaelic.—*Taog*, a fit of passion, a

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frenzy; whence "the tug of war" would signify the madness or frenzy of the fight, or the war.

U.

UNGUENT, UNCTION.—An ointment.

Latin, *unctis*; *ungo*, to anoint; French, *onction*; Italian, *uncione*.

Gaelic.—*Ung*, to anoint; *ungadh*, an ointment; the act of anointing.

Sanscrit.—*Anj*, to anoint.

UPAS.—A large tree, the *Antiaris toxicaria*, fabulously supposed to poison the surrounding atmosphere and to render all forms of vegetable or animal life impossible within a certain distance.

The venom of the Antiar poison, *antiaris toxicaria*, is due to the presence of that most deadly substance strychnia. 'Notwithstanding the exaggerated statements that have been made regarding this tree, there remains no doubt that it is a plant of extreme virulence; even linen fabricated from its tough fibre, being so acrid as to verify the story of the shirt of Nessus, for it excites the most distressing itching if inefficiently prepared.—LINDLEY.

Fierce in dread silence on the blasted heath
Fell *Upas* sits, the *Hydra-tree* of death.
DARWIN'S *Botanic Garden*.

Gaelic.—*Uamhas* (*uavas*), horrible, dreadful.

URGE.—To press forward; to incite.

URSACHE (German).—A cause; the reason of a thing; that which presses, urges, promotes, and renders necessary an effect.

The accepted etymology is the Latin *urgeo*. The root is the

Gaelic.—*Ur*, new, fresh, recent *uraich*, to renew, to recreate, to procreate.

Kymric.—*Ur*, essential, pure.

Sanscrit.—*Urgà*, the power of procreation or renewal.

URLAR (Technical).—A term in building.

Gaelic.—*Urlar*, flat.

UTTER.—Complete, entire, whole, or wholly. "An utter falsehood," entirely a falsehood; "utter absurdity," the extreme of absurdity.

This word is usually derived from "outer," as in the phrase "an utter barrister," which is supposed to mean an outer barrister, one not yet admitted to the bar, though duly qualified; but this derivation would not suit such expressions as "utterly untrue," "utter madness," &c.

The word *utter* and its compounds present an example of the very unsatisfactory shifts to which philologists are driven who assume that the Anglo-Saxon is the earliest form of the English language, and neglect the Keltic speech of the indigenous *Angle* (*An Gael*). . . . *Utter* appears to me to be allied to Keltic *uachdar*, the top, the summit, &c.—JOSEPH BOULT, *On the English Suffix "Ster"* (Liverpool, 1877).

Gaelic.—*Uachdar*, the top, the summit, the extreme height of a thing; also cream that floats to the top. Thus "utter absurdity" would be the height of absurdity, a common expression. *Uachdaran*, a ruler, prince, governor; the uppermost person, the top man, the superior.

V.

VOTE.—To express a wish for or against a person or act.

VOW.—To swear, to affirm, to pledge faith.

The immediate derivation of "vote" in English is the Latin *votum*; and of

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"vow" the French *vœu*. The primary root of the Latin and French is the

Gaelic.—*Boid* (*bhoid*), a vow, an oath, a solemn promise; *boidich*, to vow, to swear or promise solemnly and sacredly.

W.

WALES.—The Kymric portion of the west of Britain. French, *Pays de Galles; le Prince de Galles*, the Prince of Wales.

Gaelic.—*Gall*, foreign; a foreigner.

WALKER! HOOKEY WALKER! (Slang)—Exclamations of incredulity, uttered in answer to one who tells a monstrous falsehood, or narrates anything that seems unworthy of belief.

The *Saturday Reviewer's* explanation of the phrase is this: "Years ago there was a person named *Walker*, an aquiline-nosed Jew, who exhibited an orrery, which he called by the erudite name of *Eidouranion*. He was also a popular lecturer on Astronomy, and often invited his pupils, telescope in hand, to *take a sight* at the moon and stars. The lecturer's phrase struck his school-boy auditory, who frequently 'took a sight' with that gesture of outstretched arm and adjustment to nose and eye which was the first garnish of the popular saying. The next step was to assume phrase and gesture as the outward and visible mode of knowingness in general." A correspondent, however, denies this, and states that *Hookey Walker* was a magistrate of dreaded acuteness and incredulity, whose hooked nose gave the title of *Beak* to all his successors; and, moreover, that the gesture of applying the thumb to the nose and agitating the little finger, as an expression of "Don't you wish you may get it?" is considerably older than the story in the *Saturday Review* would seem to indicate. There is a third explanation of *Hookey Walker* in *Notes and Queries*, iv. 4-5.—*Slang Dictionary.*

Why do people say *Walker* when they wish to express ridicule or disbelief of a questionable statement?—DAVIES, *Notes and Queries*, Nov. 29, 1851

The action of placing the thumb to the nose, outstretching the hand and shaking the little finger is an ancient charm against the supposed malign influence of the evil eye, and has been discovered on the walls of Pompeii,—inscribed two thousand years ago and upwards by some frolicsome boys of the period. The English slang words have no connexion with what another slang phrase calls "taking a sight," but are traceable to the

Gaelic.—*Thugad* (see HOOK IT, *ante*, page 230), begone! or, have at you! *uallach*, *uallaiche*, boastful; fantastic, sportive; *uallachadh*, ostentation; arrogance; *uallachan*, a swaggerer, a conceited fool; *uallachag*, a coquette, a conceited girl. Thus, "Hookey Walker," reduced to its elementary words might be paraphrased into "Desist, or begone! vain boaster!"

WAPPEN.—An obscure word used by the Elizabethan dramatists, supposed by Nares to mean "worn or weakened," and defined by Mr. Staunton in his *Glossary* to Shakspeare as "withered" or "wizened." Both Mr. Halliwell and Mr. Wright derive the word from *wap*, futuo. Grose also has "wap" in the same sense; a word that is possibly derived from the Kymric *wab*, a stroke, a slap.

Wappen'd or *wapper'd*; probably the same word, and signifying worn or weakened. The latter is given in Grose's *Provincial Glossary* as a Gloucestershire word, and explained, "Restless, or fatigued;—spoken of a sick person."

This (gold) is it
Which makes the *wappen'd* widow wed again.—*Timon of Athens.*

Here we find it as a compound:

We came towards the gods
Young and *un-wapper'd*, not halting under crimes.—BEAUMONT & FLETCHER, *Two Noble Kinsmen.*

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Both words have been doubted by the commentators, but I know not that we can make anything better of them. Many conjectures may be seen in the notes on the former passage, but none that are satisfactory. It seems clear, at least, that both should be spelt alike. (We have also *wappering*.)

But still he stade, his face to set awrye,
And *wappering* turnid up his white of eye.
Mirrour for Magistrates, 1575.
NARES.

Possibly the verb to *weep* is a modified derivation from *wappen*, supplanting the original word. *Weped* or *wappened*, according to Warburton, signifies both sorrowful and terrified.—BOULT, *Ancient Jurisdictions of South Britain.*

The coarse meaning attached to the word by Messrs. Halliwell and Wright is only supported by its application to the widow in *Timon of Athens*, and does not accord with the meaning of the quotations in which it appears as "unwappered" and "wappering."

Gaelic.—*Uamhann* (*uavan*), dread, terror, dismay: *uamhannach*, to dread, to be terrified; *uamharr*, dreadful, terrible, direful; *uamharrachd*, horror; atrociousness; terribleness; *uamhas*, dread, horror; *uamhasach*, dreadful, horrible.

Thus in the Gaelic, from the root of *uamh*, originally a den, or grave, or horrible place (pronounced *uav*, quasi "wap"), we find *uamhann* ("wappen"), and *uamharr* ("wapper"), with a third form ending in *as*, and all conveying the same meaning of terror or horror. The suggestion of Warburton that the word may mean "terrified" is justified by the Gaelic derivation. In the quotation from *Timon of Athens* the "wappened widow" would imply a widow afraid to marry again, but tempted by the love of gold. In that of Beaumont and Fletcher, "we come towards the gods young and unwappered" would mean young and undismayed; and in that from the *Mirror of Magistrates*, "wappering" would signify growing terrified. The derivation of the English word "weep" appears to be from the

Kymric.—*Ubair*, to moan, to howl, to weep; *ub*, a cry of pain, akin to "whoop," to cry out; *uban*, howling, bellowing.

WASH.—To cleanse with water.

THE WASH.—A portion of the sea between Lincolnshire and Norfolk.

From the Severn to the *Wash*, and northwards as far as the borders of Lancashire and Yorkshire.—NICHOLAS, *Pedigree of the English.*

Anglo-Saxon, *waescan*, *wacsan*; German, *waschen*; Swedish, *warka*; a parallel form with *swash*, *slosh*, representing the sound of dashing water.—WEDGWOOD.

Gaelic.—*Uisge*, water.

WEEDS.—Clothes;—obsolete, except in the phrase, "a widow's weeds," or clothing.

Literally that which is *woven*; Anglo-Saxon, *woed*, clothing; Old German, *wat*; German, *wand*, cloth, connected with *weave*. —CHAMBERS.

Gaelic.—*Eide*, *eadeadh*, a dress, a vestment, a robe, armour.

WEEM (Lowland Scotch).—A cave.

Gaelic.—*Uamha*, a cave.

WHAPPER or WHOPPER (Vulgar and Colloquial).—A monstrous lie.

WHOPPING.—Inordinately large.

Gaelic.—*Uamharr* (*uavar*), atrocious, heinous, horrible.

WHIDDLE (Slang). — To inform against a comrade, or a gang; to betray the secrets of the fraternity to the police.

He *whiddles*, he peaches; he *whiddles* the whole scrap, *i. e.* he discovers all he knows.—GROSE.

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Gaelic.—*Uideal*, written also *udail*, to cause to totter, or wave, to shake; to put in jeopardy.

WITCH ELM, or WEECH ELM.—A species of elm, once noted for its healing qualities.

Gaelic.—*Ic*, to heal; *iceadh*, healing.

WREKIN.—A hill in Shropshire, 1320 feet above the level of the sea, visible from nearly all parts of the county.

The *Wrekin* is an apparently unique designation of an eminence used for legislative purposes. The name of Uriconium, the ancient city at the base of this hill, is resolvable into Keltic *ua-ri-con*, that is, the district Council House, and if the Keltic name be pronounced as two syllables, giving to the letter *i* its proper sound of *ee*, the result will closely resemble *wrekin*: thus the city seems to have grown round the hill of assembly, the law hill of the district.—BOULT, *Glimpses of Pre-Roman Civilization in England.*

Gaelic.—*Righ* (*ree*), a king; *ceann*, a hill; whence *righ-ceann*, the king's hill (of justice); *righ-crunn*, the king's crown, or the royal crown; *righ-cathair*, the king's seat or throne.

Y.

YQUEM.—A chateau and vineyard near Bordeaux, famous for its excellent white wine.

Gaelic—*Ic*, to heal, to cure (Irish Gaelic, *Icim*, I heal, I cure; I renovate); *ictus*, healing by herbs or fruits.

RE-ADDENDA.

(*Accidentally omitted from their proper places.*)

ALUMNUS.—One nourished or educated at a university or college. Latin, from *alo*, to nourish.

Gaelic.—*Oil*, rear, nourish, educate; *oil-thigh*, a school, seminary, college, university; *ollanaich*, to instruct; *ollamh*, a doctor, a learned man.

CASH.—Ready money. Money in the box, or purse.

This word is usually derived from the Italian *cassa*, and French, *caisse*, a box or chest to put money in. But the similarity of sound has led philologists astray, and caused them to identify money with the receptacle in which it was placed for safe keeping. "Cash" originally signified the produce of taxation for the public service as distinguished from that in private use; and the root is not *caisse*, a chest, but the

Gaelic.—*Cis* (*kish*), rent; tribute; tax; cess, assessment; money obtained from the people for the support of the state; *cisire*, a cashier; a tax-gatherer; *cisireachd*, tax-gathering; assessment.

CELEBRATE.—To praise, to extol, to glorify, to exalt by words of laudation.

Derived immediately from the Latin *celebrare*, in which the *c* was pronounced hard like *k*, the French *célébrer*, and the Italian, Spanish, &c. This word had its original root in the

Gaelic.—*Cliù*, praise, renown, fame, reputation, character; *briathrar* (*briarar*), a word, a verb, a saying; whence a celebration would be the utterance or saying of words of praise and laudation; first softened into the Latin *celebrare*, and secondly into the French *célébrer*, and *célèbre*. "*Un homme célèbre*," a man of whom the world talks favourably.

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APPENDIX.

THE GAELIC AND EGYPTIAN DERIVATION OF THE NAMES IN GREEK AND ROMAN MYTHOLOGY.

[The reader must not expect that the secrets which the ancients took so much pains to conceal, and which they involved in the most intricate of labyrinths, are to be learned without difficulty. But though attention is required, he may be assured that with a moderate use of it, there is nothing which may not be understood.—GODFREY HIGGINS, *Preface to the Anacalypsis.*]

ACADEMY.—A school, a seat of learning; the name of the garden near Athens where Plato taught.

The compilers of the Gaelic Dictionary published under the auspices of the Highland Society of Edinburgh suggest that the root is the

Gaelic.—*Achaidh, acaidh,* an abode; a field; *damh,* a learned man; whence "Academy," the abode of scholars or learned men.

ACHILLES.—The hero of the Iliad, renowned for his beauty, strength, and valour.

Gaelic. — *Aichill,* able, powerful; *aichilleachd,* strength, dexterity; *aicheallach,* able, potent, mighty; fierce.

ÆOLUS.—The god or ruler of the wind.

The name *Æolus* has been derived from the Greek Αιολος, varying, unsteady, as a descriptive epithet of the winds.—ANTHON'S *Classical Dictionary.*

Gaelic.—*Aile,* the wind; the air; *aileach, aileadh,* the atmosphere.

AFRICA.—The Greeks called such parts of this continent as they knew —Egypt, Carthage, and all the Mediterranean shore, to the Pillars of Hercules—by the name of *Libya.* At what period the Romans first called it "Africa" is not very clearly known. Professor Anthon says the name was originally applied by the Romans to the country round Carthage, and to have been derived from a small Carthaginian district c lled *Frigi,* for which opinion he gives the authority of Ritter's *Erdkunde.*

Gaelic.—*Abh* (*af* or *av,* from *abhuin*), a river; *ruitheach* (*rui-each*), flowing, streaming; *ia,* a country; whence *abh-rui-each-ia,* or "Africa," the country of the flowing river, *i. e.* the Nile.

AGAMEMNON.—One of the heroes of the Iliad, and a personification of courage.

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Gaelic.—*Aig*, or *aige*, in possession of; *meamnadh*, courage, bravery, strength; whence *aige-meamnadh*, one in possession of bravery.

AHRIMAN, AHRIMANES.—The lord of darkness or god of evil in the Persian mythology.

Gaelic.—*Ar*, *air*, plough, till, cultivate; *aire*, agriculture; *mainne*, delay, hindrance; whence *aire-mainne*, the impeder of agriculture, the lord of winter, cold, and darkness.

AJAX.—The defier of the lightning, and denier of the power of the gods.

Gaelic.—*Ain*, privative particle, equivalent to the Greek *à*; *diadhachd*, godliness; whence *ain* or *a diadhachd*, an ungodly person, an atheist, a denier of the gods.

AMALTHEA.—A nymph who nursed Zeus, and fed him with goat's milk and honey, and all the seasonable fruits of the earth.

AMALTHEA'S HORN.—Called by the Romans the *cornucopeia* — was fabled to be the horn of a goat, endued with the power of becoming filled with whatever the possessor might wish.

Gaelic.—*Amail*, seasonable, timely.

ANADYOMENE.—A surname given to Venus, or Aphrodite, in allusion to the story of her being born from the foam of the sea.

Gaelic.—*An*, the; *doimhne*, ocean, the deep, the sea, depth; *an-doimhne-mhor*, the great deep, whence by Greek euphony "Anadyomene."

APHRODITE.—The Greek name of the Roman *Venus*, the goddess of love and beauty, fabled to have sprung from the foam of the sea.

Gaelic.—*Abh* (*av* or *aph*, obsolete; whence *abhuin* and *avon*), water; *rod*, the sea foam; whence (with the Greek termination) *abh-rod*(*-ite*), (born of the) sea foam.

APOLLO.—Son of Zeus, and one of the great divinities of the Greeks.

He is described as the god who punishes, whence some of the ancients derived his name from *Apolluvi*, to destroy. All sudden deaths were believed to be the effects of the arrows of *Apollo*. (Query, sun-stroke?) He was also the god who affords help and wards off evil. As he had the power of punishing men, he had also the power to deliver them if duly propitiated.—SMITH'S *Classical Dictionary*.

In later times he was identified with Helios, or the Sun.

Gaelic.—*Ath* (pronounced *à*), again; *buaile*, and, with the aspirate, *bhuail*, to strike; *i. e.* "Apollo," he who strikes again.

ARCTURUS.—The lower star in the great constellation of Ursa Major; supposed to be so called from the Greek ἄρκτος, a bear.

Gaelic.—*Arc* or *arg*, a hero, a champion; *tuath*, north; *tuathair*, northern; and with the Greek or Latin terminal ος or *us*, *arc-tuathair-us*, the northern hero.

ARES.—The Greek name for the god of war and battles.

MARS.—The Roman name for the same divinity.

In Greece the worship of *Ares* was not very general. All the stories about *Ares* in the countries north of Greece, seem to indicate that his worship was introduced from Thrace. The name of Mars in the Sabine and Oscan was *Mamers*, and Mars is a contraction of *Mavers* or *Mamers*. His wife was called *Neria* or *Nereine*, the feminine of *Nero*, which in the Sabine language signified strong.—SMITH'S *Classical Dictionary*

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Both the Greek "Ares" and the Latin "Mars" signify a field of battle, and are traceable to the

Gaelic. — *Ar*, battle; slaughter; *arach*, a field of battle; *magh*, a field of battle. This noun is both masculine and feminine, and with the adjective *mor*, great, would in the first case become *magh-mor* (*màmor*), the Sabine and Oscan *Mamer* (*Mamers*), and in the second *magh-mhor* (*mavor*), whence *Mavers*. The name of the wife of the Roman "Mars,' which Dr. Smith says is the feminine of *Nero*, a Sabine word for strong, is the Gaelic *neart*, power, strength, activity.

ARGUS.—Surnamed *Panoptes*, all-eyed or the all-seeing, by the Greeks; he was fabled to have a hundred eyes.

Gaelic.—*Arg*, knowledge [with a hundred eyes to study and observe the facts of nature].

ARIADNE.—The daughter of Minos, beloved by Theseus, to whom she gave the sword with which to slay the Minotaur, and the clue of thread by means of which he was to find his way out of the labyrinth. By strict heed to her commands or directions he succeeded in escaping from his peril.

Gaelic.—*Aire*, notice, heed, attention; *aithne*, command; *aire-aithne*, heed to the command.

ARTÆI.—Persians.

The inhabitants of Persia were a collection of nomad peoples who called themselves by a name which is given in Greek as ἀρταει (ἀρταιοι), which like the kindred Median name of *Arii* (*Arioi*), signifies "noble" or "honourable," and is applied especially to the true worshippers of Ormuz and followers of Zoroaster. It was in fact rather a title of honour than a proper name.— SMITH'S *Classical Dictionary*.

Gaelic.—*Ard*, high; *ardàich*, exalt, extol, elevate, ennoble; *ard-aigne*, magnanimity, nobility of character.

ARTEMIS.—An ancient Asiatic and Egyptian divinity, whose worship the Greeks found established in Ionia. She is sometimes represented as a huntress, sometimes as the moon, and is the same as the Roman *Diana*.

Herodotus expressly says that the gods of Greece came in great measure from Egypt; yet Socrates is made by Plato to derive the name *Artemis* from το ἀρτεμες, integritas.— BRYANT'S *Mythology*.

The real or supposed influence of the moon on the tides must have been familiar to such close observers of the heavenly bodies as the ancient priests of Egypt, and in the character of the moon the name "Artemis" was but a Greek rendering of the

Gaelic.—*Ar*, earth, land; *taom*, to pour out, to empty; *is*, or *uis* (*uisge*), the waters; *ar-taom-is*, or "Artemis," the pouring out of the waters upon the land, as in the annual overflow of the Nile.

ASIA.—The great Eastern continent.

It is doubtful whether the name is of Greek or Eastern origin; but in either case it seems to have been first used by the Greeks for the west part of Asia Minor.—SMITH'S *Classical Dictionary*.

As early as the time of Herodotus we find the name of *Asia* employed to designate this vast continent. The Greeks pretended that it was derived from *Asia*, the wife of Japetus. The Lydians, on the other hand, deduced the name from *Asius*, one of their earliest kings. Bochart, in modern days, has traced the appellation to *Asi*, a Phœnician word signifying, according to him, a "middle part, or something intermediate; and hence he makes *Asia* mean the continent placed between Europe and Africa.— ANTHON'S *Classical Dictionary*.

The Americans of the present day speak of the British Isles as the "old

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country." Possibly the swarms of immigrants who issued outwards to Egypt, Greece, Italy, Gaul, and Britain, and there established themselves, spoke of their native home in the same way, as the "back region" from which they came, whence we should have as the origin of the word the

Gaelic.—*Ais* or *as*, back; *ia*, a territory or region. This derivation supports the conjecture of Bochart.

ASTARTE.—A Syrian goddess, sometimes represented by the Greeks as Aphrodite, at other times as Juno.

Creuzer thinks it more than probable that the legend of *Astarte* is purely astronomical, and may apply to the Moon in connexion with the planet Venus.—ANTHON'S *Classical Dictionary*.

The Greeks were exceedingly intolerant of foreign words till they had laid aside their foreign appearance. . . . Thus Herodian reproduces the name of the Syrian goddess *Astarte* in a shape that is significant for Greek ears, *Astroarchē*, the star-ruler, or star-queen.—TRENCH, *English Past and Present*.

Gaelic.—*Astar*, a journey; *astaraich*, travelling, journeying; *astairich*, to journey, to travel; *astairichte*, travelled. The name appears to have been given to one of the planets, probably to Venus, as Creuzer suggests, because of its "travelling." The English word "planet" is from the Greek πλανητης, a wanderer or traveller; from πλαναω, to wander. The Jews learned the name of this goddess in Egypt, and rendered it "Ashtaroth"—the Gaelic *astaireaiche*, a traveller. Lemprière says,—

The goddess was represented in medals with a long habit, and a mantle over it, tucked up over the left arm. She had one arm stretched forward, and held in the other a crooked staff.

This seems to symbolize her as a traveller, staff in hand, proceeding on her journey.

ATLAS.—A Titan who made war upon Jove. He is commonly represented as bearing the globe of the earth on his head and shoulders, and supporting it with his hands.

Gaelic.—*Ait*, *aite*, glad, joyous; *las*, light; whence probably the origin of the myth, that the "glad light" (of heaven) supports or maintains the world.

AURORA.—The goddess of the dawn; the first faint light of the morning.

Gaelic.—*Ur*, early, fresh, new; *faire* (*fhaire*, *f* silent), dawn; whence *ur-aire* or *aurora*, the early dawn.

AVERNUS.—One of the Latin names for Hell, or the infernal regions.

Gaelic.—*Ifrinn*, *ifrionn*, hell.

B.

BAAL, BEL, BELIAL.—Different names of the Supreme Being among the Chaldeans, Phœnicians, and other Eastern nations. Moses, denounced "Baal" as a falsegod, and launchd his fiercest anathemas against the recreant Hebrews who worshipped him and abandoned their faith in Jehovah.

BELTANE E'EN.—The eve of the festival of "Bel" or Beil, celebrated on the 1st of May with fires kindled on the tops of mountains or other heights by the Druids; a festival that continued in some parts of Scotland within living

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memory, and the mention of which still survives in popular poetry.

In Scotland (among the Druids) a name was applied to the Supreme Being, namely, *Be' al*, which Keltic antiquaries tell us is a contraction of *Bea' uil*, the life of everything or the source of all beings, and which undoubtedly has affinity with the Phœnician Baal so often mentioned in Scripture.—Dr. Alexander's *Iona*, published by the Religious Tract Society.

Gaelic.—*Beatha* (*bea'*), life; *uile*, all; whence *bea'-uile*, *Baal*, or *Bel*, the life or spirit of the universe; *beathail*, vital, animating, pertaining to life.

BACCHUS.—The Roman name of the Greek divinity Dionysus.

Bacchus means the noisy or riotous god, which was originally a mere epithet or surname of Dionysus, and does not occur till after the time of Herodotus.—Dr. Smith's *New Classical Dictionary*.

Bacchante.—A dancing girl, a follower of Bacchus.

Gaelic.—*Bach*, drunkenness, revelling, rioting: *bachanta*, clamorous, noisy; *bachair*, a drunkard.

BELLONA.—The Roman goddess of war, described by the Latin poets as the wife or sister of Mars.

Bel in Welsh means war or havoc. Owen observes that Mars was called *Bel* by the Britons, and he grounds his opinion on the inscription on a British-Roman altar found in the North of England, *Bel y dw Cadyr*, "Bel is the god of war." Gaelic, *Beath uile a Be'il*, the name under which the Druids worshipped the divinity, the *Baal* of Scripture.—Armstrong's *Gaelic Dictionary*.

Gaelic.—*Buail*, to strike; *fonn* (in the aspirated form *fhonn* or *òn*), the earth, land, region, district, country; whence "Bellona" would signify the striker of the land, the country or region.

BOREAS.—The rough North wind, "or more strictly speaking," says Dr. Smith, "the wind from the North-North-East;" in Greek mythology a son of Astræus and Eos, and brother of Hesperus, Zephyrus, and Notus.

Gaelic.—*Buir*, to bellow, to roar; *buire*, *buireadh*, roaring, wailing, bellowing.

BRITAIN, BRITANNIA.—Many attempts have been made to trace the name of these islands from a fabulous Roman Brutus, to an equally fabulous Kymric Prydain. In very early ages countries were not named after men, but from natural characteristics, to which source we ought to look for the origin of "Britain."

Dr. Smith, in his *Dictionary of Greek and Roman Geography*, asks, supposing the Phœnicians to have been the first who informed the Greeks of a country called Britain, who informed the Phœnicians? In other words, in what language did the names "Britain" and "Britannia" originate?

Gaelic.—*Breagh*, *briadha*, beautiful, fair; *tan*, a country, region, territory; *i. e.* "Britain" or "Breatann," the fair land.

BRUTUS.—The surname of a great patrician family in Rome, and which was borne by several persons famous in Roman history, the most noted being the assassin of Julius Cæsar.

The name, like many others in ancient and comparatively modern times, seems to have been first bestowed for a personal peculiarity, and signifies hairy.

Gaelic.—*Brùth*, the hair of the head (obsolete). In the first quarter of the present century, and even to a later period, a certain style of cutting and wearing the hair over the forehead was called a "Brutus."

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C.

CADMUS.—A mythological personage who is reputed to have introduced into Greece, from Phœnicia or Egypt, the original Greek alphabet of sixteen letters, the same as those of the present Gaelic alphabet, with the omission of the aspirate *h* and *f*, the digamma, an after-introduction, the sound of which both the Greeks and the Gael represent by the combination *ph*.

Gaelic.—*Ceud*, first; *meas*, fruit; whence letters, the first fruits of learning or the Tree of Knowledge.

CADUCEUS.—The wand of Mercury or Hermes; a wand which heralds and ambassadors carried when they approached the enemy to treat of peace.

Gaelic.—*Ceud*, first; *ioc, uic*, healing; *ceud-uic* (with the Latin termination *us*), the first step (towards) healing, *i. e.* peace.

CÆSAR.—The patronymic of a noble Roman family, first rendered illustrious by Julius Cæsar.

The name afterwards came to signify an Emperor, in which sense it is still preserved with a different orthography in the German word *Kaiser*, and the Russian *Czar*. "Cæsarism" in modern parlance signifies the system of imperial and autocratic government such as that which prevailed in France in the reign of Napoleon III., and which still prevails in the empires of Russia, Austria, and Germany.

Various etymologies of the name are given by the ancient writers, but it is probably connected with the Latin word *cæs-ar-ies*, and the Sanscrit *kesa*, the hair; for it is in accordance with the Roman custom for a surname to be given to an individual from some peculiarity in his personal appearance. —Dr. Smith's *Classical Dictionary*.

The author of *Gazophylacum Anglicanum* suggests the same origin, adding that Cæsar was hairy when born. He also suggests that the name may have been, *à cæsiis oculis*, from his grey eyes; but that it most probably came from *à cæso matris utero*, because he had to be cut from the womb, before his mother could be delivered of him. Later English philologists from Johnson downwards have adopted the last derivation, for which they have the authority of Pliny, who says that Cæsar was *cut* from the womb of his mother at birth by what medical men now call the *Cæsarean* operation. M. Littré is as contented with this derivation as his English compeers. He says, "Le Latin 'César' ou 'Cæsar' fut un surnom donné aux enfans que l'on tirait du sein de leur mère, par une incision, dite plus tard, *Césarienne*." But as the name appears to have been borne by the family for generations before the birth of Julius, this explanation, ancient as it is, can scarcely be called satisfactory; and as will have been seen, is not accepted by Dr. Smith. A suggestive and highly appropriate derivation may be found in the ancient Keltic and modern

Gaelic.—*Cath* (*cà*), battle; *caith* (*cai*), battles; *sar*, a lord, or prince; whence *Caith-sar*, the battle lord, or the lord of battles; a word which is identical in sound with the modern German *Kaiser*, and singularly befitting to the ancient "Cæsars," as well as to the modern wearers of the warlike title and the tenure by which they hold it.

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CAMBYSES (CAMBUSES). — The name of the son of Cyrus the Great, second king of Persia, and conqueror of Egypt.

The name like that of Campbell in Scotland (crooked-mouth), seems to have been bestowed on the first bearer from a personal malformation.

Gaelic.—*Cam*, crooked; *bus*, a lip or mouth.

CARACALLA.—A name given by the Gallic soldiers to the Emperor Marcus Aurelius Antoninus, on account of the long tunic usually worn by the Gauls, and which he adopted as his favourite dress after he became emperor.

Gaelic.—*Cara*, the haunch or hip; *ceiladh*, concealing, covering.

CARTHAGE.—A celebrated African city, founded and named by the Phœnicians.

Gaelic.—*Cathair* (*cahair*), a seat, a city, a throne; *tagadh* (and with the aspirate *thagadh*), that which is chosen or selected; the best of anything; whence "Carthago," or "Carthage," the chosen city.

CASSANDRA.—Beloved of Apollo, who conferred upon her the gift of prophecy in return for her affection. Possessed of the gift she refused her love, upon which Apollo ordained as a punishment that prophesy as she might, no one should believe her.

Gaelic.—*Cas*, *ceas*, emergency, difficulty, obscurity; *aithne*, knowledge, discernment; *aithneadair* (*t* silent), one who knows; whence "Cassandra," knowledge amid difficulty and obscurity, *i. e.* prophetic power.

CATILINE, CATILINA.—The surname of an ancient patrician family of Rome, the most noted of whom is the great conspirator whose history was written by Sallust.

Gaelic.—*Cataidh*, generosity; *lion*, to fill; *lan*, *lionta*, filled; whence *cataidh* (*catai*) *lion* or *catai-lan*, filled with or full of generosity.

CERBERUS.—The three-headed dog, fabled to guard the entrance of Hades. He is originally mentioned as "the dog" without the name of "Cerberus."

Gaelic.—*Cearr*, ill-natured, savage; *gear*, to cut, to bite; *beithir* (*be-ir*), a wild beast; whence *cearr* (or *cer*) *beithir* (or *beir*, or *bear*), and *cerbeir*, the ill-natured or biting wild beast.

CERES.—Protectress of agriculture and all the fruits of the earth (Greek Δημητηρ). Around her head she wore a garland of corn-ears, and in her hand she bore a sceptre either of a stalk of corn, or a poppy.

Greek, κρι, barley; Welsh, *crw*, ale; Old word for beer, *cerevisia*.—*Notes and Queries* June 20, 1874.

Gaelic.—*Cear*, progeny, fruit.

CENTAUR.—The "Centaurs" were a Thessalian people, much addicted to hunting the bull on horseback, and were fabled to have been half men and half horses. In this form they are represented in ancient and modern art.

Gaelic.—*Cean*, head; *tarbh*, bull; signifying bull-headed.

CHAOS.—The state in which the earth and all the solar system is represented to have been before the worlds were

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reduced into form and beauty by the Creator.

This word was employed by the Greeks and Romans; the root of the Greek has always been considered to be χαω, to gape, to yawn; "chaos" in this sense signifies a deep yawning void. But as there is no real void, and the idea of "chaos" is that of formless matter; a better derivation presents itself in the

Gaelic.—*Céo*, a mist, a dense fog, a mass of vapour; *céoban*, a heavy rain combined with fog; *ceodhar*, misty, foggy, obscure. This word in a metaphorical sense is applied to bewilderment and confusion of mind.

CHARON.—The boatman fabled to row or ferry the souls of the dead over the river Acheron to Hades. The idea of the functions as well as the name of Charon, was derived by the Greeks from Egypt.

Gaelic.—*Carthan* (*car-han*), friendliness, affection; *carthannach* (*car-hannach*), friendly, charitable.

CICERO.—The patronymic of several eminent Romans, and more especially of the great orator and lawyer of the time of Julius Cæsar and Antony.

The name appears to have been given originally from a personal peculiarity.

> The Latins call a vetch *cicer*, and a nick or dash at the top of his nose, which resembled the opening in a vetch, gave him the surname of Cicero.—PLUTARCH.

Gaelic.—*Ceic*, *ceig*, a mass of thick hair; *ceara*, red, blood-coloured; whence *Ceic-ceara*, or "Cicero," one having clotted red hair. See BRUTUS.

CINCINNATUS.—The famous Roman patriot, who left his plough to save the state, and returned to his plough when the deed was accomplished, not wishing to occupy the chief place or any other.

Gaelic.—*Cein*, distant; *cean*, the head; *aite*, place; whence *cein-cean-aite*, far from the head or chief place; a humble person.

CIRCE.—Daughter of the Sun, and of Perseis, a nymph of the ocean.

Ulysses in his wanderings tarried a whole year with her on the island of Ææa, which she inhabited. She was fabled to have the power of transforming men into swine, or other animals, if they drank of the enchanted cup which she presented to them. Various theories have been broached for explaining the story of "Circe," but none of the commentators have looked into the etymology of her name for a clue to the mystery. It signifies in

Gaelic.—*Ciar*, *ciere*, dark grey; *céo*, thick fog, or mist; i.e. *ciere-ceo*. May not the true interpretation of the fable be that Ulysses in his wanderings was detained on the island by a thick mist, that for a long time prevented him from resuming his voyage; a mist born of the sun and the moisture, and may not the idea of the fabulous transformation of men into animals be accounted for by the appearance that men would present at a distance, when looming large and dimly through the fog?

COMUS.—The god of riotous, joyous, and unrestrained excess in animal indulgence.

Gaelic.—*Comas*, strength of body, virility, power, liberty, licence; *Comasach*, powerful, able.

CORYBANTES.—Dancing girls in the temples of Cybele.

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Gaelic.—*Coir*, the court, the temple or circle of the Druidical priests; *bean*, a woman, a girl.

CYRUS.—The founder of the Persian Empire, son of Cambyses.

Gaelic.—*Coir*, justice, right, truth, equity.

D.

DANAUS.—Son of Belus, and twin-brother of Ægyptus.

From *Danaus*, king of the Argives, the Argives were called *Danai*, which name was often applied by the poets to the collective Greeks.—SMITH'S *Classical Dictionary*.

Gaelic.—*Dan, dana*, bold, daring, intrepid; *danadas*, boldness, intrepidity.

DEUCALION.—The Grecian prototype of Noah, who was saved from the Deluge with his wife Pyrrha. When the waters subsided, and they returned from their ark to the dry land, they consulted Themis how the race of man might be restored. The goddess bade them cover their heads and throw the bones of their mother behind them; which they interpretated to mean the stones of the earth, the universal mother. They accordingly threw the stones as suggested; from those thrown by "Deucalion" sprang up men, and from those thrown by Pyrrha, women.

Gaelic.—*Duthaich* (*t* silent before the aspirate, *duaich*), the country; *duthca*, of the country; *lion*, to fill, replenish; thus Deucalion signifies the replenisher of the country, or the Earth.

DIANA.—The Roman name for the Grecian divinity Artemis.

"At Rome," says Dr. Smith, "Diana was the goddess of light, and her name contains the same root as the word *dies*, day." *Di* or *dia* signifies day, and a trace of the idea, suggested by Dr. Smith, appears in the

Gaelic.—*Dian*, lively, quick, extreme, vehement, intense, sudden (like the bursting of light). This word as an intensitive appears in conjunction with others, as *diantheas*, intense heat; *dianmhear*, extremely merry; *dianfhearg*, intense and fiery wrath, &c.

DIONYSUS.—The great Grecian divinity, whom the Romans called Bacchus, the conqueror of India, the introducer of agriculture and viniculture; the god of wine, and of the temperate enjoyment of all the bounties of Nature.

The history of Dionysus is closely connected with that of Bacchus, though they were two distinct persons. It is said of the former that he was born at Nusa in Arabia, but the people upon the Indus insisted that he was a native of their country, and that the city Nusa, near Mount Meru, was the true place of his birth. There were, however, some among them who allowed that he came into their parts from the West, and that his arrival was in the most ancient times. He taught the nations whither he came to build and to plant, and to enter into societies. To effect this, he collected the various families out of the villages in which they dwelt, and made them incorporate in towns and cities, which he built in the most commodious situations. After they were thus established, he gave them laws, and instructed them in the worship of the gods. He also taught them to plant the vine and to extract the juice of the grape, together with much other salutary knowledge. This he did throughout all his travels, till he had conquered every region in the East. Nor was it in these parts only that he showed himself so beneficent a conqueror, but over all the habitable world. The account given by the Egyptians is consonant to that of the Indians, only they suppose him to have been of their own country, and to have set out by the way of Arabia and the Red Sea, till he arrived at the extremities of the East. He travelled also into Lybia, quite to the Atlantic, of

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which performance Thymœtes is said to have given an account in an ancient Phrygian poem. After his Indian expedition, which took him three years, he passed from Asia by the Hellespont into Thrace, where Lycurgus withstood him and at last put him to flight. He came into Greece, and was there adopted by the people, and represented as a native of their country. He visited many places upon the Mediterranean, especially Campania and the coast of Italy, where he was taken prisoner by the Hetrurian pirates. Others say that he conquered all Hetruria. He had many attendants, among whom were the Tityri, Satyri, Thyades, and Amazons. The whole of his history is very inconsistent in respect both to time and place. Writers therefore have tried to remedy this by introducing different people of the same name.—BRYANT'S *Ancient Mythology.*

The Greeks, in borrowing from the Egyptians the names of the divinities, softened, and, if the word may be used, hellenicized the sometimes harsh and guttural sounds of the older people, as has already been shown in these pages, and converted into Dionysus, the

Gaelic.—*Dia*, God; *nan* of the; *uisge, uisgean*, the waters.

There is a mythological tradition that Dionysus and Noah were the same person, perhaps derived from the story that both instructed the nations in the cultivation of the earth, and more especially of the vine; but although in one sense, any derivation of the attributes of Noah, from the waters, might be considered plausible, it seems, if the myth of Dionysus be conceded, to be of Egyptian origin, that his name and power, as the great cultivator and teacher of cultivation, originated in the fact that the annual overflowing of the Nile, caused by the God of the waters, the beneficent God without whose assistance cultivation would have been impossible, was the greatest and most important event recurring in the social history and very existence of the people.

Another possible derivation of the name of "Dionysus" is the

Gaelic.—*Dia*, a god; *nias, neas*, generous, magnanimous; *nios*, the east. Thus the name may either signify the generous god, or the god of the east, both of which are appropriate to the tradition.

DORSANES.—One of the names of the Indian Hercules.

The Indian Hercules was called (by the Greeks) by the unintelligible name of *Dorsanes*. The later Greeks believed that he was their own hero, who had visited India, where he became the father of many sons and daughters by Pandora, and the ancestral hero of the Indian kings.—SMITH'S *Classical Dictionary.*

Gaelic.—*Doire*, a wood, a grove; *sanas*, a whisper, a search, knowledge, science.

If this be the explanation of the word, it would seem to point to the idea of an oracle, such perhaps as that of Dodona, which was also in a grove.

DRACON, or DRACO.—An Athenian lawgiver, who decreed the punishment of death for all crimes whether great or small.

It was said that his laws were written not in ink, but in blood. He seems to have derived his name from an ancient Keltic root, corresponding with the

Gaelic.—*Dragh*, trouble, annoyance, vexation; *draghail*, troublesome, annoying.

E.

EGERIA (ÆGERIA).—A nymph consulted by Numa on the secrets of life, time, and eternity.

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Gaelic.—*Ait, aith*, glad, joyous, cheerful; *geire*, genius, intellect, sharpness and acuteness of perception; whence *aith-geire* (*Egeria*), a glad and hopeful intellect or genius.

ENDYMION.—A youth distinguished for his beauty and renowned for his somnolency. As he slept in Latmus his beauty warmed the heart of Selene (the Moon), who came down to him, kissed him, and lay by his side. By Selene he had fifty daughters.—SMITH'S *Classical Dictionary*.

Gaelic.—*Aon*, illustrious, excellent; *dia*, a god; *min, mion*, soft, sweet, luxurious; *Aon-dia-mion*, the excellent luxurious god.

ERICHTHEUS, or ERECHTHEUS.—A king of Athens. His celebrated temple, the Erechtheum, stood on the Acropolis.

Gaelic.—*Eirigh*, to erect or build; *tigh, thigh*, a house.

ERINNYS.—One of the names given to the Furiæ and Diræ of the Roman, and to the Eumenides of the Greek mythology; the avenging deities.

The name Eumenides, from Eumenes, kindly, benevolent, shows that these goddesses were fabled not only to punish bad, but to reward good actions, enacting the part of conscience; and dividing among men according to their deserts the share or portion of happiness or misery that rightly belonged to them.

The name *Erinnys* is the more ancient one; its etymology is uncertain; but the Greeks derived it from ἐρινω or ἐρενναω, I hunt up or prosecute; or from the Arcadian ἐριναω, I am angry; so that the *Erinnys* were the angry goddesses.—SMITH'S *Classical Dictionary*.

Taking into account the benevolent side of the character of these mighty and mysterious rulers of human destiny, may not the root of the word "Erinnys," which Dr. Smith admits to be uncertain, be traced to the

Gaelic.—*Earrann*, a share, a portion, a division; *earrannaich*, to share, divide, distribute; *earrannaiche*, a sharer, a divider, a distributor. In this sense the "Erinnys," like the Eumenides, and not the *Furiæ* or *Diræ* would be the distributors of reward and punishment.

EROS.—The Greek name for the god of amorous passion, whom the Romans called Cupid, or desire.

Gaelic.—*Iarr*, ask, request, desire; *iarraidh*, desire, longing, act of seeking. There is, however, another possible derivation. "Homer," says Dr. Smith in his *Classical Dictionary*, "does not mention Eros, and Hesiod, the earliest author who speaks of him, describes him as the cosmogonic 'Eros.' 'First,' says Hesiod, 'there was Chaos, then came Ge, Tartarus, and Eros, the fairest of the Gods.'" The record in Genesis that "the evening and the morning were the first day," and that the day at the creation began at sunset, leads with the other words mentioned by Hesiod to the cosmogonic origin of the name of Eros. We have in the

Gaelic.—*Céo*, mist, vapour, fog; (whence Chaos, *q.v.*) *cé*, or *gé*, the earth; *iar*, the west, the evening light. Thus with the omission of Tartarus we have the whole of the Hesiodic nomenclature in the regular order of creation as understood in that age, first Chaos, then the Earth, and last *iar*, or "Eros," the

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western light, announcing the youthful day first bursting over the earth.

ESCULAPIUS.—The God of the medical art, worshipped in Greece and Rome.

Gaelic.—*Aisig*, to restore, give back; *uile*, all; *beatha*, life.

ETNA.—The great burning mountain of Sicily.

The name of *Etna* means a furnace in the Phœnician language.—TAYLOR'S *Words and Places*.

Gaelic.—*Ath*, a kiln; *at*, a swelling; *teine*, the fire.

EUPHRATES.—The great river of Western Asia; the Phrat.

Gaelic.—*Abh*, abbreviation of *abhuin*, a river; *rath*, increase, prosperity, fertility, advantage; whence *abh-rath*, the river of increase and fertility.

EUROPE.—See *ante*, page 158.

G.

GORGON.—"The Gorgons," the three daughters of Phorcys and Ceto, frightful beings who had wings, brazen claws, and enormous teeth, and whose hair took the shape of hissing serpents. See DEMOGORGON, *ante*, page 129.

Gaelic.—*Gorg*, fierce; *gorag*, a mad woman; *gon*, to wound.

GRACCHUS.—The patronymic of many celebrated Romans.

Gaelic. — *Gradh*, love, fondness; *gradhach* (*d* silent), a beloved object.

GRADIVUS.—A surname of Mars.

The marching, probably from *gradior*, a surname of Mars, who is hence called *Gradivus pater*, and *rex gradivus*. *Mars gradivus* had a temple on the Appian road, and it is said that Numa appointed twelve Salii as his priests.—DR. SMITH'S *Classical Mythology*.

Gaelic.—*Grad*, quick, sudden, violent, irascible, fiery; *dia*, god.

GRYNÆUS.—One of the names of Apollo, and also of a city in Mysia.

In our Irish *Grian* is to be found the root of that epithet of Apollo, *Grynaus*, which was also the name of a city of Asia Minor, which was consecrated to his worship, and formed, as Strabo informs us, with a grove, a temple and an oracle of that deity.—O'BRIEN'S *Round Towers of Ireland*.

Gaelic.—*Grian*, the sun; *grianach*, sunny, warm, bright.

H.

HADES.—The place of departed spirits, divided into two portions, Elysium, the abode of the good; and Tartarus, of the bad.

The word is sometimes derived from the Greek *a*, not; and *εἰδω*, to see, i. e. the unseen (world). "Hades," or Aïdes, is also the name of Pluto. "Being," says Dr. Smith, "the king of the lower world, he is the giver of all the blessings that come from the earth. He bears several surnames, referring to his ultimately assembling all mortals in his kingdom, and bringing them to rest and peace."

Gaelic.—*Adh*, happiness, felicity; *adhach*, fortunate; *adhas*, prosperity, happiness, good fortune.

HALCYON DAYS.—Calm, peaceful, happy days on the sea. The "Halcyon" is usually supposed to be a bird.

According to Pliny the *halcyons* made

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their nests during the seven days preceding the winter solstice, and laid their eggs during the seven days that follow. These fourteen days are the *halcyon* days of the poets of antiquity, during which time the sea was always supposed to be calm and pleasant.—ANTHON'S *Classical Dictionary.*

Gaelic.—*Aille,* pleasant, calm, beautiful; *cuan,* the sea.

HARPIES. — Three sisters in the Grecian mythology having the faces of women and the bodies of vultures. They hovered over battle-fields, and preyed on the bodies of the slain. They also attacked the living.

The name has come to signify a cold-blooded and ravenous extortioner, one who will have your heart's blood, like Shylock, rather than nothing.

In Eschylus the *harpies* appear as disgusting creatures with wings, being birds with the heads of maidens, with long claws and faces pale with hunger. . . The *harpies,* that is the *robbers* or *spoilers,* are in Homer nothing but personified storm winds.—SMITH'S *Classical Dictionary.*

The *harpies* emitted a noisome stench and polluted whatever they touched. Virgil introduces them into the Æneid, as plundering the table of Æneas and his companions when that hero touched at the Strophades. . . . . M. Leclerc has a curious though unfounded theory regarding them. He supposes them to have been a swarm of locusts. According to him the word *arba,* of which he maintains *harpy* is formed, signifies a locust. There are many objections to his explanation.—ANTHON'S *Classical Dictionary.*

The *harpies* emitted an infectious smell, and spoiled whatever they touched by their filth and excrements.—LEMPRIERE.

All the descriptions of these fabulous creatures, point to the unclean bird the vulture, as the origin of the idea which Greek poetry and superstition, developed into the form in which it has come down to our time.

Gaelic.—*Ar,* battle, slaughter; *pighe,* a bird; whence *ar-pighe* (*ar-pee*), the bird of slaughter, the vulture, the foul bird that hovers over battle-fields to feast on the bodies of the slain.

HECATE.—A sorceress; a goddess of Egyptian and afterwards of Greek mythology.

Hecate is evidently a strange divinity in the mythology of the Greeks. She is mentioned neither in the Iliad nor the Odyssey. —ANTHON'S *Classical Dictionary.*

In consequence of her being identified with other divinities *Hecate* is said to have been *Selene* or *Luna* in heaven, *Artemis* or *Diana* on earth, and *Persephone* or *Proserpine* in the lower world. Being thus as it were a threefold goddess, she is described with three bodies and three heads—the one of a horse, the second of a dog, the third of a lion. From her being an infernal deity, she came to be regarded as a spectral being, who sent at night all kinds of demons and terrible phantoms from the lower world, who taught sorcery and witchcraft; and dwelt at places where two roads crossed, or tombs, and near the blood of murdered persons. She herself wandered about with the souls of the dead, and her approach was announced by the howling and whining of dogs.—SMITH'S *Classical Dictionary.*

Hecate was represented with three heads, those of a horse, a dog, and a *boar.*—LEMPRIERE.

It is probable that this gloomy divinity, or sorceress, with the head of a horse, who sent frightful dreams, was originally a personification of the nocturnal malady, popularly known as the "night mare." See Fuseli's marvellous picture of the "Night Mare" for corroboration of this idea.

Gaelic.—*Each,* a horse; *aileach,* gigantic, swinish.

HELICON.—A celebrated range of mountains in Bœotia, sacred to Apollo and the Muses.

Gaelic.—*Aille,* pleasant, agreeable, joyous; *ceann,* a head, a headland; whence *a'lle-ceann,* or "Helicon," the pleasant headlands or mountains.

HELIOS (Greek).—The Sun.

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Gaelic.—*Aille*, bright, shining, luminous, beautiful.

HELIOPOLIS.—Or "City of the Sun," in Syria, chief seat of the worship of the Sun.

Heliopolis was called by the Egyptians *Ein Ra.—Daleth*, by E. L. CLARK.

Gaelic.—*Ion*, the Sun, a circle; *re*, the Moon, a planet. Thus the Egyptian name seems to consecrate the place both to the Sun and Moon.

HERCULES.—The Pillars of.

Gaelic.—*Ard*, height; *cul*, back, behind; *uisgue*, water; the height behind the waters.

HERMES.—The herald of the gods in Greek mythology. "He is said," says Dr. Smith, "to have invented the alphabet, numbers, astronomy, music, gymnastics, &c."

Gaelic.—*Eirmis*, to discover, to find, to light upon, to invent.

HORÆ.—The three goddesses of the order of nature and of the seasons.

In works of art they were represented as blooming maidens, carrying the different products of the year. The early nations appear to have acknowledged the three seasons, the spring ripening into summer, the summer ripening into the fall, and the fall comprising autumn and winter. The seasons as they followed each other were always *new* and beautiful; whence the derivation from the

Gaelic.—*Ur*, fresh, new, flourishing, young, vigorous, beautiful; *uair*, time, weather, season.

HYGEIA.—The Greek name for the goddess of health.

Gaelic.—*Ioc*, or *iug*, medicine, healing; *uile ioc*, "all heal," the Druidical name for the misletoe.

I.

IACCHUS.—One of the names of Bacchus or Dionysus.

"The solemn name of *Bacchus* in the Eleusinian mysteries. . . . In these mysteries *Iacchus* was regarded as the son of Zeus and Demeter, and was distinguished from the Theban *Bacchus*, the son of Zeus and Semele. —SMITH'S *Classical Dictionary*.

The tradition of the two separate gods or demigods, under the names, the one of "Iacchus," and the other of Bacchus, is curiously illustrated by the

Gaelic.—*Ioc*, *iac*, *iuc*, balm, medicine, healing, the temperate use of wine; whence with the Latin terminal, "Iacchus," the god of temperate enjoyment of wine and the other gifts of God to mankind. Bacchus, from the Gaelic *bach*, drunk, signifies in like manner the god of intemperance, or the abuse of wine.

ICARUS.—Son of Dædalus; who with his father attempted to fly over the Ægean with wings fastened to his body with wax. Dædalus effected the voyage in safety, but "Icarus," according to the legend, flew too near the sun, and the heat melting the wax of his wings, he fell into the sea and was drowned.

Icarus, from εἰκω, to be like, was a suitable name for his (Dædalus) son, and the resemblance between it and the Icarian sea probably gave occasion to the legend of his flight through the air.—ANTHON'S *Classical Dictionary*.

Gaelic.—*Ite* or *iteach* (pronounced

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ee-tche and *ee-tcheach*), a feather, plumage; *ceir*, wax; *ceirach*, waxen.

IRIS.—The rainbow.

I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth . . . that the waters shall no more become a flood to destroy all flesh.—Gen. ix. 13, 15.

The law of the rainbow, and its sign of the faith to be inculcated of the security of the earth from flood, and the love that made the promise are all represented in the

Gaelic.—*Iris*, law, faith, love; *iris-each*, just, equitable, lawful, right.

ISIS.—One of the principal deities of the ancient Egyptians, and wife of Osiris.

Bryant in his *Ancient Mythology* remarks that the Ammonian natives generally formed their superlatives by the repetition of the positive; *rab* was great, and *rab-rab* very great." In like manner the

Gaelic.—*Uis*, abbreviation of *uisge*, water, became *uis-uis*; and then *is-is*, the great waters; and thus the name represented the overflowing of the Nile. See ULYSSES.

Plutarch says Isis is frequently called by the Egyptians *Athena*, signifying in their language "I proceeded from myself," from which the Greeks probably borrowed the idea of the goddess being born without a mother. —WILKINSON'S *Manners and Customs of the Ancient Egyptians*, vol. i. p. 285.

Athena in this sense seems to be derived from the Gaelic *Ath-ghinte*, reborn; from *ath*, re, or again; and *gin*, to generate.

ITALIA, ITALY.—So called in the early ages from its pastoral wealth.

Gaelic.—*Eudail*, cattle, flocks and herds, wealth; *ia*, a land, a country.

J.

JULIUS.—A common name among the Romans, and also among the French in the form of Jules, pronounced *jule*.

Gaelic.—*Iul*, a chief, a commander, also guidance, and direction.

L.

LARES and PENATES.—Sacred and household images among the ancient Romans, of which the etymology has escaped all writers.

Gaelic.—*Lar*, the ground, the flat earth; *beinn* (*pen*), the mountain; whence "Lares and Penates," the gods of the plain and the mountain.

LARISSA.—The name of several cities in Asia Minor.

Mr. Layard identifies the site of *Larissa* with that of the ruins near Nimroud—the very same site as that of Nineveh. The name is no doubt a corruption of some Assyrian name, perhaps *Al Assur*, which Xenophon naturally fell into through his familiarity with the word as the name of cities in Greece.—SMITH'S *Classical Dictionary*.

The name seems to be connected with the Sun worship of those early times.

Gaelic.—*Là* or *latha*, the day; *ris*, again; or to discover, to make open; whence *Là-ris!* the day again! the sunrise!

LIBYA. — The ancient name of Ethiopia, and sometimes extended by the early Roman writers to the whole of Africa.

ETHIOPIA. — The country of the negroes, or of a race with thick lips.

Gaelic.—*Liobach*, having thick lips.

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M.

MACAR, whence MACARIA.—The name of several islands, such as Lesbos, Rhodes, and Cyprus. Mr. Jacob Bryant says,—

> The Greeks, to whom the word was foreign, supposed it to mean *happy*. . . . The inland city *Oasis* stood in an Egyptian province, which had this name, so that the meaning must not be sought for in Greece. It was certainly an ancient word, but was grown so obsolete that the original purport could not be retrieved.

Gaelic.—*Machair*, a field, a plain, a tract of open country; whence *machaireach*, an inhabitant of the open country or the fields; a lowlander, as distinguished from a highlander.

MAGI.—Priests in Persia and other Eastern countries; "good men," "superior men."

MAGIC.—The arts practised by the "Magi" to maintain their supremacy over the uneducated people.

MAGICIAN.—One who practises the arts of the "Magi" to delude and impose upon the vulgar.

MAGE (Old English).—A magician.

> First entering the dreadful *Mage* there found
> Deep buried about work of wondrous aid.
> *Faerie Queene.*

Magi, wise men of the East; a caste of priests among the Persians and Medes; Magians. *Magic*; Greek, μαγεια, μαγας; Latin, *magia*, the art of putting in action the power of spirits, or the occult powers of nature, sorcery, necromancy, enchantment. *Magician*, one skilled in magic.—WORCESTER.

The name (*Magi* or *Magian*) has been derived by modern Orientalists from *mog* or *mag*, signifying priest in the Pehlevi language.—BRANDE.

Greek, μαγος; Arabic *madjus*; Persian, *mag* or *mog*, a priest.—CHAMBERS.

Like all early priesthoods, the *Magi* seem to have been the sole possessors of all the science of their age. . . . Their learning became celebrated at an early period in Greece by the name of μαγεια, and was made the subject of speculation by the philosophers, whose knowledge of it seems to have been very limited, whilst their high pretensions and the tricks by which their knowledge of science enabled them to impose upon the ignorant, soon attached to their name among the Greeks and Romans, that meaning which is still commonly connected with the words derived from it. Besides being priests and men of learning, the *Magi* appear to have discharged judicial functions.—SMITH'S *Classical Dictionary*.

Gaelic.—*Math* or *maith* (*ma* or *mai*), good, fitting, just, expedient, pious, excellent; *maitheas*, goodness, virtue; *math*, *maith*, to pardon, to forgive; *mathanas*, *maitheanas*, pardon, forgiveness; *maithe*, chiefs, nobles, great men, good men; *maitheachas*, forgiveness.

The "Magi" were Druids, and their chiefs, like the Druids, were not only the priests but the judges of the people. They were called the "good men" just as the Druids were called the "excellent men." See SARONIDES.

MEDUSA.—The most celebrated of the three Gorgons, whose eye was so terrible that it was death to meet its glance, which changed the beholder into stone; "Medusa" was slain by Perseus.

Gaelic.—*Mi-dhocas*, despair; *mi-dhocasach*, despairing.

MEMNON.—The son of Eos, or the morning, remarkable in ancient mythology for his beauty and valour.

The majority of Greek writers agree in tracing his origin either to Egypt or to Ethiopia.

Gaelic.—*Meamna*, *meamnadh*, courage, bravery, high-spirit, magnanimity, joy, gladness, consciousness of power.

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MENE, MENE, TEKEL, UPHARSIN.

It is not stated in the Book of Daniel, nor in any other part of the Bible, from which language these oracular and mysterious words were derived. They were evidently in a language foreign to that spoken by Belshazzar, king of the Chaldeans, for whose warning they were inscribed on the wall in letters of light, probably by means of electricity, the secret uses of which there is reason to believe were known to the educated priesthood of all the Eastern nations. Daniel translated the words as follows, without giving any clue to the unknown tongue to which they belonged.

> MENE; God hath *numbered* thy kingdom and finished it.
> TEKEL; thou art *weighed* in the balances and found wanting.
> PERES; thy kingdom is *divided* and given to the Medes and Persians.—Dan. v. 26—28.

The Douay, or Roman Catholic translation of the Bible, has the words differently spelt.

> MANE, THECEL, PHARES.—*Mane*, God hath numbered thy kingdom and finished it.
> *Thecal*, thou art weighed in the balance and art found having less.
> *Phares*, thy kingdom is divided and is given to the Medes and Persians.

Dr. William Smith, in his Dictionary of the Bible, explains the word "Mane," not "Mene," as follows:—

> *Mane*, the first word of the mysterious inscription written upon the wall of Belshazzar's palace, in which Daniel read the doom of the king and his dynasty. It is the past participle of the Chaldee *menâh*, to number, and therefore signifies "numbered," as in Daniel's interpretation.
> *Mene*, a Chaldaic word, which is used in Daniel, and signifies mensuration. *Worcester.* [Worcester gives no explanation of Tekel or Upharsin.]

Dr. Smith, in stating that these words were Chaldean, seems to have forgotten that Belshazzar was a Chaldean and king of the Chaldeans, and that if he understood his own language he did not require the aid of a foreigner like Daniel to interpret it for him. Moreover Dr. Smith affords no information as to the words "Tekel" and "Upharsin," Daniel in the English version reads "Upharsin" as *Peres*, and in the Douay version as *Phares*, discrepancies which neither Dr. Smith nor other Biblical commentator appears to have noticed. If, as is probable, the Druidical priests of Babylon used a secret and learned language not understood by the people, may not this language have been that of the early races who spoke Sanscrit, or a branch of the Keltic, the same as that employed in giving names to all the mountains and rivers of the then known world? If the three words interpreted by Daniel were all Chaldean, the ignorance of Belshazzar could only be explained on the supposition that he was a foreigner. Under the circumstances it is desirable to look elsewhere than into the Chaldaic for the source of the words which the Chaldean king was unable to comprehend, and which Daniel, a priest and prophet, and acquainted with the priestly mysteries was competent to explain. It is evident from the translation that the prophet amplified single words into sentences, and that these words were intended by their framers to say much in little, as was customary with the priests and priestesses who presided over the so-called oracles of the gods.

The interpretation that follows is recommended to the consideration of the learned,

Gaelic.—*Manadh!* a sign, an omen, a prediction; *meidh-an-ni!* the balance, measure or interpretation of the thing!

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Teich-uile! fly, escape, or scatter yourselves all. *Gu farsuinn*, widely. The Persians were at the gates in overwhelming numbers, and this advice, if given, was the best that the priests could have tendered under the circumstances. Belshazzar rushed out and perished in the endeavour to escape, with great numbers of his subjects. "In that night," says the Book of Daniel, "was Belshazzar the king of the Chaldeans slain."

As all oracles were purposely rendered dark, laconic, and suggestive, Daniel's interpretation of the three words, though differing from the Gaelic in the letter, is identical in spirit, for if the kingdom were "divided" and "finished," the flight of the king and his household was the natural consequence. "Mene" and "Tekel" are susceptible of a second Gaelic interpretation *minich*, expound, or explain; and *togail*, weighing. But the first is preferable and exactly meets the circumstances of the history.

MERCURY.—The messenger of the gods in the Roman mythology, called by the Greeks Hermes. He was represented as the god of oratory, of eloquence, and of speech; as well as of robbery and merchandize.

The character of the god is clear from his name, which is connected with *merx* and *mercari*. . . . The resemblance between the Roman *Mercurius* and the Greek *Hermes* is very slight, and their identification is a proof of the thoughtless manner in which the Romans acted in this respect.—SMITH'S *Classical Dictionary*.

Gaelic.—*Marc*, a horse; *marc-fhear*, a horseman; whence the poetic fancy of a man, having wings on his feet for swiftness, as "Mercury" is usually represented.

MINERVA.—The Latin name for the Greek Pallas, the goddess of wisdom.

Gaelic.—*Min*, pleasant, sweet, soft; *earbh*, hope, confidence, reliance.

MITHRA.—The god of the Sun among the ancient Persians.

Mithridates was a common name among the Medes and Persians, derived from *Mitra* or *Mithra*, the Persian name for the sun, and the root *da*, signifying to give. *Mithridates* would therefore mean given by the sun.—SMITH'S *Classical Dictionary*.

Gaelic.—*Meud*, magnitude, great size; *ré*, a star.

MIZRAIM.—The ancient Egyptian name of the land of Egypt.

It is thought by many learned persons that the term *Mizraim* is properly a plural, and that a people are signified rather than a person. This people were the Egyptians.—BRYANT'S *New System in Analyzing of Ancient Mythology*.

Gaelic.—*Meas*, respect, esteem; noun and verb; *reim*, power, authority, dominion, rule, sway, order; i. e. *Meas-reim*, or "Mizraim," the land of respect for authority and settled government.

MUSES.—The nymphs or goddesses of poetry and song.

The number of the Muses was originally three, which was at the time when the lyre had but three strings, each with a "Muse" to preside over it, whose names were *Melete*, practice; *Mneme*, memory; and *Aoide*, song; all of which were necessary to an accomplished lyrist. At a later period, four strings were added to the lyre, and the number of the Muses was simultaneously increased to seven. The old names of the three Muses were superseded, and seven new ones at the head of which was Clio, were invented each expressive of a

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musical function or attribute. At a still later time the number of the Muses was increased to nine—when possibly the lyre had nine strings.

Pythagorean musicians took the name of *Harmonici*, and Aristoxenes charges some of them with having continued to teach the seven-stringed system exclusively, i. e. the enharmonic and chromatic scales, long after lyres had been made to carry eight strings for the diatonic scale, and even fifteen for the double octave. To each Muse, who presided over a string of the lyre, a particular function was ascribed; to Clio, that of praise of gods and heroes; to Terpsichore, that of inciting to the dance, &c. From the Muses was derived the name of the art of Music, for neither of which words has a convincing etymology been as yet suggested by European philologists.—CHAPPELL'S *History of Music.*

As song was undoubtedly the origin of poetry, it may be conjectured that the word *music* is ultimately derived from a root signifying the modulation of the voice in singing, a sense preserved in the Walloon *muzer*, to hum a tune; Provençal, *musar*, to play on the bagpipes; Latin, *muzzare*, to buzz, hum, mutter.—WEDGWOOD.

A *Muse* is literally one that *invents*; probably from the Greek *μαω*, to invent.—CHAMBERS.

The Greeks, as Mr. Chappell conclusively shows, derived their music from the Egyptians, which fact suggests a Keltic or Phœnician root for the mysterious words, *Muse* and *Music*. Mr. Wedgwood is of opinion that the undiscovered root was one which signified modulation. May it not be alternation (of sound)?

Gaelic.—*Mu-seach*, alternation, alternately. *Gach aon museach*, each one in his turn, or alternately. Possibly another if not preferable root may be the

Gaelic.—*Maoth* (pronounced *mao*, like the French *meu* or *mu*), soft, sweet; and *seis*, grateful or pleasant to the senses; *seist*, a melody; *seisteach*, having many tunes; fond of singing and music. The Greeks and the Egyptians before them, as well as the Keltic nations of more modern times—especially in the Druidical era—celebrated through their bards playing on the harp or lyre, the exploits of kings, heroes, and great men. The name of the first of the Muses, she who is represented as the Muse of history, was Clio—whose function was to extol the departed. Her appellation is derived from the

Gaelic.—*Cliù*, to praise, to extol; fame, glory, renown.

The names, both of the lute and the lyre, kindred but not identical stringed instruments, are in like manner derived from the same venerable language.

Gaelic.—*Luath*, lively, quick; *luathraich*, to hasten, to accelerate; Greek, *λυρα*, the lyre; both words expressive of the superior quickness of the sounds produced by stringed, compared with wind instruments.

MYRMIDON.—Any obsequious or brutal soldier, or officer, who carries out in a harsh manner the orders of his superior.

The myrmidons of antiquity were a numerous tribe of soldiers in Thessaly, who are stated to have served under Achilles. The original Myrmidon of mythology, the supposed progenitor of all who bore the name, was reputed to be the son of the nymph Eurynedusa by Zeus, who wooed her under the form of an ant or pismire. Another tradition related that the island of Ægina was not inhabited when Æacus went to reign over it—and that his father Zeus metamorphosed all the ants into men, that

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he might have subjects. According to another account the metamorphosis occurred after all the original inhabitants had died of a pestilence. These absurd legends had their source in the resemblance of the word *myrmidon* to the Greek μυρμηξ—an ant. The true etymology of *myrmidon*, in the sense of a member of a warlike tribe, is the

Gaelic.—*Mear, meur*, a branch of a family, kindred tribe or clan; *meud*, bulk, greatness, increase; *meudaich*, to increase, to multiply, to extend; whence *myrmidons* signified the members of a powerful and increasing tribe. Mr. Jacob Bryant (*Ancient Mythology*, vol. v.) says the myrmidons were the same as the Hellenes and Achivi, and came from Egypt into Thessaly, where they introduced the arts of civilization. The habit of the Greeks to refer all foreign words to Greek sources, and which led to the production of so many senseless fables—has already been referred to.

N.

NABONASSAR.—King of Babylon, whose accession to the throne was fixed upon by the Babylonian astronomers, as the era from which they began their calculations. The era is called the Era of Nabonassar. It commenced on the 20th of February, B.C. 747.—SMITH'S *Classical Dictionary*.

Gaelic.—*Naomh*, sacred; *on*, a plant; *sar*, a lord, king, or prince, "The Lord of the sacred planet."

NEPTUNE.—The Roman god of the sea—the Greek *Poseidon*.

Gaelic.—*Naomh* (*naov*), holy; *tonn*, wave.

NEMESIS.—A Greek goddess; commonly described as a daughter of Night; the representative of Conscience that punishes evil—even if law and society fail to do so;—the avenging deity who sooner or later overtakes the evil-doer. She was sometimes called Adrastia.

Gaelic.—*Neo-maitheas*, unforgiveness, unremission; *ath*, renew; *drasda*, the present time. Whence *ath-drasda*, or Adrastia, conscience that will hereafter renew or recall in the mind the present time of wrong-doing.

NERO.—A common Roman patronymic—rendered most famous—or infamous by the sixth of the Roman Emperors. "The name," says Dr. Smith, "is said to have signified 'brave' in the Sabine tongue."

Gaelic.—*Neart*, strength, power; *neartaich*, to strengthen, fortify; *neartmhor*, strong, powerful, able, brave, valiant.

NILE.—The great river of Egypt; the mysterious river whose sources were unknown—derived probably from a word which still exists in the old dialects of India, *Nilas*, black.—SMITH'S *Classical Dictionary*.

Gaelic.—*Niamhail*, bright, pleasant; *naomhail*, holy. Either of these derivations might have been present in the Egyptian mind when the great river of bounty and fruitfulness, first received its name.

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NUMA.—The second king of Rome: "who belongs," says Dr. Smith's *Classical Dictionary*, "to legend and not to history. He was renowned for his wisdom and piety, and revered by the Romans as the author of their whole religious worship."

Gaelic.—*Naomha*, holy, consecrated; *naomhachd*, sanctity; *naomhaich*, to hallow, to consecrate, to sanctify.

NYMPHS.—The holy ones, personifications of the beneficent powers of Nature,

Gaelic.—*Naomh*, holy, sacred.

O.

OLYMPIAS.—Mother of Alexander the Great; a common name of Greek women.

Gaelic.—*Oil, al*, to rear; *iom*, many; *paisde*, a child; whence *oil-iom-paisde*, to rear many children.

ORMUZD.—The Persian divinity of good, as opposed to Ahrimanes, the divinity of evil.

Gaelic.—*Ur, or*, new, fresh, original, the beginning; *meas*, fruit, germ, a corn; *measach*, fruitful. See AHRIMANES.

ORPHEUS.—A poet and musician, who was supposed to have lived long anterior to Homer. He was fabled to play on a golden harp or lyre, and to cause the trees and rocks to move to the sound of his music.

Gaelic.—*Airfid*, harmony; *airfideas*, harmonious; *oirfeid*, music; *oirfeideach* a musician.

OSIRIS.—The great divinity of the Egyptians, and husband of Isis.

Both of these names seem to be derived from the abbreviation of *uisge*, the Gaelic for water. Isis is a duplication of *uis*, or *uis-uis*, the waters (of the Nile), the great source of all the abundant fertility of Egypt. The name "Osiris," the husband of Isis, or the waters, resolves itself in like manner into the

Gaelic.—*Uis* (*uisge*), water; and *eiriah, eirich*, rising; whence *Osiris*, the rising of the waters; the great annual event in Egypt, watched for with religious interest and celebrated with the greatest pomp of religious ceremonial. *Uis*, in Gaelic signifies usefulness as well as water.

According to Hellanicus, if a person had in Egypt made inquiry about the term *Osiris*, he would not have been understood—for the true name was *Usiris*.—BRYANT'S *Ancient Mythology*.

P.

PALLAS.—A name of the goddess Athena, one of the principal divinities of the Greeks.

Some ancient writers derive the name from the Greek παλλειν, to brandish, in reference to the goddess brandishing the spear or ægis; others derive it from the giant *Pallas*, who was slain by Athena. But it is more probable that *Pallas* is the same word as *pallax*, a virgin or maiden.—SMITH'S *Classical Dictionary*.

Gaelic.—*Peall*, a horse. Dr. Smith says, under "Athena," "that *Pallas* taught the people to yoke oxen to the

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plough, *took care of the breeding of horses, and instructed men how to tame them by the bridle, her own invention.*"

PEGASUS.—A winged horse, the horse of the Muses.

Gaelic.—*Pighe*, a bird; *each*, a horse.

PENELOPE.—Wife of Ulysses.

During the long absence of Ulysses, she was beset by numerous and importunate suitors, whom she deceived by declaring that she must finish a large robe which she was making for Laertes, her aged father-in-law, before she could make up her mind. During the daytime she accordingly worked at her robe, and in the night she undid the work of the day.—Dr. Smith's *Classical Dictionary.*

Gaelic.—*Bean* (*pean*), a woman, a wife; *leob* (*leop*), a piece, a fragment, a shred, to tear into shreds; *leobag* (*leopag*), a little shred; whence *bean-leob* (or *pean-leob*), the woman or wife of the shreds, softened by the Greeks into "Penelope."

PHARAOH.—A title given to the kings of Egypt, and not the patronymic of a king as sometimes supposed.

Gaelic.—*Fear*, a man; *aon* (obsolete), excellent, illustrious.

The French translate the word "Pharaoh" *Pharaon.* The title of "Pharaoh or Pharaon," illustrious man, the illustrious or most illustrious man of the country, would not be more inappropriate to the king than the modern phrase "your majesty."

PITHO (Greek Πειθω).—A name given to Aphrodite.

At Athens the statues of *Pitho* and Aphrodite Pandemos stood close together; and at Megara the statue of *Pitho* stood in the temple of Aphrodite, so that the two divinities must be conceived as closely connected, or the one perhaps the attribute of the other. —Dr. Smith's *Classical Dictionary.*

Venus (q. v.) was but the Latin form of the Gaelic *ban*, a woman; and "Pitho" is the

Gaelic.—*Pit*, the vagina: *piteanta*, effeminate, like a woman; *piteanteachd*, effeminacy, also an inordinate love of women, lasciviousness. See O'Brien's *Round Towers of Ireland*, pp. 279 and 300.

POMPEY, or Pompeius.—The surname of a Roman patrician family.

Gaelic.—*Beum*, a stroke, a blow; *beo*, living; whence *beumbea* (pronounced *peumpeo*), a living or live stroke; modern Italian, *bambino*, a child.

POSEIDON.—The Greek name of Neptune, the god of the sea.

Both the Greek and the Latin names appear to be derived from the ancient

Gaelic.—*Posadh-tonn*, or *posadh-tuinne*, the marriage of the waves or sea, and *naomh* (*naov*) *tonn* or *tuina*, the sacred sea, or waves.

PSYCHE.—The soul, represented in Grecian art as a butterfly.

Gaelic.—*Sugh*, a breath; *anaman-de*, the breath of God, i. e. the butterfly.

PUNIC.—Relating to the Carthaginians, a colony of ancient Phœnicians, whose language was called Punic by the Romans.

This word has been introduced into English from the Latin, in which it signifies false, untrustworthy, from the idea imprinted on the minds of the Romans during many generations, that the Carthaginians were not fair and honourable foes.

Punic, the language of the ancient Carthaginians.—Smart.

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Latin, *Punicus; Poeni*, the Carthaginians who were descended from the ancient Phœnicians.—WORCESTER.

Gaelic.—*Bun*, root, stock, foundation, origin; *bunachas*, authority, origin; *bunaich*, form, establish, originate. The word "Punic" as applied by the Phœnicians to their language, would signify, if the above derivation be correct, the original or fundamental speech.

PYGMY.—"The Pygmies," an imaginary people of small size or bulk.

Gaelic.—*Beag, beg*, small; *meud*, size, bulk.

R.

RHEA.—Daughter of Uranus and Ge, that is, of Heaven and Earth, one of the wives of Cronos, or Time, and mother of Zeus, and other gods.

Gaelic.—*Ré*, time, season, existence, duration; a star, the moon.

S.

SARONIDES.—A Greek name for the Druids.

Gaelic.—*Sar-dhuine* (*sar-uine*), excellent men, superior men.

SATURN.—Sometimes called Satur and Sator, the god of agriculture, who was worshipped by the Romans, and by some supposed to be the same as the Greek Κρονος.

He is fabled to have taught the aborigines of Italy to cultivate the earth and to have introduced the other arts of civilization. "The result," says Dr. Smith, "was that the whole country was called *Saturnia*, or the land of plenty. The name," he asserts, "is connected with the verb *sero-seri-satum* (to sow, to plant)."

In the *Analysis of Ancient Mythology*, by Jacob Bryant, vol. iii., the author says, "I have observed the Romans called him *Sator*, making use of a term in their own language, which was not inapplicable to his own history. Yet I cannot help thinking that this was not a title of Roman original, but imported from Egypt and Syria by the Pelasgi." Pezron thinks that the Roman word "Saturn" signifies strong, valiant, and warlike, and to have been derived from the Gaelic *dorn* (the fist), the *pugnus* of the Romans. Bryant had no acquaintance with the Keltic language of the first settlers in Europe, or he would have seen a partial confirmation of his idea in the

Gaelic.—*Sath*, plenty, abundance; *ur*, origin, source; whence *sathur*, the source of plenty, an epithet rightly applied to agriculture, the most useful of human arts, and afterwards extended to the fabled deity who first taught it. The legend that "Saturn" or *Sathur*, devours his own children, may be explained by the fact that all which proceeds from the earth, returns to the earth, and that good farming requires good manuring. The consonant *n*, in the Roman name of this Egyptian god is evidently a corruption, and has dropped out of the English word Saturday, which was originally consecrated to him.

SCYLLA and CHARYBDIS.—Two

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dangerous rocks between Italy and Sicily, situated at a short distance apart. It became a proverb, that in avoiding "Scylla" you should take care not to run against "Charybdis," and *vice versa*.

In one of these rocks there was a cave, in which dwelt *Scylla*, a fearful monster, barking like a dog, with twelve feet and six long necks and heads, each of which contained three rows of sharp teeth. The opposite rock, which was much lower, contained an immense fig-tree, under which dwelt *Charybdis*, who thrice every day swallowed down the waters of the sea, and thrice threw them up again. Both were formidable to the ships which had to pass through.—DR. SMITH'S *Classical Dictionary*.

The recent wreck of the *Schiller* upon that terrible series of rocky ledges which are known to Cornishmen as "the howling dogs of Scilly" has called attention to the Bishop Rock Lighthouse, in the immediate vicinity of which the ill-fated German steamer met her fate. Those fatal "dogs of Scilly" are not less fierce than the whelps which, according to Homer, howled around the fabled monster of the Sicilian seas.—*Daily Telegraph*, June 16, 1875.

One is tempted to regard *Scylla*, the sea-monster which devoured six of the rowers of Ulysses, as an overgrown *polypus*, magnified by the optical power of poetry.—EUSÈBE SALVERTE, *Des Sciences Occultes*, 1828.

This myth is evidently allegorical of the perils of the rocks, caves, and agitated billows of the narrow water way; and is distinctly traceable to the original language of the people who prepared the way for the Greeks. The two words, irrespective of the fig-tree, which is incomprehensible, resolve themselves into the

Gaelic. — *Sgeile* (Greek Σκυλλα), calamity, misery; *sgeileach*, calamitous, ruin, ruinous. *Cearr, ciar*, unlucky, unfortunate, gloomy, stern; *uamh* (*uav*), a cave; *uamhach*, full of caves or dens; *uamharr*, horrible, terrible, dreadful; whence *cearr-uamhach*, [*car-uav-ach*,] or in Greek, Χαρυβδις, the unfortunate or dangerous place, full of caves and dens. The early mariners in the infancy of navigation derived from the word *uamh*, a cave, the adjective *uamharr*, signifying dreadful, terrible, horrible.

SILENUS (Greek Σειληνος).—The antitype of Dionysus, who personified the abuse and not the temperate use of wine and the gifts of nature, the drunken and drivelling god of excess. He was represented by the Romans as a vulgar, obese man, sitting astride of a cask.

It is a peculiar feature in the character of *Silenus* that he was thought an inspired prophet, who knew all the past and the most distant future. . . . When he was drunk and asleep he was in the power of mortals, who might compel him to prophecy.—DR. SMITH'S *Classical Dictionary*.

This is but an ancient rendering of the phrase "in vino veritas."

Gaelic.—*Seile*, drivel, saliva; *saleid*, a bellyful, a surfeit; one with a big belly, one who has habitually eaten and drunken too much.

SOCRATES.—The celebrated Athenian philosopher and martyr.

Gaelic.—*Socrach*, sedate, comfortable, leisurely; *socradh*, steadiness; *socraich*, to make steady, to establish, to place on a firm foundation.

SOMNUS.—The god of sleep and dreams; whence "somniferous," "somnolent," &c. Somnus is described as a brother of Death, and the son of Night.

Gaelic.—*So*, pleasant; *am*, time; *nochd*, night; whence *so-am-nochd*, the pleasant time of night, the appropriate time for sleep.

SPARTA, also called LACEDÆMONIA.—The chief city of Peloponnesus, celebrated for the severe discipline to which its youth of both sexes were subjected.

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The *Spartans* were the dwellers in *Sparta*, the town of scattered houses, more loosely built than other Grecian cities because unconfined by a wall.—TAYLOR'S *Names and Places.*

Gaelic.—*Sparr*, to inculcate, to drive, to enforce by argument; *spairte*, inculcated, enforced.

STENTOR.—The name given to a Grecian herald in the Trojan war from the extreme loudness of his voice, which was said to equal in volume of sound, the voices of fifty men, all shouting together.

Gaelic. — *Stubh* (*stu*), strength, vigour; *an*, of the; *tarbh*, bull; whence *stu-an-tarbh* (*stu-an-tar*), the vigour of a bull, i. e. that had a voice as strong as the bellowing of a bull.

SYRENS or SIRENS.—Nymphs in Grecian mythology supposed to lure sailors to destruction by sweet music. Metaphorically a siren signifies a fascinating woman.

Latin, *siren*; Greek, σειρεν, literally entangling, binding, from *seira*, a chord or band.—CHAMBERS.

He who for *siren* writes *syren*, certainly knows nothing of the magic cords (σειραι) of song by which those beautiful enchantresses were supposed to draw those that heard them to their ruin.—TRENCH'S *English, Past and Present.*

Gaelic.—*Suire*, a maiden; *suireach*, a wooer of maidens; *suirich*, *suiridhe*, courtship.

T.

TANTALUS.—Many legends are told of this personage (See Smith's *Classical Dictionary.*) The one which relates that he was buried by Zeus under Mount Sipylus, a volcanic mountain of Lydia in Asia Minor, throws some light on the origin of the name, which appears to signify volcanic eruption, from the

Gaelic.—*Teine*, fire; *talamh*, earth; i. e. earth-fire, or fire from the earth.

"Tantalus" is represented as being afflicted with a perpetual burning thirst, and placed not only within sight, but within reach of water and fruit. The water always receded from his lips when he attempted to drink, and the fruit in like manner, that hung over his head, receded from his hand when he attempted to grasp it.

Gaelic.—*Teine*, fire, heat, burning; *talaich*, to complain, to murmur; whence *tein-talaich*, one complaining of the burning, or the fire (of thirst).

TARQUIN.—The name of a once royal family of Rome.

Gaelic. — *Tarr*, contempt, scorn; *guin*, pain, agony, i. e. contempt of pain.

TELEGONUS.—The son of Ulysses and Circe. After Ulysses had returned to Ithaca, Circe sent Telegonus in search of his father. A storm cast his ship on the coast, and being pressed by hunger, he began to plunder the fields, for which he incurred the wrath of Ulysses, who going out to fight him with his other son Telemachus, the son of his wife Penelope, was slain.

Gaelic.—*Tallamh*, land, earth, fields; *gon*, to wound, ravage, destroy; *gonach*, ravaging, wounding, destroying; whence *talla-gonach*, the ravager of the fields.

TELLUS (Latin).—The Earth.

TELLURIC (Scientific).—Pertaining to

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the structure of the Earth, geological.

Gaelic.—*Talamh*, the Earth, earth, land, soil, fields.

TERMINUS.—A Roman divinity supposed to preside over boundaries and frontiers.

Rivers, streams, rivulets, &c., were natural and obvious territorial divisions in an early stage of society as they are now. Did not France go to war against Prussia in 1870 for the Rhine boundary?

Gaelic.—*Doir*, water; *meadhon*, the middle, the centre; whence *doir-meadhon* (*doir-mea-don*), or "Terminus," the water between.

THEUTH, THOTH, TAUT.—Names differently spelt of one of the chief deities of the ancient Egyptians.

From *Theuth* the Greeks formed *Theos*, which with that nation was the general name of the Deity. Plato mentions him as *Theuth*. He was looked upon as a great benefactor, and the first cultivator of the vine. He was also supposed to have found out letters.—BRYANT.

Gaelic.—*Taite*, pleasure, delight, enjoyment of life within the bounds of reason; *taitneach*, pleasant, delightful, fascinating; *taitneas*, the faculty or quality of exciting pleasure or delight.

TITAN.—A giant; whence "Titanic," gigantic.

The Greeks called the twelve children of Uranus and Gæa, or Heaven and Earth, by the name of "Titans." The word is resolvable into the

Gaelic.—*Ti*, a rational being; *tan*, the earth, a country, a portion of the earth, a syllable that survives in Britannia, Lusitania, Mauritania, and the poetical name of many other parts of Europe, &c. See TAN. A "Titan" would thus signify one of the rational beings who first inhabited the earth, and who in the mythological period were supposed to have been of immense size, and greatly superior both in bulk and intellect to their degenerate successors.

It was in Phrygia that the Gomerian Sacæ began to change their name and to assume that of *Titans*, which signifies "a man of the earth, or an earth-born man." ... The *Titans* spread themselves in Greece, Italy, Sicily, Gaul, and Spain, and it may well enough be imagined that their language became as extensive as their empire.—PEZRON'S *Antiquities of Nations*.

TRIPTOLEMUS.—The supposed inventor of the plough and of agriculture.

His name originally signified two-handed haste, a by no means inappropriate cognomen for the agricultural labourer who must work with both hands, or with all speed, in the proper season, in which the earth is to yield its fruits.

Gaelic.—*Drip* (or *trip*), haste; *dolamhach*, ambidextrous, having the equal use of both hands.

TYPHON.—The destroyer; sometimes described in Greek mythology as a destructive hurricane, and sometimes as a fire-breathing giant.

Gaelic.—*Dith* (*di*), to lay waste, to spoil, to destroy; *fonn*, the land, earth.

U.

ULYSSES.—Famous for his wanderings, the hero of the Odyssey.

The name of "Ulysses" seems to be derived from his many journeys upon the waters, in storm, shipwreck, and the perils of tempests and rocky shores;

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when for twenty years a mariner subjected to all the perils of the deep.

Gaelic.—*Uile*, all; *uisgue*, or *uis*, water.

The other name of Odysseus agrees with that of Ulysses in representing the wandering of the hero on the sea, and is traceable to the hospitalities he received. (See Smith's *Classical Dictionary*.)

Gaelic.—*Aoidh*, hospitality; *uis* (*uisgue*), water.

URANUS or OURANOS.—A name given to the planet first observed in modern times by Dr. Herschell, and originally called by him the Georgium Sidus.

"Uranus was supposed by the Greeks to be the first of the gods, and the father of Saturn, by whom he was dethroned.

Gaelic.—*Ur*, first, early, original; *an*, a planet, a principle, an intelligence; whence with the Greek terminal os, and the Latin *us*; *Ouranos*, *Uranos*, or *Uranus*, the first great planet.

V.

VENUS.—The Roman name for the Aphrodite of the Greeks; the goddess of love and beauty.

Gaelic.—*Bean*, *bhean*, a woman; whence with the Latin terminal *Bheanus*, or *Venus*.

VIRGIL.—The Roman poet.

Gaelic.—*Fear*, man; *gille*, child; *fear-gille*, a man child, or a male child.

VULCAN.—The Latin name for the Greek Hephæstus, the god of fire, of blacksmiths and artificers in iron.

The Roman god of fire, whose name seems to be connected with *fulgere*, *fulgur*, and *fulmen*. The most ancient festival in his honour seems to have been the *fornacalia*, or *furnalia*, *Vulcan* being the god of furnaces, but his great festival was called *Vulcanalia*.—Smith's *Classical Dictionary*.

Gaelic.—*Buaill*, or *builie*, to strike; with the aspirate *bhuaill* (*vuail*); *ceann*, the head; whence *bhuaill-ceann*, the striker on the head, a blacksmith who hits the nail on the head, and strikes when the iron is hot.

Vul, god of the atmosphere in Ancient Assyria.—Mr. G. Smith, *Lecture to the Society of Biblical Archæology*, *Daily Telegraph*, July 8, 1874.

Z.

ZEPHYR.—Greek Ζεφυρα, the soft or mild west wind.

Described by Hesiod as a son of Astræus and Eos. Boreas and *Zephyrus* are frequently mentioned together by Homer, and both dwelt together in a palace in Thrace.—Smith's *Classical Dictionary*.

Gaelic.—*Seimh*, or *seamh* (*seav*), peaceful, mild, gentle; *iar*, the west; whence *seav-iar*, or *zephyr*, the mild west wind.—See Boreas.

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GAELIC CHORUSES AND DRUIDICAL CHANTS.

Mr. Godfrey Higgins informs us truly in his "Anacalypsis" that, "Every word in every language has originally had a meaning, whether a nation has it by inheritance, by importation, or by composition." He adds that "it is evident, if we can find out the original meaning of the words which stand for the names of objects, great discoveries may be expected." The Duke of Somerset, in our own day, expresses the same truth more tersely, when he says that "every word in every language has its pedigree."

All who are acquainted with the early lyrical literature of England and Scotland, must sometimes have asked themselves the meaning of such old choruses as "*Down, down, derry down!*" "With a *fal, lal, la!*" "*Tooral, looral!*" "*Hey, nonnie, nonnie!*" and many others. These choruses are by no means obsolete, though not so frequently heard in our day as they used to be a hundred years ago. "Down, down, derry down," still flourishes in immortal youth in every village alehouse and beer-shop where farm labourers are accustomed to assemble. Mr. William Chappell—the editor of the "Popular Music of the Olden Time,"—is of opinion that these choruses, or burdens, were "mere nonsense words that went glibly off the tongue." He adds (vol. i. page 223), "I am aware that '*Hey down, down, derry down,*' has been said to be a modern version of '*Hai down, ir, deri danno,*' the burden of an old song of the Druids, signifying, 'Come, let us haste to the oaken grove' (Jones, 'Welsh Bards,' vol. i. page 128), but this I believe to be mere conjecture, and that it would now be impossible to prove that the Druids had such a song." That Mr. Chappell's opinion is not correct, will appear from the etymological proofs of the antiquity of this and other choruses afforded by the Gaelic language.

Julius Cæsar, the conqueror of Gaul and Britain, has left a description of the Druids and their religion, which is of historical interest. That system and religion came originally from Assyria, Egypt, and Phœnicia, and spread over all Europe at a period long anterior to the building of Rome, or the existence of the Roman people. The Druids were known by name, but scarcely more than by name, to the Greeks, who derived the appellation erroneously from δρυς, an oak, under the supposition that the Druids preferred to perform their religious rites under the shadows of oaken groves. The Greeks also called the Druids Saronides, from two Gaelic words *sar* and *dhuine*, signifying "excellent or superior

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men." The Gaelic meaning of the word "Druid" is to enclose within a circle, and a Druid meant a prophet, a divine, a bard, a magician, one who was admitted to the mysteries of the inner circle of the Temple or *Coir*. The Druidic religion was astronomical, and rendered reverence to the sun, moon, and stars as the visible representatives of the unseen Divinity who created man and nature. "The Druids used no images," says the Reverend Doctor Alexander, in his excellent little volume on the Island of Iona, published by the Religious Tract Society, "to represent the object of their worship, nor did they meet in temples or buildings of any kind for the performance of their sacred rites. A circle of stones, generally of vast size, and surrounding an area of from twenty feet to thirty yards in diameter, constituted their sacred place; and in the centre of this stood the cromlech (crooked stone), or altar, which was an obelisk of immense size, or a large oblong flat stone, supported by pillars. These sacred circles were usually situated beside a river or stream, and under the shadow of a grove, an arrangement which was probably designed to inspire reverence and awe in the minds of the worshippers,, or of those who looked from afar on their rites. Like others of the Gentile nations also, they had their 'high places,' which were large stones, or piles of stones, on the summits of hills; these were called carns (cairns), and were used in the worship of the deity under the symbol of the Sun. In this repudiation of images and worshipping of God in the open air they resembled their neighbours the Germans, of whom Tacitus says, that from the greatness of the heavenly bodies, they inferred that the gods could neither be inclosed within walls, nor assimilated to any human form; and he adds, that 'they consecrated groves and forests, and called by the names of the gods that mysterious object which they behold by mental adoration alone.'

"In what manner and with what rites the Druids worshipped their deity, there is now no means of ascertaining with minute accuracy. There is reason to believe that they attached importance to the ceremony of going thrice round their sacred circle, from east to west, following the course of the sun, by which it is supposed they intended to express their entire conformity to the will and order of the Supreme Being, and their desire that all might go well with them according to that order. It may be noticed, as an illustration of the tenacity of popular usages and religious rites, how they abide with a people, generation after generation, in spite of changes of the most important kind, nay, after the very opinions out of which they have arisen have been repudiated; that even to the present day certain movements are considered of good omen when they follow the course of the sun, and that in some of the remote parts of the country the practice is still retained of seeking good fortune by going thrice round some supposed sacred object from east to west."

But still more remarkable than the fact which Doctor Alexander has stated, is the vitality of the ancient Druidic chants, which still survive on the popular tongue for nearly two thousand years after their worship has disappeared, and after the meaning of these strange snatches and fragments of song has been all but irretrievably lost, and almost wholly unsuspected. Stonehenge, or the Great

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Court or Circle, on Salisbury Plain, is the grandest remaining monument of the Druids in the British Isles. Everybody has heard of this mysterious relic, though few know that many other Druidical circles of minor importance are scattered over various parts of England, Scotland, and Ireland. In Scotland they are especially numerous. One but little known, and not mentioned by the Duke of Argyll in his book on the remarkable island of which he is the proprietor, is situated between the ruins of the cathedral of Iona and the sea-shore, and is well worthy of a visit from the hundreds of tourists who annually make the voyage round the noble Island of Mull, on purpose to visit Iona and Staffa. There is another Druidic circle on the mainland of Mull, and a large and more remarkable one at Lochnell, near Oban, in Argyleshire, which promises to become almost as celebrated as Stonehenge, combining as it does not only the mystic circle, but a representation, clearly defined, of the mysterious serpent, the worship of which entered so largely into all Oriental religions of remote antiquity. There are other circles in Lewes and the various islands of the Hebrides, and as far north as Orkney and Shetland. It was, as we learn from various authorities, the practice of the Druidical priests and bards to march in procession round the inner circle of these rude temples, chanting religious hymns in honour of the sunrise, the noon, or the sunset; hymns which have not been wholly lost to posterity, though posterity has failed to understand them, or imagined, that their burdens —their sole relics—are but unmeaning words, invented for musical purposes alone, and divested of all intellectual signification.

The best known of these choruses is "*Down, down, derry down,*" which may either be derived from the words '*dun*' a hill, and '*darag*' or '*darach,*' an oak-tree; or from '*duine*' or *dhuine,* man and men, and '*doire,*' a wood; and may either signify an invitation to proceed to the hill of the oak-trees, for the purposes of worship, or an invocation to the 'men of the woods' to join in the druidical march and chant, as the priests walked in procession from the interior of the stone circle to some neighbouring grove upon a down or hill. This chorus survives in many hundreds of English popular songs, but notably in the beautiful ballad "The Three Ravens," preserved in Melismata (1611).

There were three ravens sat on a tree,
Down-a-down! hey down, hey down.
They were as black as black might be,
With a down!
Then one of them said to his mate,
Where shall we now our breakfast take?
With a *down, down, derry, derry down!*

A second well-known chorus is "*Tooral looral,*" of which the most recent appearance is in a song which the Anglo-Saxon world owes to the bad taste of the comic Muse—that thinks it cannot be a muse until it blackens its face to look like a negro:—

Once a maiden fair,
She had ginger hair,
With her *tooral looral,* lá, di, oh!

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This vile trash contains two Gaelic words which are susceptible of two Gaelic interpretations, *Tooral* may be derived from *turail*—slow; and *Looral* from *luathrail* (pronounced *luarail*)—quick, signifying a variation in the time of some musical composition to which the Druidical priests accommodated their footsteps in a religious procession either to the grove of worship or around the inner stone Circle. It is also possible that the words are derived from *Tuath-reul*, and *Luath-reul* (*th* silent in both instances), the first signifying 'North star,' and the second 'Swift star;' appropriate invocations in the mouths of a priesthood that studied all the motions of the heavenly bodies, and were the astrologers as well as the astronomers of the people.

A third chorus, which occurs in John Chalkhill's "Praise of a Countryman's Life," is quoted by Izaak Walton :—

Oh, the sweet contentment
The countryman doth find.
High trolollie, lollie, lol; high trolollie, lee.

These words are resolvable into the Gaelic *Ai!* or *Aibhe!* Hail! or All Hail! *Trath*—pronounced *trah*, early, and *là*, day! or "*Ai, tra là, là, là*"—"Hail, early day!" a chorus which Moses and Aaron may have heard in the temples of Egypt, when the priests saluted the rising sun as he beamed upon the grateful world, and which was repeated by the Druids on the remote shores of Western Europe, in now desolate Stonehenge, and a thousand other Circles, where the sun was worshiped as the emblem and 'Circle' of divinity. The second portion of the Chorus, "High trolollie lee," is in Gaelic, *Ai! trà là! là! li!* which signifies, "Hail, early day! Hail, bright day!" The repetition of the word *là* as often as it was required for the exigencies of the music, accounts for the chorus, in the form in which it has descended to modern times.

"*Fal, lal, là,*" is a chorus even more familiar to the readers of old songs. Lord Buckhurst, afterwards Earl of Dorset, wrote, in 1665, the well-known ballad commencing—

To all you ladies now on land,
We men at sea indite,
But first would have you understand
How hard it is to write.
With a *fal, lal lá*, and a *fal, lal, lá.*
And a *fal, lal, lal, lal, là!*

Fal is an abbreviation of *Failte!* welcome; and *là*, as already noted, signifies a day. The words should be properly written *Failte! là, là!* The Chorus appears in the "Invitation to May," by Thomas Morley, 1595 :—

Now is the month of Maying,
When merry lads are playing.
Fal, la, lá!
Each with his bonnie lass,
Upon the greeny grass,
Fal, la, là!

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The Gaelic and Druidical interpretation of these syllables is, "Welcome! the day!"

"*Fal, lero, loo,*" appears as a chorus in a song by George Wither (1588—1667).

There was a lass—a fair one,
As fair as e'er was seen,
She was indeed a rare one,
Another Sheba queen.
But fool, as I then was,
I thought she loved me true,
But now, alas! she's left me,
Fal, lero, lero, loo!

Here *Failte,* as in the previous instance, means welcome; *lear* (corrupted into *lero*), the sea; and *luadh* (the *dh* silent), praise; the chorus of a song of praise to the sun when seen rising above the ocean.

The song of Sir Eglamour, in Mr. Chappell's collection, has another variety of *Failte* or *Fal, là!* of a much more composite character:—

Sir Eglamour that valiant knight,
Fal, la, lanky down dilly!
He took his sword and went to fight,
Fal, la, lanky down dilly!

In another song, called "The Friar in the Well," this chorus appears in a slightly different form:—

Listen awhile, and I will tell
Of a Friar that loved a bonnie lass well,
Fal la! lál, lal, lal, lá! Fal lá, langtre down dilly!

Lan in Gaelic signifies full, *ri,* to or towards, and *dile,* rain. The one version has *lanky,* the other *langtre,* both of which are corruptions. The true reading is "*Failte là, lan, ri, dun, dile,*" which signifies, "Welcome to the day, full—complete; [let us go] to the hill of rain!"

"*Hey, nonnie, nonnie.*" "Such unmeaning burdens of songs," says Nares, in his Glossary, "are common to ballads in most languages." But this burden is not unmeaning, and signifies "Hail to the noon." *Noin* or noon, the ninth hour was so-called in the Gaelic because at midsummer in our northern latitudes, it was the ninth hour after sunrise. With the Romans, in a more southern latitude, noon was the ninth hour after sunrise, at six in the morning, answering to our three o'clock of the afternoon. A song with this burden was sung in England in the days of Charles the Second:—

I am a senseless thing, with a hey;
Men call me a king, with a ho!
For my luxury and ease,
They brought me o'er the seas,
With a heigh, nonnie, nonnie, nonnie, no!

Mr. Chappell cites an ancient ballad which was sung to the tune of "*Hie dildo*

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dil." This also is Druidical, and resolvable into "*Ai! dile! dun dile!*" or "Hail to the rain, to the rain upon the hill!" a thanksgiving for rain after a drought.

"*Trim go trix*" is a chorus that continued to be popular until the time of Charles the Second, when Tom D'Urfrey wrote a song entitled 'Under the Greenwood Tree," of which he made it the burden. Another appears in Allan Ramsay's "Tea-table Miscellany:"—

The Pope, that pagan full of pride,
He has us blinded long,
For where the blind the blind does guide,
No wonder things go wrong.
Like prince and king, he led the ring
Of all iniquitie.
Hey trix, trim go trix!
Under the greenwood tree.

In Gaelic *dream* or *dreim* signifies a family, a tribe, the people, a procession, *tric*, frequent, and *gu tric* frequently, often, so that these words represent a frequent procession of the people to the hill of worship under the greenwood tree.

In Motherwell's "Ancient and Modern Minstrelsy," the Ballad of "Hynd Horn," contains a Gaelic chorus, repeated in every stanza.

Near Edinburgh was a young child born,
With a *hey lilli lu*, and a *how lo lan!*
And his name it was call'd young Hynd Horn,
And the birk and the broom bloom bonnie.

Here the words are a corruption of *Aidhe* (Hail) *li*, light, a colour; *lu*, small; *ath*, again; *lo*, daylight; and *lan*, full; and may be rendered "Hail to the faint and small light" (of the dawn); and "again to the full light of the day" (after the sun had risen).

In the "Nursery Rhymes" of England, edited by Mr. Halliwell for the Percy Society, 1842, appears the quatrain.

Hey dorolot, dorolot!
Hey dorolay, dorolay.
Hey, my bonny boat, bonny boat,
Hey, drag away, drag away.

The two first lines of this jingle resolve themselves into

Aidhe, doire luchd! doire luchd!
Aidhe, doire leigh, doire leigh.

Aidhe, an interjection, is pronounced *Aye*, or *Hie*; *doire*, is trees or woods; *luchd*, people; and *leigh*, healing; [and also a physician, whence the old English word for a Doctor, a *leech*.] Thus the couplet means

Hey to the woods, people! to the woods, people!
Hey to the woods for healing! to the woods for healing!

If this translation be correct, the chorus would seem to have been sung when the Druids went in search of the sacred mistletoe.

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There is an old Christmas Carol which commences—

Nowell! Nowell! Nowell! Nowell!
This is the salutation of the Angel Gabriel.

Mr. Halliwell, in his "Archaic Dictionary," says "*Nowel* was a cry of joy, properly at Christmas, for the birth of the Saviour." A political song of the time of King Henry the Sixth, concludes—

Let us all sing *Nowelle!*
Nowelle, nowelle, nowelle, nowelle!
And Christ save merry England and spede it well.

The modern Gaelic for Christmas is *Nollaig*—a corruption of the ancient Druidical name for a holiday—from *naomh*, holy, and *là*, day, whence *Naola!* the burden of a Druidical hymn, announcing a day of religious rejoicing.

A singular example of the vitality of these Druidic chants is afforded by the well-known song "*Lilli Burlero,*" of which Lord Macaulay gives the following account in his History of England.

"Thomas Wharton, who, in the last Parliament had represented Buckinghamshire, and who was already conspicuous both as a libertine and as a Whig, had written a satirical ballad on the administration of Tyrconnel. In this little poem an Irishman congratulates a brother Irishman in a barbarous jargon on the approaching triumph of popery and of the Milesian race. The Protestant heir will be excluded. The Protestant officers will be broken. The great charter and the praters who appeal to it will be hanged in one rope. The good Talbot will shower commissions on his countrymen, and will cut the throats of the English. These verses, which were in no respect above the ordinary standard of street poetry, had for burden some *gibberish* which was said to have been used as a watchword by the insurgents of Ulster in 1641. The verses and the tune caught the fancy of the nation. From one end of England to the other all classes were constantly singing this idle rhyme. It was especially the delight of the English army. More than seventy years after the Revolution a great writer delineated with exquisite skill a veteran who had fought at the Boyne and at Namur. One of the characteristics of the good old soldier is his trick of whistling Lillibullero. Wharton afterwards boasted that he had sung a king out of three kingdoms. But in truth the success of Lilliburlero was the effect and not the cause of that excited state of public feeling which produced the Revolution."

The mysterious syllables which Lord Macaulay asserted to be gibberish, and which in this corrupt form were enough to puzzle a Keltic scholar, and more than enough to puzzle Lord Macaulay, who like Doctor Samuel Johnson, knew nothing of the venerable language of the first inhabitants of the British Isles, resolve themselves into "*Li! li! beur! lear-a! builie na là,*" which, signify, "Light! light! on the sea! Beyond the promontory! 'Tis the stroke (or dawn) of the day!" Like all the choruses previously cited these words are part of a hymn to the rising sun.

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The syllables "*Fol de rol*" which still occur in many of the vulgarest English songs; and which were formerly much more commonly employed than they are now, are a corruption of *Failte-reul!* Welcome to the star! "*Fal de ral*" is another form of the corruption which the Gaelic original has undergone.

The French, a Keltic people as the English, have preserved many of these Druidical chants. In Béranger's song "Le Scandale" occurs one which is as remarkable for its Druidic appositeness as any of the English choruses already cited:—

Aux drames du jour
Laissons la morale;—
Sans vivre à la cour
J'aime le scandale:
Bon!
La farira dondaine,
Gai!
La farira dondé.

These words are corruptions of the Gaelic *Là! faire! aire! dun teine!* "Day! sunrise! watch it on the hill of fire" and *La! faire! aire! dun Dé!* "Day! sunrise! watch it on the hill of God!"

In the "Recueil de Chansons Choisies" (La Haye, 1723), vol. i. page 155, there is a song called "Danse Ronde," commencing *L'autre jour près d'Annette,* of which the burden is *Lurelu, Lurela!* These syllables are the Gaelic *Luadh reul! Luadh!* "Praise to the star! Praise!" or *Luath real! Luath!* "The swift star! the swift star!" and *La reul! La!* "The day! the star! the day!" There is a song of Béranger's of which the chorus is *Tra la, tra la, tra lala;* already explained; followed by the words, "C'est le diable en *falbala.*" Here *falbala* is a corruption of the Gaelic *falbh la!* "Farewell to the day!" A hymn sung at sunset.

Béranger has another song entitled '*Le Jour des Morts,*' which has a Druidical chorus.

Amis, entendez les cloches,
Qui par leurs sons gémissants
Nous font des bruyans reproches
Sur nos rires indécents.
Il est des âmes en peine,
Dit le prêtre interessé,
C'est le jour des morts, *mirliton! mirlitaine!*
Requiescant in pace!

Mir, in Keltic, signifies rage, or fury; *ton,* a wave; and *teine,* fire; whence these apparently unmeaning syllables may be rendered "the fury of the waves; the fury of the fire." The modern French *mirliton* is a child's whistle; and the Ballad of *Mirliton,* the king's son who went whistling all over the world, is a nursery rhyme familiar to most French children. French scholars, however, do not know the origin of the word; and even M. Littré does not suspect it.

Tira lira là. This is a frequent chorus in French songs, and is composed of the Gaelic words *tiorail,* genial, mild, warm; *iorrach,* quiet, peaceable; and *là,* day;

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and was a Druidical chant at the rising of the sun signifying *Tiorail-iorra-là!* mild, peaceful day! "*Tra deri dera,*" says Charles Nodier, "is a chorus often sung in the joyous songs and dances of the French people." See Francisque Michel, *Dictionnaire d'Argot.* These syllables are the Gaelic *Trath* (*tra*) early, and *doire,* the woods, and mean "early to the woods, to the woods," and are clearly Druidical.

Rumbelow was in early times the chorus or burden of many songs both English and Scotch. "After the battle of Bannockburn," says Fabian, a citizen of London who wrote the Chronicles of England, "the Scottes, inflamed with pride, made this rhyme as followeth in derision of the English:—

Maydens of England, sore may ye mourn
For your lemans ye've lost at Bannockisburne,
With heie and lowe!
What weeneth the kyng of Englande,
So soon to have won Scotlande
With *rumbylowe!*"

The word is traceable to the Gaelic *riomball,* a circle; *riomballach,* circuitous; *riomballachd,* circularity.

The perversion of so many of these once sacred chants to the service of the street ballad, may well suggest the trite remark of Hamlet to Horatio:—

To what base uses may we come at last!
* * * * * *
Imperial Cæsar, dead and turn'd to clay,
May stop a hole to keep the winds away.

The hymns once sung by thousands of deep-voiced priests marching in solemn procession from their mystic Circles or Clachans to salute with music and song, and reverential homage, the rising of the glorious orb which cheers and fertilizes the world, the gift as well as the emblem of Almighty Power and Almighty Love, have wholly departed from the recollection of men, and their poor dishonoured relics are spoken of by scholars and philosophers, as trash, gibberish, nonsense, and an idle farrago of sounds, of no more philological value than the lowing of cattle or the bleating of sheep. But I trust that all attentive readers of the foregoing pages will look upon the old choruses—so sadly perverted in the destructive progress of Time, that demolishes languages as well as empires and systems of religious belief—with something of the respect due to their immense antiquity, and their once sacred functions in a form of worship, which, whatever were its demerits as compared with the purer religion that has taken its place, had at least the merit of inculcating the most exalted ideas of the Power, the Love, and the wisdom of the Great Creator.

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NOTES.

To the Editor of the "Oban Times."

DEAR MR. EDITOR,—What Johnson asserted in his world-renowned epitaph on Goldsmith, we dare assert of Dr. Charles Mackay.

"Qui nullum fere scribendi genus
Non tetigit,
Nullum quod tetigit non ornavit."

"He leaves hardly anything unmeddled with, nor meddles he with anything but to embellish and adorn it!" His "Gaelic Choruses" have quite taken our fancy. With some pretensions to Keltic scholarship, and to a knowledge of all that is known of Druids and Druidism, yet are we vastly interested in our friend's "Ancient Choruses" as something absolutely new to us. The learned Doctor lets in a beam of kindly light upon a corner of literary archæology that had hitherto been involved in total darkness. One "chorus," however, yet remains for him to unravel and spread out before us in its pristine Keltic form. It occurs in Boswell's "Tour to the Hebrides" in the following connexion :—

"His notion (Johnson's) as to the poems published by Mr. Macpherson as the works of Ossian, was not shaken here. Mr. Macqueen always evaded the point of authenticity, saying only that Mr. Macpherson's pieces fell far short of those he knew in Erse, which were said to be Ossian's. Johnson—'I hope they do. I am not disputing that you may have poetry of great merit, but that Macpherson is not a translation from ancient poetry. You do not believe it, I say before you. You do not believe, though you are willing that the world should believe it.' Mr. Macqueen made no answer to this. Dr. Johnson proceeded—'I look upon Macpherson's *Fingal* to be as gross an imposition as ever the world was troubled with. Had it been really an ancient work—a true specimen of how men thought at that time—it would have been a curiosity of the first rate; as a modern production it is nothing.' He said he never could get the meaning of an Erse song explained to him. They told him the chorus was generally unmeaning. 'I take it,' said he, 'Erse songs are generally like a song which I remember: it was composed in Queen Elizabeth's time on the Earl of Essex, and the burthen was—

Radarato, radarate, radara tadara tandore!'

'But surely' said Mr. Macqueen, 'there were words to it which had meaning.' Johnson—'Why yes, sir, I recollect a stanza, and you shall have it.

O! then bespoke the 'Prentices all,
Living in London, both proper and tall,
For Essex's sake they would fight all.
Radaratoo, radarate, radara tadara tandore!'"

To this Boswell subjoins a note :—

"This droll quotation I have since found was from a song in honour of the Earl of Essex, called 'Queen Elizabeth's Champion,' which is preserved in a collection of old ballads, in three volumes, published in London in different years, between 1720 and 1730. The full verse is as follows :—

Oh! then bespoke the 'Prentices all,
Living in London, both proper and tall,
In a kind letter sent straight to the Queen,
For Essex's sake they would fight all.
Radaratoo, radarate,
Radara tadara tandore!"

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We mean that the learned Doctor should take our old Elizabethan chorus into *avizandum*, as the lawyers say, and tell us its real Keltic meaning; for a very old, ancient chorus it is, and pure Gaelic. We could give it here, but the whole subject is Dr. Mackay's *preserve*, and we hate anything like poaching.—I am, dear Mr. Editor, yours faithfully,

NETHER LOCHABER.

GAELIC CHORUSES IN ENGLISH POETRY.

To the Editor of the "Oban Times."

I WAS not previously acquainted with the old Elizabethan chorus, which Dr. Johnson (*motu suo* with reference to all things Gaelic and Scottish) considered to be mere trash and gibberish, until my attention was drawn to it by your well-known and accomplished correspondent "Nether Lochaber." That such words should occur in a popular street ballad of London, in the days of Queen Elizabeth, when English intercourse with the Gaelic-speaking population of the Highlands and of Ireland, was so infrequent and slight, as to be next to imperceptible, shows how long and how deeply the language of the aboriginal Keltic population of England, remained upon the tongues, if not wholly in the mind of the English people. The chorus misquoted by Johnson, and misprinted by Boswell, would read in English rhyme, rhythm, and orthography as

Radaratoo! Radaratee!
Radara! Tadara!
Tandoree!

In compliance with the request of Nether Lochaber, I have endeavoured to resolve these words into their original elements, and have come to the conclusion that the English people, who generally eliminate the "g" in English words derived from the Gaelic [making for instance *tilt* out of the Gaelic *tilgte*, and *lord* out of *lorgte*] dropped the "g" in the very key-note of this chorus; and that it ought to read

Grad orra, tu!
Grad orra, ti!
Grad orra!
Teth orra!
Tean do righe!

Another possible rendering is

Grad orra an diugh!
Grad orra an de!
Grad orra!
Teth orra!
Tean do righe!

If I am correct in either of these suppositions, which I put forth with all deference to native Gaelic scholars, such as the Rev. Mr. Stewart himself (Nether Lochaber), the chorus would seem to be a warlike exhortation to a champion about to do battle—or in plainer English, to a fighter about to fight, and to signify—

Quick on them, thou!
Quick on them, with a will!
Quick on them!
Hot on them!
Stretch forth thine arm!

If the second rendering be more correct than the first, the lines would signify

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Quick on them to-day!
Quick on them (as) yesterday!
Quick on them!
Hot on them!
Stretch forth thine arm!

I shall be curious to see if the interpretation which "Nether Lochaber" says he can afford corresponds with mine.—I remain yours truly,

CHARLES MACKAY.

Oban, September 3, 1873.

ANCIENT CHORUSES.

To the Editor of the "Oban Times."

SIR,—As to the Elizabethan chorus repeated by Boswell and growled over by Johnson—(after all, how interesting and loveable the pair! never did mere human flint and steel interchange such living, lasting sparks!)—as to the chorus, I say, I think our friend Dr. Charles Mackay is very likely right. That it is the go-ahead, forward, fighting refrain of an old Keltic battle-piece is, I think, beyond question. The repetition of the broad vowel, and the reiteration of the ever-formidable *R*, seems to me to put its defiant, warlike character beyond doubt. The whole thing is to unriddle the riddle, to extract the ore, to lay bare the substratum of Keltic. That the learned Doctor is *not* right, I, for one, will not say. He who has done nine things out of ten things well, is most likely to do the tenth thing well also. It is only fair, however, to Dr. Mackay and to myself, who brought this very old and interesting song-burden into immediate notice, to give what struck me as being the interpretation; and for all whom it may concern, here it is. First of all the chorus as in the Saxon ballad—

"Radaratoo, radaratee,
Radara, tadara, tandoree!"

In Keltic thus—

Rathad an diu' (dhuinn) rathad an dē,
Rathad, da rathad (dhuinn) deanabh dhuinn rēith!

Suppose I put it into jingle, to please your innumerable versifiers in Oban and Lorn—

A clear path to-day to us, as yesterday,
A path, e'en *two* paths for us, clear ye the way!

I prefer, where possible, to stick to the *initials* of words as best guiding us to the original puzzles of this kind. I may be wrong, and probably am, and my excellent friend Dr. Mackay right; but right or wrong, I have given my verdict, and I only wish that a few of my "Keltic," "Ossianic," and other friends would give such an interesting subject some little share of their attention.—Believe me, Sir, yours,

NETHER LOCHABER.

ANCIENT CHORUSES.

To the Editor of the "Oban Times."

SIR,—Would you kindly permit me a word regarding the Gaelic interpretation assigned in your columns by Dr. Charles Mackay, to the apparently meaningless refrain of an English song of the age of Elizabeth! There can be no doubt that that gentleman is quite correct in his

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rendering, which lifts the dense veil of ignorance from an interesting relic of more warlike times and men. What I miss, however, in Dr. Mackay's letter, is such a demonstration of the nature and necessity of the changes that the words of that martial refrain have passed through in the process of their long decay, as would carry conviction to the great body of your readers To some of course the demonstration is so evident as to require no direct statement, but to others, a few words of explanation seem to be not out of place.

The original Gaelic words are stated by Dr. Mackay to be—

Grad orra tu! Grad orra ti!
Grad orra! Teth orra!
Tean do righe!

1 *Grad* must become *rad*, because a throat-letter like *g* always tends to disappear before a liquid such as *r*. In recitation by a people who knew not the meaning or true form of the words, this change becomes an absolute necessity.

2. *Orra* must become *ara*, as the strongly accented *o* of the first word forcibly assimilates to itself all the less accented vowels following.

3. *Tu* becomes *too* in English spelling, without any change in sound. *Ti* similarly becomes *tee*.

4. *Teth* must become *tad*, the hard Gaelic *th* passing into the softer *d*, while the prevailing vowel *a* forces a change from *e* to *a*, altering *teth* into *tad*.

5. *Tean* must become *tan*, the shorter and narrower *e* preceding being swallowed up by the stronger *a*.

6. *Righe* must become *ree*, as the guttural *gh* cannot maintain its place between the two vowels. If this is true in Gaelic as spoken by people to whom it is full of meaning, how much more when sung or recited as foreign and unknown sounds. From all which it follows, that the martial refrain quoted above will necessarily decay into

Radara too! Radara tee!
Radara! Tadara!
Tan do ree!

The point I aim at is, that these are the very changes that *must* take place, sooner or later, and that if there can be said to be degrees of the inevitable, the changes are most inevitable, when, as in this case, the words sung or chanted are not understood by those who utter them.

JOHN ST. CLAIR.

Ewart Institute, Newton-Stewart, September 16, 1873.

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